

Series Archaeologica

Oleg Berlev – Svetlana Hodjash

Catalogue of the Monuments of Ancient Egypt

From the Museums of the Russian Federation
Ukraine, Bielorussia, Caucasus,
Middle Asia and the Baltic States

О. Берлев – С. Ходжаш

Каталог египетских памятников

из музеев Российской Федерации, Украины,
Белоруссии, Кавказа, Средней Азии
и Прибалтики

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PREFACE

The work on this book was started in the period when the USSR was still as powerful as ever and when all its parts, in any aspect of life, political, economical and cultural, functioned as members of one body. The museums which were in possession of Egyptian collections were then willing to co-operate and in fact were interested in their treasures to be made known to the world at large.

We were then fortunate to have good services of the authorities of all these museums and all the keepers of their Egyptian collections, to whom our warmest thanks are now extended.

The persons we are particularly indebted to are I.A. Rybakov (Abramtsevo, the State Historico-Artistic and Literary Museum Preserve), V.A. Evdokimova (Archangelskoye, the Museum Manor), Kh.J. Jusupov (Ashkhabad, the Institute of History named after Sh. Batyrov), T.I. Golubkina and G.G. Grekina (Baku, the Museum of the History of Azerbeidjan), I.I. Vdovitchenko (Bakhtchisarai, the Historico-Archaeological Museum), G.Th. Shamray (Dnepropetrovsk/Ekaterinoslav, the D.I. Iavornitsky Historical Museum), B.J. Stavisky (Dushanbe, the Institute of History, Archaeology and Ethnography named after A. Donish), F.G. Vinokurova (Ekaterinburg/Sverdlovsk, the State Museum of Fine Arts), L.I. Zorina (Ekaterinburg/Sverdlovsk, the State United Historico-Revolutionary Museum), A.V. Arutiunian and L.K. Esaian (Erevan, the State Picture Gallery of Armenia), S.G. Amaiakian (Erevan, the State Historical Museum of Armenia), L.I. Dubinina (Eupatoria, the Local Lore Museum), Z.A. Gudarova (Grozny, the Local Lore Museum of Tjetjeno-Ingush Republic), V.A. Krotov (Ivanovo, the Regional Art Museum), I.G. Fedtchina (Irkutsk, the Regional Art Museum), A.P. Snitkuvienė (Kaunas, the M.K. Ciurlionis State Art Museum, and Vilnius, both the Historico-Ethnographical Museum of Lietuva and the Art Museum of Lietuva), V.N. Markov (Kazan, the Lokal Lore Museum of the Republic of Tatarstan), V.N. Borovkova and L.M. Lazenkova (Kertch, the A.S. Pushkin Historico-Archaeological Museum), S.A. Koretskaya (Kiev, the State Historical Museum of Ukraine), N.V. Romanova (Kievo-Petchera Laura, the State Historico-Cultural Reserve), L.E. Babentsova (Kiev, the State Museum of Western and Eastern Art), N.I. Mozdyr (Lvov, the Museum of Ethnography and Artistic Crafts), O.E. Etinhof, J.A. Saveliev, B.I. Perlov, O.P. Diuzheva, F.O. Krivonos and V.V. Smolenkova (Moscow, the A.S. Pushkin State Fine Arts Museum), S.E. Berzina, A.M. Leskov, I.V. Xenophontova and N.V. Sazonova (Moscow, the State Museum of Art of the Peoples of the Orient), O.V. Tomashevitch (Moscow, University), V.I. Rudenko (Moscow, the State Central Museum of Culture named after M.I. Glinka), T.B. Kupriashina (Murom, the Local Lore Museum), V.I. Nikitin, (Nikolaev, the Local Lore Museum), N.G. Dokont (Odessa, the State Archaeological Museum), N.V. Skomarovskaya (Perm, the State Art Gallery), A.S. Stabrovsky and L.F. Shavrina, (Perm, University named after A.M. Gorky), N.N. Gramolina (Polenovo, the State Historico-Artistic and Natural Museum Reserve of V.D. Polenov), A.B. Suprunenko and L.N. Lugovaya (Poltava, the Local Lore Museum), V.S. Strigis and A.K. Belmane (Riga, the Museum of Foreign Art), V.M. Kosianenko (Rostov upon Don, the Regional Local Lore Museum), N.L. Reshetnikov (Sarapul, the Museum of the History and Culture of the Central Kama region), T.N. Kostromitcheva (Sebastopolis, the Khersones State Historico-Archaeological Reserve), T.I. Petrova (Sympheropolis, the Crimea Local Lore Museum), L.S. Zhuravleva (Smolensk, the State Historical and Architecturo-Artistic Museum Reserve named after S.T. Konionkov), I.F. Guzynina (Sotchi, the Museum of the City and Seaside Resort History), N.N. Deyeva (St. Petersburg, the State Museum of the History of Religions), M.K. Khotelashvili (Sukhum, the State Museum of Abkhazia), L.A. Tsimbal (Taganrog, the Local Lore Museum), U.E. Riapp (Tallinn, the Historical Museum of Estonia), N.B. Babaitseva (Tambov, the Regional Local Lore Museum), I.P. Utter, (Tartu, the University Classical Antiquities Museum), A.M. and T.A. Grigolia (Tiflis, the State Museum of Arts), N.B. Gogiberidze and K.A. Djavakhisvili (Tiflis, the State Museum of the History of Georgia named after Academician S.N. Djanashia), M.A. Khaidarova (Voronezh, the Regional Art Museum named after I.N. Kramskoy).

When the Union desintegrated, all co-operation had practically ceased and the present writers were seriously handicapped by their inability to get any additional information relative to collections or to individual items and that not only in the new sovereign states but in Russia itself.

Having prepared this catalogue when the Soviet Union was still existing and with the help of the above-mentioned people, the authors have thus brought together objects from 50 museums in 10 former Soviet Republics, adding Egyptian objects found on the territory of the former USSR. Since recording and photographing were done under extremely difficult conditions, they had to renounce from any desirable perfection. However, since the museums are now scattered over several independent countries, and in some cases probably do no longer exist or have lost objects, this unique documentation of Aegyptiaca in the former Soviet Union should be made available for all interested.

When the documentation was sent to Fribourg in February 1994, it proved necessary to have the whole text retyped into a camera-ready format in order to prepare it for print. This tremendous work has been done by Mrs Elina Grothe, M. A., who sacrificed much of her time for this task. We are extremely grateful to her and also to Mr Andreas Dorn who prepared the layout of plates on the computer and was thus able to improve many of the original photographs. Our thanks go to Professor Othmar Keel who offered to publish the catalogue in the series *Orbis Biblicus et Orientalis*.

Finally, the authors extend their most cordial thanks to Professor Erik Hornung whose scientific, organizational and financial contribution to this publication is invaluable.

INTRODUCTION

The idea of cataloguing the collections of Egyptian antiquities scattered over the immense territory of the Russian Empire originated with Boris Turayev, the founder of the Russian school of Egyptology who had made the first steps towards its realization by issuing series of articles which covered several private and public collections in St. Petersburg and the public collections of Revel (Reval, now Tallinn), Mitava (now Yelgava), Yuriev (Derpt/Dorpat, now Tartu), Vilno (Vilnius), Kiev, Kazan and Odessa. The long row of wars and revolutions that started in 1914 had curtailed his plans and in 1920 he died, while his pupils and successors were otherwise engaged and their interests placed elsewhere, which prevented them from continuing this project any further.

It would not, however, be fair to them to say that they had completely let these local collections out of sight. A few publications, due to M. Matie (Matthiew, Matié), I. Livshits, V. Pavlov, S. Donitch show that the provincial museums were not neglected, but the very number of these publications bears witness to the fact that they were not considered as particularly promising. Indeed, the importance of complete individual dossiers was not felt at that period as acute as now and to publish just another funerary stela, coffin or shabti did not seem worthwhile making the efforts. Nobody expected to find anything extraordinary and the very catalogues issued by Turayev strengthened the scholars, active in those times, in their low estimate of this material.

Since the early '60s', however, the keepers of some of these collections began to make their antiquities known by issuing descriptions, albums and even catalogues, besides the conventional museum guides and booklets addressed to the visitors of their museums. N. Dokont (Odessa), A. Suprunenko (Poltava) and A. Snitkuvienė (Vilnius) need to be mentioned here.

Still it was not until late in the '70's that Turayev's idea was resuscitated by S. Hodjash who wrote to all the museums likely to contain Egyptian antiquities and, after getting affirmative answers, began to visit them, alone or in the company of E. Bolshakova, the photographer of the SMFA. With the help of the keepers the collections were catalogued and photographed.

The immediate plan was to arrange an exhibition of the joint collections at SMFA and to issue an exhibition catalogue. The plan was realized in July 1991. The exhibition was arranged and an international conference held along with the catalogue issued by S. Hodjash and O. Etingof.¹ And then in December 1991 the Union was dissolved.

At the time of the realization of the idea of a corpus of the Soviet Egyptian collections nobody was aware of the parallelism with the situation which was in the background of Turayev's project. Nobody could then have foreseen that both projects have been realized in the time of a crisis, when each of the empires, to all seeming still full of vigor and tremendously powerful, was living through its last years. Had we known that there was some link, real or imaginary, between the preparation of a corpus of the Egyptian antiquities of an empire or a union, we should have abandoned the idea with horror, for, although much was unpalatable in the Union and many things were outrageous, nobody wished its inglorious end and desired to hear of wars in our country and the daily news of the losses among our compatriots who are still compatriots to us, notwithstanding the declarations of their political leaders.

The dissolving of the Union brought a crisis and difficulties with it, which were absolutely impossible to foresee and they all immediately influenced the projected corpus.

The preparatory work was not completed or not completed in the manner we wanted. It did not seem very serious, because all the gaps were expected to be filled and under the normal conditions they would have been filled easily. In the situation that existed after the end of the Union and the liberation of prices it became practically impossible to travel anywhere, to obtain any photographs and even to ascertain such data as the inventory number of an object or its material. We thus had to put up with these gaps.

An obstacle of another kind, and by far the most painful, is the anticultural curtain, more horrible than the iron one, which separates our country from civilization. Since 1990 all the periodical publications which St. Petersburg had complete from the day of their beginning ceased to enter our libraries. We do not know what has appeared lately in *ZĀS* or *JEA* or *OLZ*, to say nothing of books. Something reaches us even today by some miracle it seems, but the majority of the Egyptological publications are not for Russia and the Russians.

¹ Here O. Berlev must disclaim any right to the authorship of the book ascribed to him, as in Chappaz, *BSEG* 16, 1992, 82.

Such a state has once been lived through already by our country in the times of the Civil War, but after it the Library of the Academy of Sciences in St. Petersburg was literally flooded with books which the government, whatever its other actions, was wise enough to buy and to see to the continuation of this influx. Now the situation is even worse than it was in those times, which until recently have always been considered as the lowest level in the cultural history of Russia.

And, last but not least, the title of our book. During the preparatory years we referred to it as the corpus of the Egyptian collections of the USSR, but how were we to entitle it after the end of the Union? It would be inaccurate to change USSR into CIS (Commonwealth of Independent States), and it would obviously be awkward to enumerate all the states whose collections we have included.

There is another difficulty here. When Mrs. Hodjash first presented her project of a corpus, she combined her plan with another, also generated by Turayev, of cataloguing the Egyptian and Egyptianizing objects found in the territory of the USSR (in Turayev's time, the Russian Empire). She has worked in this field over a long period of years, inspired by her contacts with fellow archaeologists (she had for many years excavated at Arin-Berd in Armenia, the Urartean city and fortress). The subject, after Turayev, has never been entirely dropped and material in this area had diligently been collected by B. Piotrovsky and later by M. Korostovtsev (for their work cf. Postovskaya, *IDIBV*, p.402ff., Index, s. nn.). How then should this territory, incorporating Ukraine, the Caucasus, the Crimea, the Ural and the Central Asia be called?

We decided not to change anything. Egyptology is after all interested in Egyptian antiquities and not in the political map of the world. The underlying concept of the work was the USSR and let it remain in the book that was begun in the country which bore that name. We have simply referred to the years this country has existed as a unity in the title of the book.

The painful question of losses should also be risen here. A comparison with Turayev's description shows that the loss of objects was heavy. In World War II only Poltava lost more than a half of its collection, but it had not been catalogued by Turayev and we do not know what our scholarship was deprived of there.

World War I is responsible for the loss of a block from the tomb of Tia, the brother-in-law of Ramesses II, and of a statuette of the mother of a butler of Thutmosis I, a Canaanite by birth (a prisoner of war of the great conqueror ?) named Israel, the first of the long row of royal butlers in Egypt under Dyns. XVIII-XX and the first foreigner in this office. Both monuments were in Yuriev (Derpt/Dorpat).

The pre-war situation put an end to the "earthly existence" of two Dyns. XII-XIII stelae, one of which was of exceptional historical importance as a source for the political history of the period of the pyramid constructing. Both were in Revel. Fortunately their replicas still exist and are now in Helsinki, as Ghost-stelae, so to speak.

World War II destroyed a fragment of a block inscribed with the names of Thutmosis III in Minsk. Luckily it has been published (Livshits, *IaM* 2, 129) and should not be overlooked in a new *Livre des rois* in the repertory of the great king¹.

Such a list of losses could be prolonged *ad infinitum*, but we will not hold anybody responsible other than the politicians responsible for the revolutions and wars in our country and only wish (*pia desideria*) to be reciprocated by our colleagues who write on this subject.

When we describe an object now lost we quote Turayev and naturally use the geographical names used by him. Names no longer used show that the object was not seen by us, that it is probably lost and most likely non-existent.

The above adverbs (likely, probably) are necessary, since there are cases in which we cannot be sure that this or that object is actually lost, though it is highly unlikely that it should be mislaid, not adequately entered in the museum books or just put on the files of the corpus by some oversight of the then keepers of the collections.

Collections and collectors

The collections covered by this catalogue differ immensely from one another in their quantity and quality. That of N. Golovanov, the orchestra conductor of the Bolshoi theatre, for example, consists of only one object, but this object is the head of a statue of Sesostriis III, a real masterpiece of Egyptian sculpture. The richest collection is unquestionably that of Odessa, whose museum is one of the oldest public museums in Russia (now it is the cultural property of Ukraine), functioning since 1826.

The treasures of all these museums are due to private collectors who donated or bequeathed their antiquities to them. Not a single collection was sold, though individual objects could have been sold, particularly in the Soviet

¹ We have not included it in our catalogue. The fragment is of limestone and measures 12.5x17cm. It was found in 1928 in the foundation of the Roman Catholic church at Glussk in Belorussia. The inscription is in two lines and reads: " (1) may Horus the stong bull, rising in Waset, live... (2) the King of Upper and Lower Egypt Menkheperre ...".

times when prices paid by museums were minimal and, by the standards of the world at large, they were bought, so to speak, "for a song".

Cases are known when a whole museum was formed by a single collector (N. Pol, N. Golovanov). In the Soviet period the merits of such collectors were not recognized, because to establish a large collection, one has to be rich and rich people were not held in high esteem in those days. Thus the N. Pol Museum in Ekaterinoslav (now Dnepropetrovsk) was renamed after D. Iavornitsky, whose contribution to the museum was indeed minimal.

The collectors whose antiquities are published here range chronologically from Jan III Sobieski of Poland to K. Didenko, who sold the admirable statue of Esnebter to the museum in Kiev in 1951¹. As to their social status they cover all levels of hierarchy, from a king (the same Jan III) to an "old-clothes man" (a certain Vassili or Basil, so styled by A. Palnikov and Turayev, without any reference to his family name, which he very likely had not got at all).

In Soviet times when cultural contacts with Egypt became next to impossible for the citizens of the USSR, such collections as that of A. Palnikov² were totally out of the question. But in Lithuania (before its inclusion into the Union) such a project was quite realizable, as shows the collection of M. Rudzinskaite-Arcimavičienė, which was formed by her during her visits to Egypt in the 20's and 30's.

Her collection is now in Kaunas, with the exception of the papyri, which are all lost. A. Snitkuvienė mentions a demotic marriage contract and a group of the BD fragments (VDI 1988, no. 3, p. 87f.) among them.

M. Rudzinskaite-Arcimavičienė's group of antiquities is the only one among those which have been published here to have been collected by a specialist.

The famous foreign collectors are represented in our book under the names of Anastasi, Caylus, Clot-bey, Denon, Drovetti and Rosellini.

Anastasi donated, among other antiquities, two Dyns. XII-XIII stelae to his friend Captain I. Butenev, who commanded the man-of-war "Paris" that had brought Count A. Orlov with a diplomatic mission to the Pasha from Constantinople to Alexandria in 1833 (cf. Petrovsky, *PSB* 4, 179f. and especially p.180, n.1). One of these stelae proved to be of exceptional importance for the history of the period. The gift was certainly inspired by Anastasi's appreciation of Emperor Nicolas I's policy of protecting the Armenians. The captain who had no taste for art collecting, however, donated the antiquities to his old acquaintance in Revel, Dr. J. Burchardt³.

Comte de Caylus was the first possessor of the statue usurped by Ramesses VI, probably from his grandfather Sethnakht, the founder of Dynasty XX.

Clot-bey donated a fine block from Saqqara tomb (see our IV, 15) which probably matches two blocks now in Chicago.

Denon's name is associated with two funerary papyri in the Russian National Library (RNL) in St. Petersburg, which were reproduced in his *Planches* and subsequently published by V. Evgenova. According to Dorn, *Cat*, p.X, the papyri were donated to the Library by Drovetti, the famous collector of Egyptian antiquities, whose luxurious collection (now in Turin) Champollion recommended to Emperor Alexander I as worthy of acquiring for an Egyptian Museum in St. Petersburg. H. De Meulenaere, however, has shown that the papyri were the rightful property of a certain Hamelin who was deprived of them by Denon with the connivance of General Bonaparte, subsequently the First Consul and the Emperor. Drovetti's gift has become an unsolved myth.

Rosellini's contribution is small and insignificant.

Publications of the collections

After Turayev the collections in question have but rarely been visited by Egyptologists and only very few of their antiquities have been published. We have already mentioned the names of M. Matie, I. Livshits, V. Pavlov and added to them that of S. Donitch, the keeper of Odessa Museum. These names may, with some reason, be joined by that of W. Wreszinski, who published our no. V, 18, subsequently included by Helck in his issues of *Urk* IV, though at the time of Wreszinski's publication the statue in question was not in the territory of the

¹ A. Snitkuvienė, VDI 1988, no.3, p.92, mentions a much later accession to a collection, namely a fragment of the BD offered to the Kaunas Museum in 1985. She does not say, however, that the fragment was bought.

² Palnikov bought from a certain Mrs. Matveyeva the collection which was brought together by her brother while he went through exile in Egypt. In some passport data of the objects of the Palnikov Collection we erroneously stated that it had been brought from Egypt by his brothers of hers. It is incorrect. He died there.

³ H.A. Kink has recently discovered and published Butenev's letter to Burchardt that leaves no doubt that their relationship, so far as antiquities were concerned, were purely commercial, cf. *Cat*, p. 39, n. 11. In this letter, however, Butenev offers his friend some Graeco-Roman piece for sale and does not make mention of the Pharaonic antiquities to enter his collection, whereas Hansen is positive that Butenev presented Burchardt with them (cf. Hansen, *Sammlungen*, 89) and indeed it would have been extraordinary, should a person of such rank as Butenev have sold his friend what he had received as a gift.

USSR.

In more recent times several works have appeared written by the keepers of some of our collections. Here the names of N. Dokont, A. Suprunenko and A. Snitkuvienė must be mentioned. To Suprunenko goes the merit of the publication of the complete catalogue of the Poltava collection. The fact is exceptional in the history of the museums of the USSR, except for the Hermitage and SMFA.

Another catalogue was prepared by the late N. Dokont and O. Berlev in 1983 (Odessa Museum), but it was not published.

So little was the interest in the fine statue, bought from K. Didenko in 1951, of the authorities of the Kiev Museum of Western and Oriental Art that they did not notify the Egyptologists of those days of their acquisition and in 1954 Miss Moss was much surprised to see so fine a piece of sculpture, and moreover inscribed with so important a text, neglected by the Russian Egyptologists. Quite understandably she hastened to show her appreciation to the statue by publishing it.

A special mention with regard to the publication of our collections deserves the name of the late E. Bogoslovsky, who published anew a number of monuments in Voronezh, Odessa and Riga, as well as, for the first time, a shabti of the A. Rafalovitch collection. To him goes the merit of having recognized the importance of the Voronezh coffin no. 1. In our opinion the owner of that coffin was the person responsible for the enlargement of the Royal Cache, TT 320, to make it suitable for the accommodation of the mummies of the great Pharaohs of Dyns. XVII-XX.

Speaking of interest in our collections shown by scholars abroad, we must not overlook the name of A. Rammant-Peeters who included the Voronezh pyramidion into her corpus of such pyramidia.

And we also have to mention one of the present writers as the author of a few publications.

At this point we must touch upon the practice, current in the epoch of the USSR, of keeping the museums in a state of permanent change. Several museums were often combined into one, a whole collection or a part of it could easily be transferred to some other museum, individual antiquities could as easily be added to some other collection, whatever the reason. We have to note these changes in the entry entitled "History" in the passport data of the majority of items of this catalogue, though such a piece of information mostly reflects that the object had changed hands and nothing more.

At the same time this practice was in a sense conducive to the formation of what may be called the common cultural property, more or less unified, of the country and the first example was set here by no less a person than Alexander III, who ordered to distribute the Khedive's gift (several coffins and numerous shabtis, discovered at Thebes at the so-called Priestly Cache¹ in 1891) between the University museums of the Empire. Common property, indeed.

Egyptian antiquities uncovered in the territory of the USSR.

Egyptian antiquities found in the territory of the USSR are of two types. The first group is formed by those which were discovered by archaeological methods and are as such representative of the progress of the civilization in the regions in question. The second group consists of the antiquities that were brought into the territory of the USSR in modern times and were either concealed and forgotten in their caches or just cast away and hidden by the soil to be uncovered later.

To this second group belongs the fragment of a stela or a block of Tutmosis III, referred to above, and other finds made in Baturin, Kertch and some other towns.

Much more numerous is the first group which comprises Egyptian and Egyptianizing objects imported into this territory in Antiquity. They are mostly uninscribed or poorly inscribed² and their value has always been supposed to lie in their quantity and their location of discovery, thought to be indicative of the ancient trade routes in the immense territory from the Caucasus and the Crimea to the Baltic Sea and from Ukraine to the mountains of Tien Shan.

Nobody will ever be surprised to see an important (we mean historically important) monument appear in the second group, but nobody has expected to find anything extraordinary in the first. Numberless small figures representing Egyptian gods, sometimes found in great quantities in one spot (such as small black figures of Min discovered somewhere in Middle Asia³) and as numberless uninscribed scarabs, which called for a special designation in Russian, *zhukovik*, from *zhuk* "beetle", along with beads, pendants and other types of bijouterie.

¹ Cf. the text of the invoice of the Egyptian Antiquity Service published at the end of our Section VII A.

² As in the scarabs of Dyn. XXVI found in the island of Berezan in the Black Sea, where only the name of Amun is written in normal or enigmatical hieroglyphs.

³ Shown to one of the present writers by a Professor in Cytology in St. Petersburg in 1971.

The bigger was the surprise when a really first class historical source had been found in Armenia in 1981. In a Cassite tomb subsequently robbed and reused a cylinder-seal (cf. our Section XVII) was found of King Kurigalzu of Babylonia, inscribed with Egyptian hieroglyphs. Never before has anything of that kind been found, not even outside of the territory of the USSR.

The fortunate discoverer of the piece, Mrs. Khanzadian, turned to B. Piotrovsky for help, who also turned for help to Egyptologists of the USSR and abroad. He drew a blank everywhere, because nobody had ever expected to find the titulary and the name of a Babylonian king written in Egyptian hieroglyphic script.

One of the present authors read the inscription for Piotrovsky and Khanzadian, which permitted both to publish their joint article, in which Piotrovsky (acknowledging the fact of our having read the inscription) regrettably insists on the erroneous interpretation of the title as "overseer", whereas in fact it is *wrw* "king".

Kurigalzu in question has been identified by the St.Petersburg Assyriologists as the second of this name. The name is written close enough to the pattern (not very reliable, because the inscription is damaged) recorded in a list of Amenophis III (cf. Görg, *GM* 16, 1975, 7f.).

Acknowledgements.

Our thanks are due to all those who helped us with our work on the collections covered by the present book and those who were instrumental in the realization of the plan of their publication.

All the sections have been written jointly by the present writers with the exception of sections XVII and XIX which are from the pen of S. Hodjash.

I. ARCHAIC AND EARLY DYNASTIC WEAPONS, TOOLS, PALETTES, STATUETTES, POTTERY AND STONE VESSELS

MACES

1. MACE HEAD. Riga, no. D-1008. Flint, height: 6.5cm, dia: 5.7cm.
History: LSU till 1950. Bibliography: *Cat*, no.3. This mace head is suspicious of having an inscription, with some difficulty discernible on the museum photograph, but this fact is denied by the keeper.

2. MACE HEAD. Riga, no. D-1010. Plate 1.
Breccia, height: 4.9cm, dia: 5.8cm. History: P.Lugn collection; LSU in 1931-1950. Bibliography: *Cat*, no.4.

PALETTES

3. PALETTE. Odessa, no. 52543.
Greywacke: 15 x 0.9cm. Bibliography: *Cat*, no.5.

4. PALETTE. Riga, no. D-1014. Plate 1.
Greywacke: 28.1 x 0.8cm. History: same as in no. 2. Bibliography: *Cat*, no.9.

5. PALETTE. Riga, no. D-1017. Plate 1.
Greywacke: 10.7 x 16.5cm. History: same as in no. 2. Bibliography: *Cat*, no.6.

6. PALETTE. Riga, no. D-1018. Plate 1.
Greywacke: 8 x 7cm. History: same as in no. 2. Bibliography: *Cat*, no.8.

7. PALETTE. Riga, no. D-1019. Plate 1.
Greywacke: 10.8 x 10cm. History: same as in no. 2. Bibliography: *Cat*, no.7.

SCULPTURE

8. STATUETTE OF HIPPOPOTAMUS. Riga, no. F-4360. Plate 1.
Limestone: 8 x 24.5 x 5cm. History: same as in no.2. A label on the statuette reads: "R.G. Gayer-Anderson collection. Loan. 1917".

TOOLS AND WEAPONS

9. KNIFE. Kaunas, no. Tt-2790. Plate 2.
Flint: 14.5 x 3.7cm.

10. KNIFE. Kaunas, no. Tt-2791. Plate 2.
Flint: 11 x 4.2cm.

11. KNIFE. Kaunas, no. Tt-2792. Plate 2.
Flint: 13 x 3.2cm.

12. KNIFE. Kaunas, no. Tt-2793. Plate 2.
Flint: 12.6 x 4.4 x 1cm.

13. KNIFE. Riga, no. D-1015. Plate 2.

Flint: 17.2 x 4.1cm. History: same as in no. 2. Bibliography: *Cat*, no.2.

14. KNIFE. Riga, no. D-1016. Plate 2.

Flint: 16 x 3.8cm. History: same as in no. 2. Bibliography: *Cat*, no.1.

15. NUCLEUS. Riga, no. D-1088/1. Plate 3.

Flint: 6 x 4 x 2cm. History: same as in no.1. Provenance: Wadi el-Amida, cave no. 2.

16. NUCLEUS. Riga, no. D-1088/2. Plate 3.

Flint: 8.5 x 4cm. History: same as in no.1.

POTTERY

17. BEAKER. Kaunas, no. Tt-4007. Plate 4.

Height: 16.5cm, dia:¹ 13.4cm, dia (mouth): 14.5cm.

18. JAR. decorated with the representation of a mast and sail. Kazan, no. 8435.

Height: 12cm, dia: 5cm, dia (mouth): 4cm. History: Mrs. Ivanova collection; bought April 4, 1944.

Bibliography: *Cat*, no. 27.

19. BOWL. Kiev, no. SK-76.

Height: 6.5cm, dia (mouth): 15cm, dia (bottom): 6cm. History: SHM Kiev till 1928. Bibliography: *Cat*, no. 22.

20. BOWL. Odessa, no. 52542.

Height: 3cm, dia (mouth): 6.3cm.

21. JAR. Poltava, no. A-149/77. Plate 3.

Height: 5.5cm, dia: 3.5cm, dia (mouth): 2.3cm. History: P.P. Bobrovsky collection, entered in 1907.

Provenance: Saqqara, a child's grave. Bibliography: *Otchet*, (1908), 21; Suprunenko, *Pam*, no. 41.

22. JAR. Poltava, no. A-149/78. Plate 3.

Height: 5.8cm, dia: 3.8cm, dia (mouth): 3.2cm. History: same as in no. 21. Provenance: same as in no. 21.

Bibliography: *Otchet* (1908), 21; *Pam*, no. 42.

23. JAR. Poltava, no. A-149/82. Plate 4.

Height: 14.2cm, dia (mouth): 7.2cm, dia (bottom): 3.7cm. History: same as in no. 21, entered in 1905.

Provenance: Thebes, a child's grave. Bibliography: *Otchet*, (1908), 19. no. 25; Suprunenko, *Pam*, no. 41.

24. JAR. Poltava, no. A-149/83. Plate 4.

Height: 13cm, dia: 8.5cm, dia (mouth): 8cm. History: same as in no. 21, entered in 1912. Provenance: Upper

Egypt. Bibliography: Suprunenko, *Pam*, no. 37.

25. JAR. Poltava, no. A-149/84. Plate 3.

Height: 9.2cm, dia: 13.2cm. History: same as in no. 21, entered in 1912. Provenance: Edfu. Bibliography:

Suprunenko, *Pam*, no. 38.

26. JAR. Poltava, no. A-149/85. Plate 3.

Height: 9cm, dia: 13.2cm, dia (mouth): 9.2cm. History: same as in no. 21, entered in 1912. Provenance:

Akhmim. Bibliography: Suprunenko, *Pam*, no. 39; *Cat*, no. 18.

27. BOWL. Poltava, no. A-149/91.

Height: 3.9cm, dia: 9.2cm, dia (mouth): 3.2cm. History: same as in no. 21. Bibliography: Suprunenko, *Pam*, no. 43.

¹ If unspecified, the greatest diameter is meant.

28. JAR. Riga, no. K-1085.
Height: 13.5cm, dia: 10cm. History: same as in no. 2.
29. JAR. Riga, no. K-1468. Plate 4.
Height: 36.5cm, dia: 20cm, dia (bottom): 4cm. History: same as in no. 2. Bibliography: *Cat*, no. 16.
30. JAR. ornamented with the representation of a rowing boat and (separately) a mast with a sail. Riga, no. K-1576. Plate 5.
Height: 15.8cm, dia (mouth): 17cm. History: same as in no. 2. Bibliography: Robe/Belmanc, *Put*, no. 25; *Cat*, no. 25.
31. JAR. Riga, no. K-1668.
Height: 18cm, dia: 18cm, dia (mouth): 7cm, dia (bottom): 7cm. History: same as in no. 2.
32. JAR. Riga, no. K-1669. Plate 5.
Height: 22.5cm, dia: 18cm. History same as in no. 2. Bibliography: *Cat*, no. 20.
33. JAR. Riga, no. K-1670. Plate 5.
Height: 23cm, dia: 19.3cm, dia (mouth): 10cm, dia (bottom): 10cm. History: same as in no. 2. Bibliography: *Cat*, no. 24.
34. JAR. Riga, no. K-1672. Plate 5.
Height: 27cm, dia: 11.1cm. History: same as in no. 2. Bibliography: *Cat*, no. 26.
35. JAR. Riga, no. K-1673. Plate 6.
Height: 18cm, dia: 12cm. History: same as in no. 2.
36. JAR. Riga, no. K-1674. Plate 6.
Height: 13.4cm, dia: 7.4cm. History: same as in no. 2. Bibliography: *Cat*, no. 15.
37. JAR. Riga, no. K-1675. Plate 6.
Height: 11.6cm, dia: 7.8cm. History: same as in no. 2. Bibliography: *Cat*, no. 10.
38. JAR. Riga, no. K-1676. Plate 6.
Height: 21.5cm, dia (mouth): 11.5cm, dia (bottom): 5cm. History: same as in no. 2. Bibliography: *Cat*, no. 14.
39. JAR. Riga, no. K-1677. Plate 8.
Height: 17.6cm, dia: 10.1cm. History: same as in no. 12. Bibliography: *Cat*, no. 12.
40. JAR. Riga, no. K-1678. Plate 7.
Height: 15.5cm, dia: 8cm. History: same as in no. 2.
41. JAR. Riga, no. K-1679. Plate 7.
Height: 13.5cm, dia: 9.5cm. History: same as in no. 2.
42. JAR. Riga, no. K-1680. Plate 8.
Height: 26.5cm, dia: 9.5cm, dia (mouth): 7cm, dia (bottom): 3.2cm. History: same as in no. 2. Bibliography: *Cat*, no. 13.
43. BOWL. Riga, no. K-1681. Plate 7.
Height: 16.6cm, dia: 12.2cm. History: same as in no. 1. Bibliography: *Cat*, no. 23.
44. BOWL. Riga, no. K-1682. Plate 8.
Height: 6cm, dia: 19.1cm. History: same as in no. 2. Bibliography: *Cat*, no. 11.

45. JAR. Riga, no. K-1684. Plate 7.

Height: 15.5cm, dia: 22.5cm. History: same as in no. 2. Bibliography: *Cat*, no. 17.

46. VASE. Riga, no. K-1685.

Height: 13.3cm, dia: 10cm. History: same as in no. 2. Bibliography: *Cat*, no. 21.

47. VASE. Riga, no. K-1686. Plate 8.

Height: 7.1cm, dia: 10.2cm. History: same as in no. 2. Bibliography: *Cat*, no 19.

STONE VESSELS

48. JAR. Riga, no. D-1030. Plate 8.

Alabaster. Height: 22.5cm, dia: 5.9cm. History: same as in no. 2. Bibliography: *Cat*, no. 213.

49. JAR. Riga, no. D-1032. Plate 8.

Alabaster. Height: 22cm, dia: 7.5cm. History: same as in no. 212.

II. COFFINS

1. OUTER COFFIN OF A WOMAN. Odessa, no. 52980-a. Plate 9.

Wood, patches of painted stucco or gesso. Length: 203cm. Provenance: Thebes. Date: early Dyn. XIX. Bibliography: Dokont *VDI* 1965, no. 2, p. 209, fig. 1, 4.

The coffin represents the deceased as a living person in her festive dress, which leaves her hands and arms visible as well as her feet.

2. INNER COFFIN OF THE SAME WOMAN. Odessa, no. 52980-b.

Wood.

3. OUTER COFFIN OF A WOMAN. Odessa, no. 52981-a. Plate 9.

Wood. Length: 210cm. Provenance: not recorded, possibly Thebes. Date: Dyn. XIX. Bibliography: Dokont, *VDI* 1965, no. 2, p. 209.

The coffin is of the same type as our no. 1-2 (cf. Niwinski, *Coffins*, 12f.). Note the socket on the breast, in which the left hand of the deceased was fixed. The right arm (lost) must have hung loose, as in our no.1, and reached her the hip. The right foot (bare) is still visible.

4. INNER COFFIN OF THE SAME WOMAN. Odessa, no. 52981-b.

Wood.

5. FRAGMENTS OF A COFFIN OF AMENKHAWI. Odessa, no. 52611. Plate 9.

Painted wood. 28 x 20cm. History: HM Kiev till 1959. Provenance: not recorded, but doubtless Thebes. Date: Dyn. XXI, early. Bibliography: *Cat*, no. 29. The fragment of a lid (feet).

Inscriptions:

I (the instep side), A (the main text), 1 (the central line)... in... of the stars, Osiris Amenkhawi, ^{a)} [true of voice]; 2 (the left hand line) [the ser] vant ^{b)} of Amun' s house ^{c)} *Jmnw-h^c jw- (m-) m3 ct d)*, true of voice; 3 (the right-hand line) ... thou as King of Upper and Lower Egypt, mayest thou be living (lit. while living) forever as the Lord of Eternity.

B (Scene 1, Isis) a) (1) Words spoken by Isis, the great, the god's mother, (2) mistress of the gods, lords of the West, the daughter of Re, lady of the sky, (4) to the Ka of Osiris Amenkhawi; b) (1) Words spoken by [Isis, the] (2) great, the [god's] mother, [I have come that] (3) I may be in protection...

C (Scene 2, Nephthys) a) (1) Words spoken by Nephthys, (2)... of watch it is for...b) (1) Words spoken by Nephthys... (2) of watch it is for th[ee?], ... (3) hour without... (4) in it; behold,... endures....

II. (the sole side) (1) Words spoken by Isis, the great, the god's mother, who walks round Osiris, (2) I have come that I may be in thy protection ... (3) as Atum and raise the northern wind... while thy enemies are under thy soles entirely (lit. they being entire); Neith, the great, [who gave birth] (5) to gods, has put her arms round Osiris Amen[khawi...].

Commentary:

a) Cf. Ranke, *PN* I, 30, nos. 19-20. It is a hypocoristic form of the owner's name. b) For the word see Bogoslovsky, *Slugi*; id, *ZÄS* 101, 1974, 82ff. c) That is Amun's Demesne. d) The full name of the owner. It is not in Ranke, nor for that matter in Thirion, *Notes*. For the full title of this person cf. Borchardt, *Sahu-re* I, 126.

6. COFFIN OF NESPENTHE. Voronezh, no. 1. Plates 10-22.

Painted wood (the inside is undecorated). 74.5 (height of the chest: 44cm) x 197.3 x 59.5cm. History: O.F. von Richter collection, YU MFA till 1918; VU MFA till 1933. Provenance: not recorded, but doubtless Thebes, not improbably Deir el-Bahari (another suggestion Deir el-Medina). Date: Dyn. XXI, middle. Bibliography: Ewers, *RWM*, 614ff.; Turayev, *ZVORAO* 11, 155ff, no. 42, pl. 7; Id, *EV*, 29; *PM* I, 741; Bogoslovsky, *VDI* 1973, no. 2, p. 70ff.; Id, *VDI* 1972, no. 1, p. 26; Id, *VDI* 1983, no. 2, p. 175; Niwinski, *Coffins*, no. 212; Id, *SAK* 11, 1984, 155, no. 61; *Cat*, no. 34 (see the colour reproduction on p. 47).

The dating of the coffin and with it the estimate of Nespenthe's *floruit* within Dyn. XXI presents difficulties, since there are no dated or datable documents in his dossier. Bogoslovsky, who was of the opinion that it belonged to the dynasty's early decades (the reign of Smendes) had founded this opinion on the stylistic and palaeographical similarity it had with coffins CM 61027 and 61029, but, in so doing, he had been misled by his attribution of CM 61029 to Pinudjem I, who, in the estimate of modern scholarship (the result is largely due to

Kitchen, *3IP*, § 28ff. and 431ff.) must have died a decade or so after Masaharta, the owner of CM 61027. In actual fact CM 61029 belongs to Pinudjem I's grandson, who died some 70 or 80 years after Masaharta and so chronologically CM 61027 and 61029 are very wide apart. His error, however, is of a minor importance, whereas his conclusion as to the close similarity of CM 61029 (much greater in his estimate than in the case of CM 61027) undeniably carries considerable weight with it. And this even more so that Niwinski, quite independently from him, on the basis of the mummy-case of Nespenethe in Vienna (no. 231; cf. *Coffins*, no. 408) came much to the same conclusion (Niwinski, *SAK* 11, 1984, 155f.). Bogoslovsky even went so far as to suggest a common master or scribe for the Voronezh and Cairo coffins, and though such estimates cannot but be individual and personal they must certainly not be discarded too lightly. If he is right, he practically dates the Voronezh coffin to about Year 10 of Siamun, from which year dates CM 61029 (so tentatively Černý, *JEA* 32, 1946, 24ff. Černý's hypothesis has fully been borne out by the document to be published by Berlev).

In our opinion, however, the only piece of evidence, important for the dating is to be found in the titulary of Nespenethe and in the fringe or border inscription on his coffin. It is clear from both that he was responsible for the construction of the only royal tomb which existed under Dyn. XXI. As is known, just one of the Theban rulers of the period dared to accept the full titulary, without going to reign to Tanis. It is Khakheperre (so named after Sesostri II of Dyn. XII) Pinudjem or Pinudjem I. He was buried at Thebes, in all probability about the end of the first decade of Psusennes I's reign (Kitchen's calculations that inspire confidence) and this tomb of his is in the strictest sense of the word royal. It is TT 320 at Deir el-Bahari which is called commonly, but unjustly "Royal Cache" or "Royal Cache I" to distinguish it from "Royal Cache II" in KV 35, or the tomb of Amenophis II.

By the theory now adhered to by the majority of scholars, TT 320 is originally the tomb of an early Dyn. XVIII queen, which was only enlarged under Dyn. XXI (so Černý, op.cit. and id, *CAH* II, Chapter 35). Niwinski has now put forward the opinion that it was actually constructed under Dyn. XXI in the days of the First Prophet Menkheperre, who, according to Kitchen's calculations, was contemporary with Psusennes I in Tanis (see Niwinski, *JEA* 70, 1984, 73ff.). We shall not embark upon the discussion of this question here, because it is enough for our purpose to state that Nespenethe presided over the works in TT 320, whatever their nature, to make it usable as a royal tomb. And so proud was he of his mission, which no doubt had the attraction of the glorious days of Dyns. XVIII-XX coming back, that he compared it with the funerary royal temples of that period, which are situated in the region of Deir el-Bahari, such as the temples of Mentuhotep I, Hatshepsut, Tuthmosis III (*ḥnqt-ꜥnh*), Ahmose Nofretari (*mn-jswt*).

If so, we receive the only date for Nespenethe's dossier, for the time of King Pinudjem's burial in TT 320 (he was actually buried there after his death and not only transferred at a subsequent time) can be estimated fairly clearly at about Year 10 of Psusennes I.

Nespenethe as the head of the works at the Royal Tomb (called "Horizon of Eternity" and "House of Everlastingness") alludes to this fact in his inscription, which thus acquires an autobiographical value. It does not follow from the above that he died soon after the fact. He could survive until the days of Pinudjem II's pontificate, though it is not very likely, since the beginning of this pontificate is divided by almost half a century from the burial of Pinudjem I. Still if the close similarity with the coffin of Pinudjem II observed by Bogoslovsky and the typology of coffins evolved by Niwinski absolutely require it, his demise under Pinudjem II is certainly not inconceivable.

It must be borne in mind, however, that we had not the coffins of Pinudjem II's predecessors to compare the Voronezh coffin with them. It is quite possible that, if one of them turns up the similarity with it will be even greater than with CM 61029.

At all events it is certain that Nesphenethe was not either among the living or on active service any longer in Year 10 of Siamun, since under the document recording the burial of Pinudjem II there stands the signature of another scribe of the tomb, namely Bakenmut (the name was first correctly read by Černý).

Inscriptions:

(Lid I (the left-hand side): (1) Revered by Geb, the prince of the gods, beneficial to this son of his, (namely) Horus, born to Isis, the most perfect heir (of) (2) Onnophris, the ruler of the living, (3) that they may give the sky to my soul, the netherworld (4) to my body, alabaster (vases with unguents) and cloths to my mummy, (5) water to my soul, wind to [my nose].

II (the right-hand side): (1) Revered by Nut, the great one who gave birth [to gods, the eye of Re, the ruler of both river-banks, (namely) Horus, born to] Isis, (2) the most perfect heir of Onnophris that they may give invocation offerings, consisting of bread and beer,... unguent, all things....

III (the first register beneath the necklace): ...: (in the second register, Osiris on both sides is explained as) Osiris; (the winged goddess, confronting him on the right is) Nephthys, the god's sister (?), lady of; Neith, the great, the mother of gods, lady of the House of Embalment (on the left).

IV (the third register, over the figure in the bier in the centre): *Rjsw-wd3w a)* (who is flanked, from left to right by) Isis, the divine, the god's sister, may she give offerings, (and) Nephthys, lady of the land.

V (in the space between the third and fourth registers, on the left): Revered by Re-Harmakhis-Atum, the great, who is in front of the Big Mansion, ^{b)} the great^{c)} god; (on the right): Revered by Osiris, foremost of the Westerners in Abydos, the great^{d)} god.

VI (in the fourth register): Ptah-Sokar, lord of the *šjt*-sanctuary; Osiris the scribe of beautiful ones^{e)} [of the Lord of the two lands] *Nj-sw-p3-ḥr-nj-t3-ḥ3t f)*.

VII (between the fourth and fifth registers): Revered by Ptah-Sokar-Osiris, lord of the *šjt*-sanctuary, the great ^{g)} god; revered by Nephthemis, who protects the two lands, Horus *ḥqnw, h)* lord of food (*k3*).

VIII the fifth register; the three columns of text that once divided the register into two symmetrical compositions are now lost): the beautiful (i.e. young) god ⁱ⁾; Nephthys; Isis.

IX (between the fifth and sixth registers two symmetrical inscription, of which the right-hand one is lost): Revered by *Jmstj*, thy son, thy beloved.

X (between the sixth and seventh registers): [Revered by ...thy son, thy be]loved [that] he may give offerings.

XI (the long central inscription): (1) Recitation by ... (2) Words spoken by [Osiri]s the King's scribe, scribe of beautiful ones of the lord of the two lands in the Place of Truth ^{j)} ... (3) Words spoken by Selkis the great, the god's mother, eye of Re, mistress of the House of the Living One ^{k)}, that she may cause Osiris the scribe of beautiful ones...to be...

XII (two symmetrically arranged inscriptions over Nespenhe's feet): (1) [May Nut stretch her arms ov]er ^{l)} me in this her name of (a goddess) stretching (her) arms that she may remove da[rkness]... (2) his soul to see the sun-disk in his rising, Atum in his [se]tting do...; (1) [O my mother Nut, spread thy wings] ^{m)} over me, mayest thou let me be like the indestructible stars, like (2) the unwearing stars...ⁿ⁾ that he may receive offerings after him and drink water. (Unplaced fragments)... the eye of Re, mistress of the House of the Living [One], ... may she give offerings and food.

(box) XIII (the frieze inscriptions): Protection, life, prosperity and stability (to) the revered by Osir[is the King's scribe,] scribe of beautiful ones of the lord of the two lands in the Place of Truth, overseer of the White House ^{o)} of the Horizon of Eternity, ^{p)} overseer of works in the House of Everlastingness ^{q)} Nespenhe, true of voice, who says, O valiant One^{r)} who accepts the weary, the big hill of Her-who-is-in-front-of-her-lord! Open up to me, (for) I have come, being safe, that I may make for me my place in thy inside¹ being hidden together with the blessed, since I am one of them. May it be said to me, "Welcome in peace", that I may mix with [all] kinds (of the blessed).

Protection, life, prosperity, stability (to) the revered by Osiris, the King's scribe, scribe of the beautiful (ones) of the lord of the two lands..., overseer of the White House of the Horizon of Eternity, overseer of the House of Everlastingness Nespenhe, true of voice, who says, Hail to ye, great gods, the Great Ennead ^{s)} of the Westerners, the divine Akh-spirits ^{t)} who are in the Sacred Desert ^{u)}, the mummies of the *Ḥnkt-njt-ḥḥ v)* complex, those who created the walls of *Mn-jst x)*, those who traced the plan of *3ḥ-jswt y)* those who stretched the cord of *Whm-ḥḥ z)* and those who built *Dsr-ḡs rw aa)* ! May ye accept (me) and place (me) together with ye, may ye not make me boatless with blows.

(The inscriptions of the right-hand side) XIV (near the crown): Revered by Nephthys, the god's sister, eye of Re, lady of offerings.

XV (the first scene, over the goddess): May Mut, lady of the Netherworld live.

XVI (the inscription which divides Scenes 1 and 2): (1) Revered by Thoth, lord of the Divine Words, scribe of Truth of the Great Ennead; may Re (2) live and the turtle die and may he who is in the sarcophagus which is in the tomb, be safe^{ab)}.

XVII (Scene 2): Thoth, lord of Truth. Mut, lady of the Netherworld.

XVIII (the inscription which divides Scenes 2 and 3): (1) Revered by Geb, ruler of gods, beneficial [for his son, (namely) this Horus] who is (2) born to Isis, the most perfect heir of Onn[ophris], that he may give bread to my belly.

XIX (Scene 3): Ptah-Sokar, lord of *šjt*-sanctuary.

XX (the inscription which divides Scenes 3 and 4): (1) Osiris the King's scribe, scribe of beautiful ones of the lord of the two lands in the Place of Truth, overseer of the White House of the Horizon of Eternity, (2) overseer of works of the House of Everlastingness Nespenhe, true of voice, who says: Hail to thee, Re-Harakhty-(3)Atum, the great, who is in front of the Big Mansion, mayest thou rise and soar in (4) the sky, may thy boat float, mayest thou set thyself after thy foes and turn (5) thy face towards the Beautiful West, mayest thou hear praise of the excellent souls (6) who are after (him) and exalt the hearts of those who are in slumber, mayest thou wake (7) those who are in a dream that they may receive the offerings and food when thou risest.

XXI (Scene 4): Osiris the scribe of beautiful ones Nespenhe, true of voice. Revered by *Jmstj* thy son, thy beloved, that he may let (him) come in and out, *Jmstj* thy son, thy beloved, the great god. Revered by *Ḥpjj* , thy son, thy beloved, that he may give bread and beer, oxen, *Ḥpjj* , thy son, thy beloved. Revered by *Dw3-mwt.f* , thy son, thy beloved, that he may give invocation-offerings, consisting of bread and beer, *Dw3-mwt.f* thy son, thy beloved. Revered by *Qbh-snw.f* , thy son, thy beloved, the great god, *Qbh-snw.f*. (1) Revered by *Nwt*, the great, who gave birth to gods, the eye of Re, ruler of the (2) two river-banks, that she may give offerings which are in the Southern Land and which are in the Northern Land.

(The inscriptions of the left-hand side)

XXII (Scene 1): May Nekhbet live.

XXIII (the inscription dividing Scenes 1 and 2). (1) Revered by Thoth, lord of Divine Words, [scribe of truth of] the Great Ennead. (2) May Re live and the turtle die and [he who is] in the sa[r]cophagus [be safe].

XXIV (Scene 2): Ptah-Sokar, the great god. The great god. May Mut live.

XXV (the inscription which divides Scenes 2 and 3): Revered by Geb, the ruler of gods, beneficial for his son, this Horus, (2) born to Isis, the most perfect heir of On[n]ophris, that they may give thousands ^{ac)} in bread (3) and thousands in beer, thousands in oxen and thousands in fowl, thousands in offerings...

¹ Noteworthy is the writing of *ḥnw* "inside" with two concentric circles, the reading established by Bogoslovsky.

XXVI (the inscription which divides Scenes 3 and 4): (1) Driving the darkness away by the Nile-flood that he may give thee water, by *Npjj* (t) **ad**) that she may give (2) thee bread, by Hathor **ae**) that she may give thee beer, by Hesat-cow that she may give thee milk.

XXVIII (Scene 4): Giving vegetables to Osiris.

XXIX (the inscriptions which divide Scenes 4 and 5): (1) Recitation). O Osiris the King's scribe, scribe of the beautiful ones of the lord of the two lands in the Place of Truth, overseer of the White House in the House of Eternity, (2) overseer of the works of the House of Everlastingness Nespenhe, true of voice! may the sky be open to thee, may (3) the earth be open to thee, may the road to the necropolis be open to thee, mayest thou come in and come out together with Re, mayest thou [pass] freely (4) like the lords of *Jšd* - tree **af**), while thou mixest (with them) like every god at (5) the gates of (his) tomb, mayest thou receive offerings which Ptah habitually gives to thee and the pure (6) bread upon the altar of Horus, may thy flesh live, thy vessels be safe and thy face be open **ag**). Revered by *Jmstj*, thy son thy beloved, that he may give bread and beer, oxen and fowl.

XXX (Scene 5, the representation of the four sons of Horus): *Jmstj*, great god, thy son. Revered by *Hpjj*, thy son great god, lord of..., that he may let (him) come out to see the sun-disc when he rises as the great god. Revered by *Dw3-mwt.f*, thy son, thy beloved, that he may give incense and unquint. *Dw3-mwt.f*. Revered by *Qbh-snw.f*, thy son, thy beloved, that he may let (him) come in and out in the necropolis. *Hpjj*, thy son, thy beloved.

XXXI (the final inscription): (1) Revered by Nut, the great, who gave birth to gods, the eye of Re, ruler of (2) the two river-banks, Horus [is it], born to [Isis, that she may give offerings,] bread and figs.

Commentary:

a) Osiris. for the concept see van de Walle, *ZÄS* 98, 1972, 140ff. **b)** The temple of the sun in Heliopolis. The beginning of the inscription, now lost, was intact when Turayev saw it. **c)** that is, the opposite of "small" in the sense of "elder"/"younger". "Great" is the proper epithet of the sun who is the father of the small god, the King of Egypt, but, to avoid *laesa maiestas*, the latter was termed "beautiful", the synonym of "young". **d)** The epithet stresses the fact that Osiris is the sun of the dead. **e)** As is stated in the preceding note, "beautiful" is a synonym of "young", therefore "young", "fit" persons, eligible for military service. We intentionally translate the term literally to show the Egyptian attitude towards the "beautiful", thereby stressing the actual meaning of this important word, while more or less accepted "convenient" inaccurate renderings only lead our branch of scholarship to such monstrosities as "the perfect god" and the like. **f)** Cf. Ranke, *PN* I, 175, no.12; Bogoslovsky, *VDI* 1973, no.2, p.96f. Niwinski, *Coffins*, 187; Id, *SAK* 11, 1984, 155f. In the late times it would have been pronounced Espenthe, but Gunn (*JEA* 41, 1955, 84, n.1) insists on such names still retaining the initial *n* under Dyn. XXI. **g)** The epithet becomes associated with other deities of the Pantheon through their identification either with the sun-god or the sun of the dead, Osiris, as here. **h)** The form of Nephthemis, so common on Horus-cippi and prophylactic statues (cf. *Wb* III, 179-80; Bonnet, *RÄRG*, 306; Kakosy, *Magie*, 147f.; Hodjash/Berlev, *Reliefs*, no.182. **i)** The designation of the King of Egypt as the son of the sun-god. **j)** A designation of the Royal Tomb in the process of its construction, cf. for the term Černý, *Community*, 35ff. **k)** The term has been mistranslated as "the House of Life", though Coptic leaves absolutely no doubt but that the term has nothing to do with *ankh* "life", but is connected with *čans* < *čnkh*, i.e. *čnkhey* "the living one" who, as is clear from pSalt 825, is Osiris (cf. Struve, *DEDA*, 8ff.) The term is thus nothing else but a tomb, especially royal. In its extended meaning the Osirian tomb, that is the collection of sacred books and texts that serve the purpose of resurrecting the dead, applies to medical science as a means of preserving one's life, of protecting the living. For the term in this last application see Gardiner, *JEA* 24, 1938, 83ff.; Posener, *Dom Perse*, 23ff.; Derchain, *PSalt* 825 I, 102ff.; Lucchesi, *Mus* 88, 731. Usually mentioned along with the House of Embalment (*prw nfr*), for which see Donohue, *JEA* 64, 1978, 143f. **l)** The gap is too small for so long a phrase. We give the beginning of the invocation, however, in full as recorded in CM 61027 (Daressy, *Cercueils*, 80) and CM 61030 (op.cit., 122). **m)** The gap is too small, but we give the beginning of the invocation, in full, cf. CM 61027 (Daressy op.cit., 80). **n)** Nothing seems to be lost here. **o)** The treasury, cf. Gardiner, *AEO* G 90. **p)** A designation of the royal tomb in the process of its construction, cf. Caminos, *LEM*, 144; Černý, *Community*, 74ff. **q)** Cf. Černý, *Community*, 80f. Our translation is only conventional and made to distinguish between two concepts of eternity, very frequently discussed, but still very far from being solved, cf. Thausing, *Mel Masp* I 35ff.; Assmann, *Zeit*; Brunner, *AfO* 17, 141ff.; Hornung, *FuF* 39, 1965, 334ff.; Id, *EiVi*, 178, 231; Kakosy, *Oik* 2, 95ff.; Niwinski, *GM* 48, 1981, 41ff.; Westendorf, *GM* 63, 1983, 71ff.; The term is one of the designations of the Royal Tomb in the process of its construction. Under Dyn. XXI the only Royal tomb in the process of its construction in Thebes was the so-called Royal Cache at Deir el-Bahari, now catalogued as TT 320 (cf. *PM* I, 658ff.) which had functioned over the whole period of the dynasty since the death of Masaharta (the question will be treated in connection with the publication of the new document from TT 320, which will soon be published by Berlev). **r)** The *m3nw* -hill in the West, the place where the sun sets or rather sunks into the netherworld. Cf. CM 61027 (Daressy, *Cercueils*, 88), 61029 (ibid. 106f.) **s)** once again, the term "great" is used in contrast with "small", also in the sense of "elder" / "younger". Cf. Barta, *Neunheit*; Hornung, *EiVi*, 217ff. et passim. **t)** Cf. Englund, *Akh*. **u)** I. e. the necropolis. **v)** The temple of Tuthmosis III, cf. *PM* II, 426ff. **x)** I.e. the temple of Queen Ahmose Nefertari, cf. *PM* II, 422f.; van Siclen, *Serapis* 6, 1980, 183ff. **y)** The pyramid of Mentuhotep I and its temple, cf. *PM* II, 381ff. **z)** The name of a royal temple in Western Thebes, hitherto unidentified. Only here. **aa)** The temple of Hatshepsut at Deir el-Bahari. It is noteworthy that Nespenhe mentions only those royal temples which are at Deir el-Bahari, as if his own building activity gravitated to the same region. Since he headed the work over the only Royal Tomb of Dyn. XXI at Thebes and his interests most certainly lay in the district of Deir el-Bahari, he must henceforth be considered as responsible for the enlargement of TT 320, originally the tomb of one of the wives of Amenophis I. The question, however will be discussed elsewhere. In the same region might have been situated his own tomb, discovered about 1815 (his sarcophagus was found in that tomb in 1815, but no data on the whereabouts of the tomb has ever been published), since only this fact could have entitled him to address his prayers to the dead worshipped in these royal funerary temples or those who had built them. **ab)** The Book of the Dead, Chapter 161. See the commentary on it in Hornung, *Totenbuch*. **ac)** Sing. here and in 1. 3. **ad)** The feminine counterpart of *Npr*, he god of grain. **ae)** Noteworthy for the character of this goddess of love is her mastering over beer. **af)** Cf. *JEA* 32, 1946, 50, g; Bonnet, *RÄRG*, 84. **ag)** That is able, to see.

Painted wood: 60 x 185. History: A. Levin collection, bought in Cairo in 1913, subsequently D.A. Burylin collection. Provenance: not recorded, possibly Thebes. Date: Dyn. XXI, middle. Bibliography: Vlasov, *IVGM*, 187ff.; Benevolensky, *Issl*; Id, *PSDT* ¹, 19ff.; Id, *PSDT* ², 19ff.; *Cat*, no. 30.

The lid has a long band of representations in its middle from the deceased's arms crossed on his breast down to his feet. It passes through eight horizontal registers, thus cutting each register into a pair of scenes, which will henceforth be designated as A and B, the left- and right-hand ones respectively.

The central band is devoid of any inscription. The inscriptional material is found in the explanatory notes to the individual scenes as well as in three horizontal lines (between registers 2 and 3, 3 and 4, 4 and 5) also cut by the central band. The inscriptions will be referred to as texts 1-3, with the additional specification of A (left) and B (right).

Each of the first seven registers, on both sides of the lid, had a figure of the deceased worshipping the gods of the West. Only one of the fourteen figures is now lost (Register 1, B).

In contradistinction to the coffins from TT 320, the so-called Royal Cache, the word "revered" (*jm3h*) is written in the inscriptions on this coffin without the additional stroke.

In our translation we drop the numberless symbols, such as "life", "dominion" (*w3s*), "truth", "West" and the like unless the ideograms in question are completed into the corresponding words.

Inscriptions:

I, A: Revered by Isis, the divine...; ...lady of the sky; Isis, ... lady of ...; shield-bearer^a) [Ankhef]; Anubis, the [great] god. B: Revered by Nephthys...; [the shield-bearer Ankhef]^b); *Jmstj*; Anubis.

II, A: [The shield-bearer] Osiris [Ankhef]. B: [The shield-bearer Ankhef].

Text 1, A: [Revered b]y ... Nut^c), [the g]reat, who gave birth to gods, mistress of the necropolis, lady of the West. B: Revered by the Great God, foremost of the West... of the sacred land.

III, A: Nephthys, the god's sister; the Great God; the Phoenix ^d); the West; (1) the shield-bearer Ankhe[f], (2) true of voice. B: ...; the shield-bearer, Osiris-Ankhef ^e)....

Text 2, A: Revered by the Great God, who is in front of the West, lord of Abydos, the great god, prince of the living. B: Revered [by] the Great God, foremost of..., lord of Abydos....

IV, A: Eye; (1) The Great God, lord of the Sacred Land; (2) *Hw* in the Horizon ^f); (1) the shield-bearer Osiris (2-3) Ankhef, son of Wennofer. B ...; (1) the shield-bearer (2) Osiris Ankhef, true of voice.

Text 3, A: Revered by Osiris, the great god, foremost of the West, lord of Abydos, lord of the necropolis. B: Revered by Osiris, the great god, foremost of the West, lord of Eternity, prince of Everlastingness, lord of the necropolis.

V, A: Isis the god's mother, mistress of the House of Embalment; Truth; the West; Ankhef. B: Isis, the great; Osiris...; the shield-bearer [Ankhef].

VI A: The West, the Great God...: Hathor; he who is in the Netherworld; [Ankhef]. B: The Great God, foremost of the West, he who is in the Netherworld...: the shield[-bearer] Osiris Ankhef.

VII, A: The Great God, lord of Eternity; [... Ankhef]. B: ...; [...Ankhef].

VIII, A: [Isis, the great] divine ... B:

The vertical inscription that ended on the coffin's feet: (1) A boon which the King gives ...; (2) a boon which the King gives

The box has a scene (henceforth Scene 1, depicting the protectress of the dead) common to both sides of the coffin against the mummy's crown. The decoration of the two sides depends on it and will therefore be numbered as Scene 2 and so on. The sides are distinguished by us as A (left) and B (right). Each one has seven scenes., in the three of wich the deceased is represented. With the fourteen representations on the lid it makes twenty in all.

I. The West ^h). Revered by the Great God. [The East. Revered] by the Great God.

II, A: Nephthys, the god's sister; revered by the Great God; the West.

III (Osiris in the shrine): [Isi]s, the god's mother.

IV (a second shrine scene): Nephthys, the god's sister; the West; *Jmstj* ⁱ); Uto; the Udjat-eye, the whole, the judge ^j), Osiris, lord of Eternity, prince of Everlastingness. (1) The shield-bearer, Osiris Ankhef, (2+3) son of Wennofer ^k).

V (Osiris being embalmed by Anubis) Isis, the god's mother, [Isi]s, the god's sister; Horus who acts^l), (namely) Anubis ^m); the West; making (the mummy of) Osiris, lord of Eternity; ()l, ()| ⁿ); the god's sister Nephthys, mistress of the House of the Living One; the eye (of Re?); the West; (1) the shield-bearer Osiris (2) Ankhef, (3) son of Wennofer, true of voice.

VI: Revered by Isis, the god's mother, mistress of the House of Embalment; Osiris, the great god...; Truth, the eye of Re; Ba-soul; revered by Nephthys, the god's sister, the eye of Re, who makes... sacred (and by) *Dw3-mwt.f*; revered by (the goddess of) the West (and by) the Great God, *Hpw* ^o); the Great God.

VII: Osiris, the West; the Great God *Hpw*; *Dw3-mwt.f*; *Qbh-snw.f*; *Jmstj* ^p); the shield-bearer Osiris [Ankhef].

B, II: Revered by Anubis; Nephthys, the god's sister; great gods ^q).

III: (1) Words said by ... (2) Nekhet (?) ... (3) the eye of (?) ...; (1) words said by Osiris, (2) lord of Eternity, (3) prince of Everlastingness; Isis, the god's mother, mistress of the House of Embalment ...; the West.

IV: Isis, the great and divine; Osiris, the great god, lord of Everlastingness; (1) Words spoken by ..., (2) ...; (1) the shield-bearer Ankhef, (2) son of Wennofer.

V (the scene of judgement): Words spoken by Osiris, lord of Eternity, prince of Everlastingness; the Great God; (1) Words spoken by

Horus, who has already ^r) done weighing ^s) (scil. the heart of the deceased) (2) and has already counterbalanced (lit. been precise in) the pans ^t) (with) the heart and the weights ^u). He has come to thee (scil. Osiris), his father (3) being established in the House of the Great God ^v) before the blessed of Osiri[s, foremost of the West, On] (4) nophris, lord of Abydos! Give the crown of the blessed ^w) [to ...Ankhef (?)]; the chest (of the set of weights), the White, the Court of Justice ^x), the living Ba-soul; the shield-bearer Osiris Ankhef, true of voice; the West.

VI: Revered by Khepru ^y); revered by the Great God; revered by the Great God "Her-Mummy-is-in-the-Netherworld"; revered by the Great God "Lady-of-the-Sacred-Mistress-of-the-Necropolis" ^z); revered by the Great God, foremost of the West, lord of Abydos; (1) the shield-bearer (2) Ankhef, (3) true of voice, son of Wennofer.

VII: Blessed by the Great God; the living god; Nekhbet; the Great God, lord ...; (1) the shield-bearer Osiris Ankhef, (2) true of voice.

Commentary:

a) For the term see Schulman, *Rank*, 67f.; 162, nos. 477-8; Lesko, *Dict* IV, 19; Gardiner, *Wilbour* II, 81f.; Caminos, *LEM*, 25, 459, 508. b) His representation required some such reference to his title and name, though we cannot be sure that it was worded exactly in this way. "Osiris" may have been inserted between his title and name, his filiation added and the epithet of the dead, "true of voice" written out (just one "ostrich feather" would have been enough for this period). c) The name is damaged. d) Here and elsewhere on the coffins of the period as a form of Osiris. e) Cf. Ranke, *PN* I, 67, no. 2. f) Though *hw* as the name of the Great Sphinx in *Wb* III, 45, 1 has long since been discarded as non-existent (Posener, *JNES* 4, 1945, 240ff.), the name of the deity here is absolutely parallel with the two names of the Sphinx which appeared in the middle of Dyn. XVIII and are very well documented, we mean *hrw m 3ht* and *hwrw (n3) m 3ht*, i.e. "Horus" and "Hawrona (a Syro-Palestinian deity which somehow came to be identified with the Sphinx) in the Horizon", see besides Posener's all-important article Selim Hassan's publication of the stelae from the site of the temple of Hawrona on the Sphinx' left (*Giza* H VIII and X, ; Hassan, *Sphinx*) and also Gardiner, *Wilbour* II, 215f.; Stadelmann, *SPG*, 81ff.; Zivie, *LÄ* V, 1139ff.; Lepre, *Sphinx* (not seen by us). What is actually represented in Ivanovo, no.631 is a jackal, who is standing upright, and therefore symbolizes not Anubis who is a recumbent jackal, but the latter's special form, Wepwawet (*wpjw-w3wt*). The god is surrounded with the insignia proper to him, such as the two scepters, identifying him as the eyes of Osiris (as a dead god, naturally conceived of as blind), and therefore in need of supplementary pair of eyes, whence the concept of a dog as his guide. It explains the word "eye" included in this scene. It would seem that "sphinx" and "jackal" are too far off from each other to be in any way associated, but it certainly is not so. When represented in the upright position, the sphinx played in the Solar Bark exactly the same role as Wepwawet the jackal did in that of Osiris, the sun of the Netherworld. More than that, his name established by Turayev in 1912 (though still not recognized in *Valeurs*, 236, no. 435, nor in *LÄ* V, 1141) is *sjb* (so in Moscow I.1.a.2098 and *Giza* H VIII, 239, pl. 62) or *s3b* (TT1021, cf. Assmann, *Hymnen* 147 e), that is *zab* "jackal", "wolf". See Turayev, *PM* II 4, n.1; Id, *Stat*, 27, n.2; Stewart, *BIA* 6, 63, 3; Hodjash/Berlev, *Reliefs*, no. 55, m. g) We were unable to include in our translations all the symbols in which the representations on the present coffin abound. As a rule we ignore mere symbols, but translate fully written words. h) "West" and "right" as well as "East" and "left" are synonyms in the Egyptian, and so "West" opens here the right-hand row of scenes. i) Possibly so, since the genius is represented here exactly the same way as the other three sons of Horus placed nearer to the feet of the coffin. If so, only the ending *tj* has been written out as a phonetic complement to the ideogram or the representation. His inclusion in the composition near the head of the mummy is no doubt relevant, since the canopic jar associated with him is traditionally covered with a stopper in the form of a human head. j) The epithets of the goddess are puns on her name: *w3dijt*, *wd3t* (subst), *wd3t* (part), *wd Ct*. k) Cf. Ranke, *PN* I, 79, no. 19. l) That is, who is embalming his father. m) For the name see Meeks, *RdE* 28, 1976, 87ff. Since Kings of Egypt, before their accession to the throne, were called "Anubis" or "Anubides", though they were born kings (as is absolutely clearly stated in pWestcar), crowned at the moment of birth, and therefore born Hori, "Anubis" must have been the form they had accepted exactly as Horus had in the swampy thickets of Khemnis where he hid himself before his coming of age and being able to appear before the Ennead to demand the Kingship. He must have changed his form into that of the jackal, Anubis, after the attempt upon his life by the partisans of Seth. As the son and heir of Osiris Horus is responsible for his father's mummification and, before his manifestation as such, i.e. as Horus, he has the form of Anubis. n) These cartouches are inscribed on the chest with the materials necessary for the embalment. The cartouches are very difficult to read, especially from a photograph. o) At this period even such minor deities as the sons of Horus were called great gods, originally the preogative of the Sun, both of the world of the living (Re) and of that of the dead (Osiris). The name of *Hpw* is determined with a papyrus-scroll, which can even be used as an ideogram of this name. Such writing do not seem to have been pointed out before. p) Cf. our note "i" above. q) The four sons of Horus. r) Thus we render the verb *p3w* "to do smth in the past". s) *Wb* II, 131,6 gives this expression for Dyn. VI only. t) A curious spelling of *Wb* III, 225, 10-16. It is noteworthy as the forerunner of the Ptolemaic writing with the ideogram of a lotus-leaf. Our word is feminine (cf. *ib.*, 130, 15). The meaning of a pair of pans of the balance has not hitherto been recognized. u) Cf. *Wb* V, 80, 1. v) That is in the palace of Osiris in the Netherworld. The reference to the father of the deceased is understandable if the father is identified with Osiris, though the deceased is Osiris too. w) For the "wreath of being true of voice", cf. Book of the Dead, Spells 19-20. See also Erichsen, *AcOr* 6, 272ff. x) The reading *wd Ct* is certain, the sign being Möller *Paläographie* I, 583. The word is not noted in *Wb*, nor in other current dictionaries. y) The name is written in an oval, imitating a cartouche. z) Each of the genii is called "great god", no doubt as a manifestation of Osiris, but here goddesses are doubtless meant.

8. OUTER COFFIN OF NESTWATAKHE. Odessa, no. 52976. Plates 26-27.

Painted wood: 50 x 204 x 50cm. History: CM (no. 29712) till 1893; then part of "Lot no. 6", formed by the order of Khedive Abbas Helmi and assigned to Russia; till 1924 in OU, where it was given to by the order of Emperor Alexander III. Provenance: Thebes, Deir el-Bahari, the so-called Priestly Cache of Bab el-Gasus, 1891. Date: Dyn. XXI, Psusennes I/Menkheperre.

Bibliography: Lieblein, *Dictionnaire*, 2544, no. 96; Daressy, *RA* 28, 77, no. 96; Id, *ASAE* 8, 1907, pp. 10, 16, 19, 30, no. 96; Ranke, *PN* I, 179, no. 12, *OGAM*, Booklet; Dokont, *VDI* 1965, no. 2, p. 209, fig. 1, 1-2;

Latysheva *KS OGAM* 1963, p. 123ff; *Putivnik*, 38; *PM* I, 639 (where it has been mixed up with the inner coffin of the same person in Kazan); *Put* (1970), 62; Kitchen, *3IP*, § 12, no. 65; *Put* (1975), 24, pl. between pp. 14-5; *Put* (1981), p. 15, pl.; p. 60; Golubovskaya, *Sokr*, 5-7, 48-50; *Album*, 96f., no. 193 (colour plate); Niwinski, *Coffins*, no. 317.

The coffin is dated by the leather mummy-braces with the name of the First Prophet of Amun Menkheperre, whose pontificate practically coincided with the so-called "longest reign" in Dyn. XXI, which, on the authority of Manetho, can be none other but that of Psusennes I (for the controversy see Kitchen, *3IP* 2).

The deceased's other monuments are the inner coffin (our next no.), the above-mentioned leather braces and an Osirian statuette with a Book of the Dead scroll (all these are in CM, cf. Daressy's works and *PM* I, 642), a shabti-box (cf. *PM* I, 64), shabtis (Schneider, *Shabtis* II, 54f., 4. 2. 1. and perhaps Zagreb, no. 405 = Agram, no. 14d). Cf. also our no. 12.

She is not identical with the wife of High Priest of Amun Shoshenq, who has the same name (cf. Kitchen, *3IP*, § 265; add two ppNPL in St.Petersburg to her dossier).

In contradistinction to our nos. 5 and 6 this pair of coffins was not made to order, but rather was prepared for a purchaser of the rank of a songstress of Amun. As a result the owner's name was written only twice on the lid and could have tempted an usurper. Such an one appears to have made an attempt to wash out or to scrape away her name. Not wholly successfully, though.

The lid is decorated with scenes arranged in seven registers. The majority of registers, which henceforth will be designated by Roman numerals, consist of two parallel scenes, which will be introduced in our translation by letters A and B as a left- and a right-hand scene. If there are some inscriptions between such scenes in the centre they will be marked as C.

Registers 4 to 7 are cut through vertically by four lines of the main inscription (Text V) and separated from one another by horizontal lines, which will be distinguished as Text I to IV. The left- and right-hand portions of these texts are designated as A and B consequently.

Beside these lines, there are two texts more and both consisting of right- and left-hand portions. One is in two lines parallel to the edge of the lid and the other on the band which runs round the deceased's feet (Texts V-VII). The box has two parallel lines of the frieze inscription (designated as "Text") and a scene at the deceased's head, which is common to the left-and right-hand series. This scene will be numbered as Scene 1, all the others as Scene A/B 2, 3 and so on.

The inner decoration will also be given along the same principles.

Inscriptions:

(Lid) I, A-B: Isis, may she give offerings; Phoenix, lord {of Eternity}, he who came into being {of himself, the di}vine, may he give offerings ^{a)}.

II, A: (1) Osiris, (2-3) foremost of the West. B: (1) Osiris, (2-3) lord of the West; the Great God, lord of (...). C: Sokar, {lord of *šjt*-sanctuary; Selkis.

III, A: (1-2) Nut, (3) the god's mother; Anubis, the great god, foremost of the Netherworld. B: (1) Neith, (2) the great, mistress of (3) the West; Anubis. C: Neith.

Text I, A: Words spoken by the revered by Osiris, foremost of the West, {lord of} *šjt*-sanctuary. B: Words spoken by the one revered by Osiris, foremost of the Westerners.

IV, A: (1) Osiris, (2) foremost of the West, (3) the great god, lord (4-5) of the Sacred Land; Osiris ^{b)}. B: (1-2) Osiris, (3-4) foremost of the West; Osiris.

Text II, A-B: Words spoken by Isis, the great, the god's mother, may she give offerings.

V, A: Sokar; the Netherworld; Isis. B: The Netherworld.

Text III, B: Words spoken by *Dw3-mwt.f*, the great god, foremost of the West. B: Words spoken by *Dw3-mwt.f*, lord of Abydos.

VI, A: *Dw3-mwt.f*, Isis; (1) Offerings (2) for Osiris. B: Hapi, Isis, *Jmstj*, *Dw3-mwt.f*. Text IV, A: Words spoken by [Isis...], the god's mother, may she give offerings. B: Words spoken by [Isis...], the god's mother, mistress of the House of Embalment.

VII, A: (1) Osiris, (2) lord of Abydos; Isis; B: (1) Osiris, (2) lord of Abydos, Isis; the West, offering(s)....

Text V (the main inscription), A: (1) Words spoken by Osiris, the lady of the house, songstress of Amun *Nj-sj-t3-wd3t-3ht* ^{c)}, true of voice, who says, Geb, the ruler of gods, beneficent to his son, (namely) this Horus, born to Isis, the perfect heir (of) Onnophris, the divine Phoenix, who came into being of itself, the great god, foremost of (2) She says, may Nut stretch her arms over me in this her name of (a goddess) who stretches her arms, who drives the darkness of the night away, who lifts up light in any place I am in, while I follow Sokar, with (a bunch of) onions round (lit. at) my neck on the day of going round [the Walls (i.e. Sokar's fest)].

B: (1) Words spoken by Osiris, the lady of the house, songstress of Amun Nestwatakhe, she says: It is Anubis who is arriving at the *M3nw* - hill ^{d)}, while Onnophris is in festivity, the gods, lords of the Sacred Land, are joyful, their hearts are sweet when the sun rises in the sky in the Netherworld, beloved of... (2) she says: O my mother Nut, mayest thou spread thy wings over me and let me be like the indestructible stars and like the unwearing stars, lest I die again, in the necropolis with the Great Ennead ^{e)}, lords of the Netherwor[ld...].

Text VI, A: Hail to thee, Geb, the ruler of gods, beneficent to his son, this Horus, born to Isis, this perfect heir of Onnophris, the divine king, prince of the living.... B: Hail to thee, Osiris, foremost of the West, Onnophris, prince of the living, the king of Eternity, lord of

Everlastingness, who has conducted millions in his lifetime, while he repeatedly rises (as the sun) (with) Isis on (his) right.

Text VII, A-B: ...; [Isis], the great, the god's mother, the eye of Re, mistress of the House of Embalment, that she may give offerings and food in....B: ... [Isis], the great, the god's mother, mistress of the House of Embalment, the eye of Re, mistress of the House of the Living One, that she may give offerings and food to Osiris.

(Box) Text, A: [Hail] to thee, O Great God, lord of the Sacred Land, who dwells in Abydos, the big sovereign ^f), lord of the necropolis, the divine king, prince of the living, whose love is with the Ennead, lord of the Crown of Upper Egypt, he who took possession of the Crown of Lower Egypt, who befriended the lords of the Big Mansion ^g), great in the Hall of Truth by the side of the lord of Truth (in) the Sacred Land, {the possessor} of a place in Southern On (Heliopolis), lord of offerings in Northern On ^h).

B: Hail to thee, Osiris, foremost of the West, Onnophris, prince of the living, the king of Eternity, prince of Everlastingness, who sees millions pass by in his lifetime, while he regularly rises (with) Isis on his right and Nephthys on his left, the daughter of the sun being in his protection behind him, he who is beckoned, his face being beautiful, great in the Netherworld and big in the sky, lord of offerings.

I (scene, common to both sides): Isis, lady of the West...; words spoken by *Dw3-mwt.f*, son of Onnophris, ...; words spoken by Hapi, son of Osiris, the great god, who is in the *šjt*-sanctuary.

A, II: Osiris, lord of the West; (1) Osiris, lady of the house, songstress of Amun.

III (cosmic diagram): Words spoken by Selkis, the great, the god's mother, the eye of Re, mistress of the House of the Living; Neith; Nut; Osiris, foremost of the West, Neith; the Great God, lord of the sky; giving offerings; Nut; (1) Words spoken by Anubis, foremost of the *m3nw* - hill, and Onnophris, (2) prince of the living, king of Eternity, lord of Everlastingness.

IV (court of justice): (1) A boon which the King gives (to) Osiris, lord of (2) Abydos, who is in the *šjt* - sanctuary, (3) that he may give offerings (4) and food; (1) a boon which the King gives to Thoth, lord of (2) the divine words, scribe of Truth (3) of the Great Ennead; offerings; offerings; Neith (over the casket with a set of weights)ⁱ); (1) the Great God, (2) lord of the sky, earth (3) and the Netherworld; (1) Osiris, the lady of the house, (2) songstress of Amun.

V: Offerings to Osiris; the Netherworld; (1) words spoken by the one revered by Neith, the great, (2) the god's mother, the eye of Re, mistress of the House of Embalment, daughter of Re, mistress of the House of the Living One.

B, II: (1) Osiris, the lady of the house, songstress of (2) Amun; Osiris, lord of Abydos.

III: Words spoken by Nut, the great, the god's mother, the eye of Re, mistress of the West. (1) Osiris, lord of (2) Abydos (3) (and) of the West; (1) Isis, the great, (2) the god's mother, (3) foremost of the West; (1) Osiris, (2) foremost of the West, the great god, (3) lord of the *šjt* - sanctuary; (1) Nephthys, the god's mother, the ey of Re, (3) who gave birth to gods; (1) words spoken by Thoth, lord of the divine words, scribe of Truth (2) of the Great Ennead together with Horus' followers and the blessed alike.

IV: (1) The Great God, lord of the sky and the earth, (2) foremost of (3) the secrets of (4) the Netherworld; the *šjt*-sanctuary; (1) a boon which the King gives (to) Hathor, (2) lady of the Sacred Land, (3) who is in the *šjt* - sanctuary.

V: The Netherworld; offerings, (1) words spoken by Hapi, the great god, foremost of (2) the West, that he may give offerings to Osiris and Isis, the god's mother.

(inside) A,I: (1) Words spoken by Osiris, (2) the great god, (3) lord of Eternity, (4) prince of Everlastingness, who conducts millions.

II: (1) Nephthys, (2) the god's sister, (3) mistress of the West.

B, I: (1) Words spoken by Osiris, (2) the great god, lord of Abydos, who dwells in (3) the *šjt* - sanctuary, (4) foremost of the living.

II: (1) Isis, (2) the great, (3) the god's mother, mistress of the West.

Commentary:

a) The text begins along the edge of the lid, continues on Nestwatakhe's wrists and ends beneath her hands with the determinatives to the Phoenix' titles (seated male figure) and to the word "offerings" (bread and onion). The Phoenix is here and elsewhere on the coffins of the period a form of Osiris. Noteworthy therefore is his coupling with Isis in these inscriptions. His connection with the heart amulet on the deceased's breast identifies it is the heart of Osiris, for which Bonnet, *RÄRG*, 595, quotes a number of Ptolemaic and Roman texts. The titulary of the god is drastically abbreviated as something too well-known and too much used for a full writing to be given, cf. Daressy, *Cercueils*, 108. b) The deceased. c) Cf. Ranke, *PN I*, 179, no.12. On the inner coffin of the same person (see our next number) her name is intact. d) The entrance to the Netherworld, Gauthier, *DG III*, 7; *LÄ III*, 1185f.; Bonnet, *RÄRG*, 440. e) I.e. the elder Ennead, or the eldest one, where Geb is the head. The other one, the Small Ennead, i.e. the younger or the youngest was headed by Anubis. For these Enneads and a third, see Barta, *Neunheit*. f) An attempt to distinguish it from "sovereign" without further specifications, the King of Egypt, Horus, who is certainly younger than Osiris, his father. g) The Sun-temple of 'On, the place where the Sun-god, the judge (*sjrw*, *siur*) of the Universe held his court of justice. Osiris as the sun of the Netherworld took upon himself the unification of Re. The best description of this role of the Sun-god in the Egyptian mythology is doubtless the famous Myth of the Solar Eye (Spiegelberg, *Mythus*; de Cenival, *Mythe*). The connection of the Big Mansion with the Hall of Justice is thus absolutely clear. h) In connection with this place-name it is interesting to point out the Arabic rendering of the Egyptian 'On, hitherto unrecognized. It is used by Ibn-Khaldun, cf. Casanova, *BIFAO* 2, 1902, 30; cf. Berlev, *VDI* 1972, no. 2, p.186. i) Neith as a personification of the set of weights is noteworthy and is certainly connected with the earlier spelling for *qdt* "set of weight" (*Wb II*, 55,3; *V*, 79,15; 80,1). Under Dyn. XVIII the word was written with the sign of vulture, which has been regarded as Mut, but rather seems to be associated with Nekhbet, since the association with the Solar Eye would thus be direct and clear. As the all seeing and all knowing Solar Eye, the goddess is surely identified as Truth and for that reason the casket with weights has a lid with a sculptured image of the goddess of Truth.

9. INNER COFFIN OF NESTWATAKHE. Kazan, no. 11605. Plates 27-28.

Painted wood. History: same as in no. 8. Date: same as in no. 8.

Bibliography: Turayev, *ZVORAO* 15, pp. 080, fig., 082ff., no. 30; Id. *EV*, pp. 14, 28, fig., 30; *PM I*, 639; Niwinski, *Coffins*, no. 317; *Cat*, no. 33.

Inscriptions:

(Lid) I (the two goddesses worshipping the rising and setting sun), A (the left-hand part): (1) I am Nephthys, (2) the god's sister, the eye (of Re); Osiris.

B: I am Isis, the eye (of Re); Osiris

II (the winged goddess): Neith; the Great God; the Netherworld (below the goddess).

A: The West; the Great God ^{a)}, Anubis; the West.

B: Anubis, the Great God; the West.

Text I (the inscription on the lid). A: (1) Words spoken by Selkis, the great, the god's mother, the eye of Re, mistress of the House of the Living One, may she give bread and beer, oxen and fowl, alabaster (vases) and clothing, unguent and incense, ... and ..., all good things which please the heart of the Great Ennead who is in the Netherworld ... (2) Osiris, the lady of the house, the songstress of Amonrasonter, the singer of the chorus of Mut, the great, the lady of Eshre, Nestwatakhe, true of voice, she says: (O) Nut, give thy arms over me....

B: (1) Words spoken by Neith, the great, the god's mother, the eye of Re, mistress of the House of Embalmmnt, may she give offerings and food, all things, good and pure, all things, good and sweet, all (things) which exist, all (things), on which gods live, [lor]ds of the sky and the earth, (to) (2) Osiris, the lady of the house, the songstress of Amonrasonter, the singer of the chorus of Mut, the great, lady of Eshre, Nestwatakhe, true of voice, she says: Come down, my mother Nut, stretch thy wings over me.

Text II, A: Revered by *Dw3-mwt.f*, thy son, thy beloved.

B: Revered by Atum, lord of the Two Lands and On.

III, A-B: Osiris.

Text III, A: Revered by *Jmst*, thy son, thy beloved.

B: Revered by Nephthys, the god's sister, the eye of Re.

Text IV, A: Revered by Isis, the great, the god's mother.

B: Revered by *W3djt*, the eye of Re.

Text V, A: Revered by Hapi (?), thy son.

B: Revered by

Text VI (the lateral inscription), A: Words spoken by Nut, the great, the mother of gods, the eye of Re, mistress of the West, Nephtemis, who protects the Two Lands, the great god, foremost of the living, and all gods of the lands..., that they may give offerings and food, cool water and wine, all things, good and pure, all things, good and sweet, on which gods... live.

B: Words spoken by Osiris, lord of Eternity, prince of Everlastingness, the great god, foremost of the West, Onnophris, the true lord of the House of Embalmmnt, and Anubis, *jmj-wt*, may {they} give offerings and food, cool water and ..., alabaster (vases) and clothing ..., all things, good and pure, all things....

(Box) Text, A: (Dyn. XIII Osirian symbols)^{b)} Osiris the lady of the house, the songstress of Amonrasonter, the singer of the chorus of Mut, lady of Eshre, Nestwatakhe, true of voice, she says: Hail to thee, Raharakhty-Atum, lord of the Two Lands and On, Nephtemis, who protects, the protector ^{c)} who is in his bark, Anubis, *jmj-wt*, Osiris Onnophris, foremost of the living, and the gods, lords of the Sacred Land, Isis, the god's mother, guarding^{d)} his flesh and Nephthys making the magical protection after him, the lords of the *M3nw* - hill rising, that he may see, while receiving offerings and food.

B: Osiris, the lady of the house, the songstress of Amonrasonter, the singer of the chorus of Mut, the great, lady of the sky, Nestwatakhe, true of voice, she says: Hail to thee, Osiris, lord of Eternity, prince of Everlastingness, the great god, foremost of Abydos, the potentate of the *M3nw* - hill, lord of diadems (in) *Hwt-Pth* (i.e. Memphis) ^{e)}, Isis being on his right and Nephthys on his left, great of offerings (in) the 3 Big Mansions^{f)}, the gods of the West being in joy exceedingly (lit. twice) and all gods receiving offerings, Anubis, those who became lords (?), Neith, ..., foremost of

(Box) Scene 1 (common to both sides): ...; I am Nephthys, the god's sister, the eye of Re, mistress of the West, may she give (...) I am Isis, the great, the god's mother. the eye of Re, mistress of the House of the Living One.

A, Scene 2: Ptah; Neith.

Scene 3 (cosmic diagram): (1) Words spoken by Thoth, lord of the Divine Words, scribe of Truth of the Great Ennead: May Re live, the tortoise die and he who is in the tomb be safe; the Great God; the House of the Morning ^{g)}; *Mrjyt* ^{h)}; Nut; Prow ⁱ⁾; the great Netherworld; the Great God; *Mrjyt*.

Scene 4 (court of justice): (1) Words spoken by Osiris, lord of Eternity, prince of Everlastingness, the great god, (2) foremost of the living, lord of offerings of Hboine ^{j)}, during whose age (of life) millions pass by, lord of the necropolis, lord of (the state of being) true of voice (in) the House of Embalmmnt; (1) Osiris, (2) the lady of the house; Neith (twice), Osiris; the Divine Booth; Selkis, the god's sister; keeper of the balance of the Hall ^{k)}; set of weights ^{l)} of the great West.

Scene 5: (1) Words spoken by Nephtemis who protects the Two Lands, the great god, foremost of the Divine Booth, (2) that he may give offerings and food, bread and beer, oxen and fowl; Osiris, the lady of beauty; Anubis; Neith; words spoken by Hathor who dwells in the West, the setting sun (lit. the eye of Re who is setting).

B, Scene 3: Words spoken by Thoth, who is the lord of the Divine Words, the scribe of Truth of the Ennead; Thoth, lord of the Divine Words, Osiris (the names of both are given twice).

Scene 4: (1) Words spoken by Khepri, the great god, the potentate of the *M3nw* -hill, that he may give (2) bread and beer, oxen and fowl, all things, good and pure, (all) things of the necropolis; Osiris, lord of Eternity, Neith; Sokar; Selkis; the Netherworld.

Scene 5: (1) Words spoken by *Jmstj*, Hapi, *Dw3-mwt.f*, 2) *Qbhw-snw.f*, his son, his beloved, the great god; ...; the doorkeeper; Neith; Osiris (i.e. the owner of the coffin): (1) Nut, (2) the god's mother, (3) the great, the Netherworld; Nut; (1) words spoken by Nut, the great, the mother of gods, (2) the eye of Re, mistress of the West, that she may give offe[rings...].

(interior decoration): (1) Nut, the great, who gave birth (2) to gods, mistress of the West, that she may give offerings; Neith, giving offerings; lords of offerings; Anubis; Osiris; Nephtemis, who protect the Two Lands.

Commentary:

a) Over Anubis. b) These symbols make their first appearance under Dyn. XIII, for which see, partly, our Stelae, no. 3. c) Turayev interprets the determinative to "protector" as the symbol of Sokar. d) "Protecting" is actually written. e) Short for *Hwt-k3-Pth*. f) A reference to the three principal temples of Egypt, that is those of Heliopolis, Thebes and Memphis. g) Cf. the next note. h) The goddess of temple music who greets the rising sun. Her priestess must have done the same in the House of the Morning in the King's House, when the King appeared after the completion of his morning toilet. The male figure here and on the opposite side of the panneau personifies the hills situated at the points where the sun rises and sets, cf. Niwinski, *Coffins* 88, fig. 38. i) The term used here commonly refers to "stern". j) *Hwt-bnw* in the temple of Heliopolis, cf. Montet, *Géographie* I, 159. k) Over Anubis. l) Over the chest.

10. COFFIN OF NESMUT. Odessa, no. 71695. Plates 28-29.

Painted wood: 186 x 65.5cm.

History: CM (no. 29634) till 1893; then part of "Lot no. 6", formed by the order of Khedive Abbas Helmi and assigned to Russia; subsequently in AMKU, by the order of Emperor Alexander III (after 1917 reorganized into SHM Kiev); in SHM Kiev till 1959.

Provenance: Thebes, Deir el-Bahari, the so-called Priestly Cache of Bab el-Gasus, 1891.

Date: Dyn. XXI, the pontificate of Psusennes.

Bibliography: Lieblein, *Dictionnaire*, 2544, no. 48; Daressy, *RA* 28, 76, no. 48; Id. *ASAE* 8, 1907, pp. 7, 19, 16, 25f., no. 48; Turayev, *ZVORAO* 12, 198ff., pl. 8; Id. *EV* 27; *PN* I, 176, no. 10; *PM* I, 631, Dokont, *VDI* 1965, no. 2, p. 209, fig. 1, 1; *Put* (1970), 62; *Put* (1975), 24; *Put* (1981), 60f.; *Album*, 98f., no. 195f.; Niwinski, *Coffins*, no. 318; *Cat*, no. 31.

Her other monuments are an Osirian statuette with a scroll of papyrus (the Book of the Dead), leather mummy-braces (all in the Cairo Museum?), mummy-cover CM 6007. The shabtis with her name from Bab el-Gasus are not necessarily hers since the tomb contained several coffins of that name (cf. *PM* I, 633, 658f.). Undeniably hers are only those monuments which are registered under no. 48 in Daressy's list (*PM* I 631).

Mummy-cover CM 6007 has probably preserved the name of her mother (so Chassinat, *Trouville*, 222, no. 2), which is [*Mš Ct -*] *sbktj*, who was also buried in Bab el-Gasus (no. 111 in Daressy's list, cf. Daressy, *ASAE* 8, 1907, 11; Lieblein, *Dictionnaire*, 2544; *PM* I, 634). the mother's (if she is Nesmut's mother) and the daughter's titles are the same. The invoice from Alexandria also mentions her cartonnage, whose whereabouts is unknown. The braces with the name of the First Prophet of Amun Psusennes who succeeded his father Pinudjem II as ruler of Thebes in Year 10 of Siamun date the coffin. A current theory would see in him Siamun's successor on the throne of Egypt (cf. the later opinion on the score by von Beckerath, *GM* 130, 1992, 17f.). If so, Nesmut's burial falls in the second decade of Siamun.

In our translation letters A, B, C correspond to "left", "right" and "centre".

Inscriptions:

(Lid) I, A: (1) Osiris, lord of (2) the *šjt* - sanctuary (3) and the West, (1) Nephthys, the god's sister, the daughter of Re, (2) may she give bread to Osiris, lord of the Netherworld; Hapi, the great god; Neith, the great ; (I) Osiris, (2) lord of (3) Abydos; Osiris. B: (1) Isis, the great^a) (2) the daughter of Re, mistress of the House of the Living One, may she give (3) all things, pure and sweet, to Osiris; (1) *Jmstj*, (2) the great god; Neith.

II, A: Neith; [Osiris, the great god, who is in the Netherworld; Osiris who dwells in Abydos] ^b).

B: Osiris, the great god, who is in the Netherworld; [Osiris who dwells in Abydos].

III, A-B: The god, lord of the Netherworld; the Netherworld; the Great God; (1) Osiris, lord of the (2) *šjt* -- sanctuary; ...^c).

IV, A: Nephthys. B: Isis.

V, A: Nephthys. B: Isis.

VII, A: (1) Nephthys, (2) the god's sister. B: (1) ... (2) Isis, (3) the great

Text I (vertical lines separating the central registers from the lateral one) A: Words spoken by Osiris, foremost of the West, the great god, head of the necropolis, king of Eternity, lord of Everlastingness, he of numerous faces, lord of the *3tf* - diadem, great in might among the Ennead, may he give bread to her body, wind to her nose, (namely) to Osiris, the lady of the house, songstress of Amonrasonter ^d), singer of the chorus ^e) of Mut, lady of Eshre ^f) *Nj-sj-mwt-tw* ^g), true of voice with the lords of the Big Mansion.

B: Words spoken by Atum, lord of the Big Mansion, the ram in the sky, who lives on truth, the great god, who is in his bark. May he let her Ba-soul come forth to see the sun-disc when it rises and Atum when he sets in the horizon of the sky, (namely) Osiris, the lady of the house, songstress of Amonrasonter, singer of the chorus of Mut, the great, lady of Eshre, Nesmut, [true of voice with the Ennead that is in the West].

(Registers and texts adjacent and perpendicular to the edge of the lid) A, Text II: Revered by Osiris.

Register I: (1) Osiris, (2) lord of the West; (1) Osiris, the lady of (2) the house, songstress of Amun (3) Nesmut, (4) true of voice.

Text III: Revered by Ptah-Sokar.

Register II: Ptah-Sokar; (1) the Great God, (2) lord of Abydos.

Text IV: Revered by Ptah.

Register III: (1) Osiris, the lady of the house, (2) songstress of Amonrasonter (3) Nesmut, true of voice.

Text V: Revered by *Jmstj*.

Register IV: (1) Osiris, (2) lord of the *šjt* - sanctuary.

Text VI: Revered by the Great God.

Text VII: ... the *šjt* - sanctuary.

B: Register I: Osiris; (1) Osiris, the lady of the house, (2) songstress of Amonrasonter, (3) Nesmut, (4) true of voice.

Register II: Revered (by?) the Great God.

Register III: (1) Nesmut, (2) true of voice; (1) the god's [mother], (2) the eye [of Re].

Register IV:

Register V (fragment): (1) *W3djt*, (2)

Text VIII (along the edge of the lid), A: A boon which the King gives to Geb, the ruler of gods, beneficent to his son, this Horus, born to Isis, the excellent heir of the lords of Eternity, that they may let her body remain safe on the West of Wise ^h, (namely) Osiris, the lady of the house, songstress of Amonrasonter, singer of the chorus of Mut, the great, lady of Eshre, Nesmut, true of voice with [the lords of Et]ernity.

B: A boon which the King gives to Nut, the great, mother of gods, eye of Re, princess of the two banks, that she may give invocation-offerings, consisting of bread and beer, oxen and fowl, incense and ..., wine and pomegranate wine, alabaster (vases) and clothing ⁱ, all things, good and sweet, on which gods live, (to) Osiris, the lady of the house, songstress of Amonrasonter Nesmut, true of voice with the Ennead which is in the West.

(Box) Scene 1 (common to both sides): Words spoken by Ptah-Sokar-Osiris, lord of the *šjt* - sanctuary...; words spoken by Anubis, who is in *šjt* - sanctuary.

A, Scene 2: the Udjat-eye, Truth, lady of the West (2 times).

Scene 3: (1) Words spoken by Thoth, lord of the divine words, scribe of Truth of the Great (2) Ennead: May Re live and the tortoise die and he who is in the tomb be safe; the Great God; the Netherworld; the Great God; (1) Osiris, (2) lord of the *šjt* - sanctuary; words spoken by Osiris, lord of the West, the Great God, who dwells in Busiris, that he may give offerings.

Scene 4 (cosmic diagram): The (Great) God; praised is Isis, mistress of the Western Desert, that she may give offerings; Osiris lord of the *šjt* - sanctuary; Neith, mistress of the House of Embalment, who dwells in the Netherworld; Neith, mistress of (...); Osiris who dwells in the *šjt* - sanctuary; Osiris, lord of the *šjt* - sanctuary; (1) praised is the Great God, lord of the Netherworld, that {he} may give (2) bread and beer to Osiris, his lord; Shu, the great god; the Great God, son of Nut, may she give.

Scene 5 (judgement): (1) Words spoken by Osiris, lord of Eternity, foremost of the West, that he may give invocation-offerings, consisting of bread and beer, (2) oxen and fowl, wine and pomegranate-wine, alabaster (vases) and clothing, incense and cool (3) water, all things, good and pure, all things, sweet and good, to Osiris, lord of the West; (1) Osiris, lord of Abydos, (2) the great god, lord of (3) the West, Amente, mistress of the House of Embalment, (1) words spoken by Horus, son of Osiris, the great god, (2) who protects his father, who (3) reports to Osiris; (1) words spoken by Thoth, lord of (2) the Enneads: may Re (3) live and the tortoise (4) die and he who is in the (5) tomb be safe (6) forever and ever! Osiris, (7) the lady of the house, songstress of Amonrasonter (8) Nesmut, true of voice, (9) has arrived, her heart has been (10) weighed before (11) her lord Osiris; (12) it has been found safe (13) from all abominations; (14) the lords of the Netherworld, (15) may they give (16) to her offerings (17) as to (all) living souls ever! (Thoth), the great god, scribe of Truth; Anubis; Truth; the Udjat-eye (over the weight in the form of a calf ^j).

Scene 6: (1) *Jmstj*, (2) son of Osiris, (3) lord of Eternity, foremost of the West; the Great God, foremost of Busiris, the Great God, foremost of Abydos; (1) words spoken by the Great Gods of the West (Truth, pl. is actually written), content ones who are in the Netherworld, (3) that they may let her come, (namely) Osiris (Nesmut) into the West.

B, Scene 2: Ptah-Sokar; Neith; *W3djt*.

Scene 3: (1) Words spoken by Thoth, lord of the divine words, scribe of Truth of the Great Ennead (2): May Re live and the tortoise die and {he who is in} the tomb be safe, protection after him; Osiris lord of the West.

Scene 4: (1) Words spoken by Osiris, lord of Abydos, ..., the [great] god, lord of the *3tf* - diadem, (2) lord of transformations in the true places ^k... (3) that he may let her Ba-soul (4) come into the doors of (5) the secret gates of (6) the Netherworld and (let) her receive (7) offerings like the lords (of the West); they say, come in peace! ... in peace; (1) Isis, mistress of (2) the Western Desert, (3) may she give (4) bread; Osiris, lord; protection after him like Re; (1) Nephthys, (2) the god's mother, mistress; (1) words spoken by Osiris, lord of the cemetery, that he may give all good things; (2) words spoken by Neith, mistress of the West, that she may give alabaster (vases) and clothing to Osiris; (3) words spoken by Nu[t...] the great, [the mother of god]s, that she may give bread and beer to Osiris.

Scene 5: (1) Osiris, the lady of the house, songstress (2) of Amun (2) Nesmut, true of voice, (1) Osiris, (2) lord.

Scene 6: (1) Words spoken by Osiris, prince of Everlastingness, that he may let her body remain (2) safe in the West of Wise, while her Ba-soul (3) receives offerings and cool water for Osiris Nesmut, true of voice forever; (1) words spoken by Isis, the great, (2) the god's mother, daughter of Re, lady of the House of Embalment, (1) words spoken by Osiris, lord of (2) Everlastingness, master of the cemetery, (3) and Horus, son of Isis, the great god; (1) words spoken by the lords of the Netherworld, contented ones of (2) the West, that she may give incense and cool water, all things, good and pure, (3) all things, good and sweet, on which gods live, (to) Osiris, lord of Abydos.

Scene 7: Hapi, lord, (1) Osiris, lord of the *šjt* - sanctuary, (2) the great god, lord of the West, (1) Neith, (2) mistress of the House of the Living One, (3) that she may give incense; that she may give (...); Nephthys, foremost of the West; Nephthys; Nephthys; (1) Osiris, lord of Busiris, (2) the great god; (1) *Jmstj*, (2) son of Osiris; (1) words spoken by *Jmstj*, lord of the Netherworld, the (great) god, (2) that he may give unguent, alabaster (vases) and clothing to Osiris.

Scene 8: Drinking (lit. receiving) water; Hathor; I am Isis, the great, the god's mother, the eye (of Re); I am Nephthys, the god's sister, daughter of Re who dwells in the House of the Living One; I am Neith, the great, mistress of the West.

(Box, inside) Scene 1 (common to both sides): (1) Osiris, foremost of the West, (2) lord of the Netherworld.

A, Scene 2: Text I: Recitation: I am Anubis, foremost of the god's booth, *jmj-wt*.

Scene 3: Recitation: I am *Rjsw-wd3w*, the great god, foremost of the West.

Text II: Recitation: I am *Jmstj*, the great god, son of Osiris, that he may give incense.

Text III: Recitation: I am Hapi who dwells in the *šjt* - sanctuary, the great god, that he may give clothing.

Scene 5: (1) Anubis; (2) *Jmj-wt* ^l.

Text IV: Recitation: I am Isis, daughter of Re, mistress of the House of the Living One, that she may give....

B, Scene 2: Text I: Recitation: I am Anubis, foremost of the (god's) booth, the great god, *Jmj-wt*.

Scene 3: Words spoken by *Rjsw-wd3w*, the great god who created Everlastingness, that he may give offerings.

Text II: Recitation: I am *Jmstj* who dwells in the *šjt*-sanctuary, that he may give all things, good and pure.

Text III: Words spoken by Hapi, son of Osiris, that he may give water.

Scene 5: (1) Anubis, foremost of the god's booth, (2) the god who dwells in the Netherworld.

Text IV: Words spoken by Isis, the god's mother, daughter of Re, mistress of the West.

C (bottom), Scene 1: The West.

Text I: (1) A boon which the King gives (to) Osiris, lord of Busiris, foremost of the West; Onnophris, prince (2) of the living, who rises, (having) Isis on his right and Nephthys, daughter of Re, in protection after him daily, (3) may they let her Ba-soul go forth (4) that it (i.e. the soul) may see the sun-disc when (it) rises (5) and Atum when he sets (6) (in) the horizon of the sky, namely Osiris who dwells in the Netherworld.

Commentary:

a) Turayev still saw here the words "the god's mother". b) The words still seen by Turayev as also in the next line c) Turayev reads here: "Neith, lady of the (West) who gives offerings". d) That is, Amon-Re, King of the gods. For the name cf. Gunn, *JEA* 41, 1955, 84, n.1. e) Lit. "arm". f) The crescent-shaped lake in the complex of temples at Karnak. For the name cf. Yoyotte, *RdE* 14, 1962, 101f; 15, 87ff. g) Ranke, *PN* I, 176, 10. *Mwt-tw* (*M'wt-tw* ? see *Wb* II, 53, 17) is an attempt to account for the final *t* retained in the goddess' name. h) That is, Thebes. i) We translate here in accordance with the recension of Dyns. XI and XII, though the classical text seems to have undergone a curious reinterpretation here, the sign of "alabaster" became a mere determinative to "clothing" (so on the basis of homonymy of *šs* "alabaster" and "rope"). j) As in our no. 7 the chest which contains the set of weights has the sculpture image of the goddess of Truth on its lid. The weight, or rather weights, for a single specimen doubtless represents the whole set, are designated her as the Udjat-eye, that is the Solar Eye. In our no.7, the Solar Eye in question is identified as Neith, and as we have noted there in our commentary, the designation of a set of weights, *Wb* II, 55, 3; V, 79f., and the Ptolemaic writing of *kite* are to be classed all together. The word in *Wb* is transliterated there as *Mwt*, but *Nḥbt* seems to be a better reading. The form of the weight is very well attested for the times of Dyns. XVIII-XXI and is, no doubt, connected with the concept of "money". The Egyptian word *šn*^c means "money" and at the same time "vulva" in hieroglyphics. This fact, recognized already in Berlev, *PSb* 15, 10, on the basis of hieratic writing of the word, was proved to be true by the hieroglyphic writing in the tomb of Khnumhotep and Niankhkhnum (see Moussa/Altenmüller, *Nianch*, 85, pl. 24), which is certainly not "some kind of a shell". One of the present writers has already pointed out that, in Egyptian, the terms pertaining to economic activity are the same as those connected with the sexual life of man, such as *jswj* "testicles" and "price" *šn*^c "vulva" and money, *nkt* "profit", the participle of *nk*, or rather *n(j)k* "to copulate", cf. Berlev in Powell, *Labor*, 153, n. 57. k) The term is certainly the same as the famous designation of the Royal tomb and necropolis under Dyns. XVIII (latest) to XX. l) The fetish of Anubis, cf. Köhler, *Imiut*; Logan, *JARCE* 27, 1990, 61ff.

11. COFFIN OF NESKHONS. Odessa, no. 52979. Plate 29.

Painted wood. Length: 193cm. History: OLM till 1920. Provenance: not recorded, but doubtless Thebes. Date: Dyn. XXI, middle or late. Bibliography: none.

Being in a bad state of preservation, the coffin could not be moved to be photographed properly and could not be uncovered, either, for us to see, whether or not its inside was decorated and inscribed. Our description and translation is therefore based on small old photographs, which do not entirely cover the decoration on the coffin's outside. Still we thought it proper to give what description and translation we could, since the coffin had never been studied.

The ideogram "backbone" in "revered" is written on this coffin without an additional stroke, which is practically obligatory on the coffins from the Royal and the Priestly Caches.

Inscriptions:

(Lid) Text I (the main one): (1) revered by ..., lord of the *šjt*-sanctuary, and Anubis, foremost of the god's booth, master of the place of Truth^a, that they may give offerings and food, which come forth before the Ennead in the Big Mansion ... (2) ..., lady of the [sky?] ... and Nephthys, the god's sister, lady of the House of the Morning^b, that they may give offerings and food, all things, good and pure, all things {to} Osiris, the lady of the house, songstress of Amonrasonter, *Nj-sj-ḥnsw*^c.

Text II (in two lines running along the edges), A (left): Words [spoken by] Osiris, lord of ..., foremost of the West, the great god, lord of the sky, and Isis, the great, the god's mother, lady of the sky, the eye of Re, mistress of gods, lady of ..., that they may give offerings and food, all things that come forth before the Ennead in the Big Mansion ... while their arms are under the jet of water; may they purify the arms of Osiris, the lady of the house, songstress of Amonrasonter, [Neskhons]. B:

(Box) Scene 1 (common to both sides)

A (left) Scene 2: Words spoken by Anubis, lord of the Sacred Land, ...; revered by ... Scene 3: (1) Revered by [Isis], the great, the god's mother, lady of the sky ...; (2) revered by Hapi and *Dw3-mwt.f*, (1) the Great God, lord of the sky, (2) may he give incense (?) (3) ... (4) ...; ... Scene 4: (1) Revered by ...; (2) revered by ...; (3) revered by ..., may she give offerings; (4) revered by ... the *šjt*-sanctuary, Anubis; (5) revered by ... *Dw3-mwt.f*, (6) revered by ... Hapi; (7) revered by ... gods who dwell in ...; (8) revered by ...; (9) [revered by] Nephthys, the god's sister, lady of the House of the Morning, recitation ...; recitation ...; Hathor, lady ...; praising; the Great God, lord of the sky; (1) revered by ...; (2) revered by ...; (3) revered by ...; (4) revered by ...; (5) revered by ...; (6) revered by ...; (7) revered by ...; (8) revered by [Isis], the great, the god's mother, lady of the sky and of the earth; (9) revered by ...; (10) revered by ...; (11) revered by

B, Scene 2: ...; ...; words spoken by Anubis.... Scene 3: ..., foremost of the West ...; ... of the House of the Morning, may she give ...; ..., Osiris, lord of Eternity, foremost of the West ...; Scene 5: ... Osiris, lord of Eternity, foremost of the West; (1) revered by Nephthys, the god's sister, mistress of the House ...; (2) revered by Ptah-Sokar, lord of the *štjt*-sanctuary; (3) revered by Isis, the great, the god's mother, lady of the sky, the eye of Re; (4) revered by Amenophis and ..., mistress of ...; (5) revered by *Jmstj*, Hapi, *Dw3-mwt.f*, (6) revered by Anubis, lord ..., (7) revered by the Ennead, lady ...; (8) revered by Isis, the great, the god's mother, lady of the sky, the eye of Re; (9) revered by Hathor ..., may she give (offerings); (10) revered by Nephthys, lady of the House of the Morning, (11) revered by the gods, lords of Scene 6: (1) Revered by [Hathor], lady of Eternity, foremost of the god's booth; (2) reve[red by] Reharakhty-Atum, lord of the Two Lands; (3) [revered] by ...; (4) [revered] by Anubis, lord of the Sacred Land; (5) [revered] by Nephthys, lady of the House of the Morning; (6) [revered by Isis], the great, the god's mother, lady of the sky (?); (7) ...; (8)

Commentary:

a) Or "true place", here as the designation of a necropolis in general, hardly the Royal Necropolis of Thebes. b) Cf. Blackman, *JEA* 5, 1918, 148ff.; here as a place for the ceremonies of the Opening of the Mouth (cf. *Wb* V, 425, 12). c) Ranke, *PN* I, 178, 20. Having only her name, one of the most popular in Thebes at this period (cf. Niwinski, *Coffins*, 187f.) and title, one of the most commonest in the priestly circles, one cannot make any certain identifications or attributions.

12. MUMMY- COVER OF A WOMAN. Voronezh, no. 2. Plates 29-33.

Painted wood: 9 x 160 x 30cm.

History: CM till 1893; Khedive Abbas Helmi's gift to Russia (Lot no. 6); by the order of Emperor Alexander III assigned to YU MFA (1895-1918); VU MFA till 193

Provenance: Thebes, Deir el-Bahari, the so-called Priestly Cache of Bab el-Gasus.

Date: Dyn. XXI, middle or late. Bibliography: Turayev, *ZVORAO* 11, 159, no. 43 (cf. also *ibid.*, p. 154).

Turayev is positive about it belonging to the Khedive's gift (cf. *op.cit.*, 154), but no mummy-cover or coffin's lid, for that matter, are mentioned in the invoice (now in the Archaeological Museum, Odessa). So the mummy-cover in question must belong to one of the three women's coffins, included in Lot no. 6. The owner of Voronezh, no. 2, must be identical either with those of nos. 7-9 of our Catalogue or with *Jw.s- Ćnhjtj* / *Esconkh*, whose coffin is now in Moscow, GMII (I.1.a.6800). However, since Niwinski has pointed out the existence of this latter's mummy-cover in the museum of Athens (no.3377), Voronezh, no. 2, can only be assigned to one of the other two ladies. A certain facial and stylistic resemblance would favour the identification with Nestwatakhe.

In its decoration the cover follows the pattern which begins with two full width registers, then comes one vertical central band which divides each of the next five registers and horizontal lines of Texts I-V into two parts. We designate them as A and B, always beginning our description and translation with left-hand scenes and inscriptions.

Inscriptions:

I, A: (1) Words spoken by (2) Neith; sanctuary; the Nether(world)^{a)}.

B: (1) Words spoken by (2) Selkis, (3) the god's sister, mistress of the House of Embalmmnt; the *štjt*-sanctuary.

II, A: (The Nether)world^{b)}, the mound; ...^{c)}; the eye (?).

B: The *prw-nw*-shrine^{d)}; the Horizon; the *štjt*-sanctuary; the mound.

Text I,A: Words spoken by the revered one by Nephtemis. B: Words spoken by the revered one by Sokar.

III,A: (1) Osiris, foremost (2) of the West^{e)}. B: Osiris, Osiris (sc. the owner of the mummy-cover).

Text II,A: Words spoken by the revered one by *W3djt*. B: Words spoken by the revered one by Selkis.

IV,A: Ptah. B: Ptah;^{f)}.

Text III,A: Revered by *Jmstj*. B: Revered by *Dw3-mwt.f*.

V,A: (1) Words spoken by (2) Osiris. B: (1) Osiris, lord of (Eternity), (2) prince of (Everlastingness).

Text IV,A: Revered by *Qbhw-snw.f*. B: Revered by Hapi.

VI,A: The beautiful god^{g)}. B: *Hpjjwt*.

Text V,A: Revered by *Dw3-mwt.f*. B: Revered by Nephtemis.

VII,A: Osiris, prince of (...); water; Nephthys (*hwt* alone is written). B: Isis; Neith; water.

Commentary:

a) It is possible that the determinative to this word is in the register below, though the word can quite well be written with the sole ideogram. b) Thus if the word is divided between two registers. c) The *prw-nzr*-sanctuary might be expected here. The signs are damaged. d) The national shrine of Lower Egypt. e) This line is placed over the head of the deceased worshipping Osiris. f) *...tt* and "house" may have been added to the picture of the shrine. If so, read *štjt*. g) The term applies to each of the four genii who in B are designated as *hpjjwt*. It would be idle to speculate here on the exact meaning of the Royal title in its application to these specific genii of the Netherworld, but its use here is doubtless secondary. No more can be said on the second designation which even escaped the notice of the compilers of *Wb*, though some association with the four children of Horus may not be doubted.

13. COFFIN OF HORI. Vilnius, no. IM-6283. Plates 33-38.

Painted wood, length: 187cm.

History: Princes Radziwill collection, in 1785-1898 in their country - seats Nieswiez and Verkiu; till 1919 in AntM PLV; MHE till 1921; ArchM in 1933-41; HM till 1952. Provenance: not recorded, but doubtless Thebes. Date: Dyn. XXI, late.

Bibliography¹: Turayev, *ZVORAO* 12, 182ff., no.52; *EV*, 31; Truchim, *Vizity*, 3ff.; Tauroginsky, *Niesw*, 150, 137; Brenzenstein, *Kurjer* 1933. 01.15, no.12; Pokrovsky, *Cat*, no.438; Holubowiczowa, *Swiat* 17, 9; Holubowicz, *Mum*, 22; Snitkuvienė, *VDI* 1988, no.3, p. 75ff., pl. between pp.64-5.

According to Snitkuvienė, the coffin is first mentioned in 1785 on the occasion of the visit of Stanislaw Augustus, King of Poland to the castle of Nieswiez. As such it is doubtless among the earliest Egyptian antiquities that had ever reached the Russian Empire and very probably the earliest one in the museums of the former USSR. Mrs. Snitkuvienė has even made it probable that the coffin belongs to the collections of King John Sobieski of Poland and so must have been discovered in Egypt in the 17th century. However it may be, the Radziwill (or is it Sobieski?) coffin is, without any doubt, among the earliest finds of Dyn. XXI coffins in Thebes, if not the earliest, cf. Niwinski, *Coffins*, 21.

The owner does not seem to have been attested elsewhere, but we probably know two coffins of his father, Amenemope, one in London (BM 2294; *PM* I 832; Niwinski, *Coffins*, no.262) and the other in Paris (Louvre E 3864; *PM* I 828). Though his name and titles are of the commonest, noteworthy is the fact that the name of his father is Hor, and it is an established custom in Ancient Egypt to name grandsons after their grandfathers.

The word "revered" is written here with an additional stroke after the ideogram as is usual with the coffins that come from Deir el-Bahari, both the Royal and Priestly Cache.

On the lid there are six registers below the rich necklace almost reaching to the man's waist. The upper two are divided into two scenes by the solar symbols while the rest are cut into halves by the inscription which runs the length of the man's legs and on his feet, reaching his toes.

The box is decorated with a scene behind the dead man's head, which is common to both rows of scenes on either side of the coffin. As before, we shall mark off the left-hand scenes with "A" and the right-hand ones with "B".

The coffin could not be moved, owing to the delicate state of preservation, and its inside decoration photographed and studied.

Inscriptions:

(Lid) I, A: ...; Neith (over the wing of the scarab), ... (under the wing); Osiris, lord of Eternity; the Netherworld. B: The Netherworld; Anubis; Neith; ...; Osiris, lord of Eternity; the Netherworld.

II, A-B: *Bḥdtj*, lord of the sky; Osiris^a).

III-VI (nothing can be made out).

Text I (the central vertical line): ..., lord of Abydos, Anubis, lord of the Sacred Land ..., that they may give offerings (?) to Osiris, the god's father of Amun, who is over the secrets of Amun's [House, Hori, true of voice, (son of) the god's father of Amun] Amenope, true of voice.

Text II, A (runs along the left-hand edge of the lid): Words spoken by Osiris, foremost of the West, lord of Abydos, Onnophris, prince of Everlastingness, Ptah-Sokar, lord of the *štjt*-sanctuary, Anubis, lord of the Sacred Land, foremost of the Divine Booth, that they may let his Ba-soul go forth to see the sun-disc, while Shu rises over his body, receiving offerings of the fields of Ialu... for Osiris, the god's father of Amonrasonter, who is over the secrets of Amun's House, Hori^b), true of voice, (son of) the god's father, who opens the doors of the sky in Epesowe (Karnak), who is over the secrets of Amun's House, Amenope^c), true of voice.

B: Words spoken by Osiris, foremost of the West, lord of Abydos, Onnophris, prince of Everlastingness, Ptah-Sokar, lord of the *štjt*-sanctuary, Anubis, lord of the Sacred Land, that they may give invocation-offerings, consisting of bread and beer, 1000 in oxen, 1000 in fowl, 1000 in alabaster (vases) and 1000 in clothing, 1000 in incense, 1000 in pure things and 1000 in all go[od ...] things ... [to Osiris ...] Amonrasonter, who is over the secrets of Amun's House, Hori, true of voice, (son of) the god's father, who is over the secrets

....

(Box) Text (along the frieze), A: A boon which the King gives (to) foremost of the West, lord of Abydos, Onnophris ...[prince] of the living, king of Eternity, lord of Everlastingness ... when he rises, Isis is on his right, while Nephthys ... Ptah-Sokar Osiris, the great god who is in Memphis, that they may give ... incense, oxen and fowl, alabaster (vases) and clothing, ..., all things good and pure, things, good and sweet, to Osiris, the god's father, the god's beloved, of Amonrasonter, who is over the secrets of Amun's House, Hori, true of voice, son of the god's father, the god's beloved, of Amun, who is over the secrets, the chief of the goldsmiths of Amun's House Amenope, true of voice.

B: A boon which the King gives (to) Raharakhty-Atum, lord of the Two Lands and 'On, the great god, who comes forth in the horizon, Ptah-Sokar-Osiris, Anubis *jmj-wt*, foremost of the Divine booth, ...Geb, the ruler of god's, beneficent to his son, this Horus, born to Isis, the excellent heir (of) Onnophris, the divine Phoenix, who begat himself, the great god, foremost of the West, the Great Ennead who is in the sky, the Great Ennead who is in the earth, the Great Ennead who is in Epesowe, the Great Ennead who is in 'On and the Great Ennead who is in Memphis, that they may give invocation offerings, consisting of bread and beer, and offerings and food, all

¹ All the works which touch upon the history of the coffin in Vilno/Vilnius are taken from Mrs.Snitkuvienė's article.

things, good and pure, all things, good and sweet (to) Osiris, the god's father of Amun

Scene I: ..., lady of terror.

A, Scene II. (1) A boon which the King gives (to) Raharakhty-Atum, lord of the Two Lands and 'On that they may give ... (to) (2) the one revered by the Great God ...; terror^{d)} (twice after the Solar Eyes); the Great God, lord of the Netherworld (twice).

Scene III: (1) Words spoken by Osiris, lord of Eternity, prince of ..., that they may give (2) alabaster (vases) and clothing, 1000 in incense, 1000 in unguent, 1000 in (3) offerings, 1000 in to Osiris, the god's father of (4) Amonrasonter, who is over the secrets of Amun's House, Hori, true of voice, (son of) the god's father, beloved of the god, Amenope, true (of voice); words spoken by Isis the great; the eye; the eyes; the eyes; Osiris; words spoken by Isis, the great, the god's mother, (1-2) thanksgiving (lit. causing praise of god to be given to) his father (3) Osiris.

Scene 4: (1) A boon which the King gives to Raharakhty-Atum, lord of the Two Lands and 'On, (2) words spoken by Ptah-Sokar-Osiris, (3) that they may give offerings and food, all things, good and pure, (4) all things, good and sweet, to Osiris, who is the Akh^{e)} of the god's father of Amonrasonter, (5) who is over the secrets of Amun's House, Hori, true of voice, may his body rest in the Netherworld; (1) giving (2) unguent to his father Osiris; (1) giving (2) truth to his^{f)} lord, (2) Osiris, foremost of (...); the Netherworld; Isis, mistress of (...); good (i.e. early) morning; terror.

Scene 5: (1) A boon which the King gives to Isis, (2) mistress of the Southern Land ^{g)}; (1) a boon which the King gives to Hathor, (2) lady of (3) the Sacred Land; praising, (1) a boon which the King gives to Geb, ruler of gods, Ptah, (2) the Ba-soul of Shu; Onuris, the living Ba-soul of Osiris, (3) that they may give invocation offerings, consisting of bread and beer, oxen and fowl, to Osiris, (3) who is the Akh of the god's father of Amonrasonter, who is over the secrets of Amun's House, Hori, true of voice, son of the god's father Amenope, true of voice.

B: Scene 2: (2) A boon which the King gives (to) Raharakhty-Atum, lord of the Two Lands and 'On, (1) revered by the Great God ...; (1) a boon which the King gives to Geb, the Great Ennead, (2) the Small (3) Ennead (4) of the South, Osiris.

Scene 3: (1) Words spoken by Ptah-Sokar-Osiris-Onnophris (2) who traverses Everlastingness, having risen in the great 3tf-crown, (3) that they may give offerings and food to Osiris, (4) who is revered by Isis, the great, the god's mother, mistress of gods; (1) smt-priest of Osiris, (2) lord of Eternity; (1) Osiris, lord of the Big Mansion, (2) the great god, Osiris lord of Eternity, ...beauty.

Scene 4: (1) Revered by Osiris, foremost of the West, lord of Abydos; (2) revered by Ptah-Sokar-Osiris, lord of the sky; (3) revered by Atum, lord of the two lands and 'On, lord of (...); (4) revered by ...[princ]e of Everlastingness; (5) revered by Anubis, lord of the Mansion of the Phoenix^{h)} (in) the Netherworld; (1) giving (2) cloth(ing); (1) Osiris, lord of (2) Eternity, (3) the great god, foremost of the West.

Scene 5: (1) Theⁱ⁾ lord of offerings of the West, (2) the lord of reverence (3) in the cemetery; (4) the lord of the Netherworld; (5) the lord of the Big Mansion (6) in the Mansions; Nekhbet, the god's sister, lady of terror; praising; (1) a boon which the King gives (2) (to) ... (3) ... (4) Raharakhty-(5) Atum, lord of the Two Lands and (6) 'On, (7) the great god, who dwells in (8) his Solar Bark, (9) shining in (10) the sky, when (11) Shu is rising; (1) revered by Osiris, foremost of the West, (2) Isis, the god's mother ... (3) revered by ... (4) Ptah... (5)....

Commentary:

a) As is our rule, we do not translate symbols, such as that of "dominion" (*w3s*) and others. b) Ranke, *PN I*, 251, no.8. c) Ibid, 27, no.18. Probably the owner of coffin BM 22941 and Louvre E 3864. Note that *Amenemope* is actually written d) *Wb III*, 147f. e) The dead able to see, the bright, enlightened ones. f) read "her", "truth" being feminine. g) The word "land" is written phonetically, as the feminine article to "South". h) The famous sanctuary in the temple of Atum at Heliopolis, cf. Montet, *Géographie I*, 159. i) The definite article, a mark of Late Egyptian influence. The article is also used in the following lines before "lord".

14. FRAGMENT OF A COFFIN OF DJ-JMNW - Kazan, no. 5404(19). Plate 38.

Painted wood: 31 x 24 x 4cm. History. V.I.Zausaylov collection; subsequently in the Likhatchiov Museum. Provenance: not recorded, probably Thebes. Date: Dyn. XXI or later. Bibliography: Turayev, *ZVORAO* 15, 100, no.6; Niwinski, *Coffins*, no.216.

The fragment belongs to the left-hand wall of the box and contains the final scene at the feet's end of the coffin. Niwinski combines it with our next no., but the latter doubtless comes from another coffin.

Inscriptions:

(1) Osiris, the great god, lord of the sky; (2) may Amon-Re (?)^{a)} give life (twice, beneath the winged Udjat-eye); (1) a boon, which the King gives to Osiris, lord of Eternity, foremost of the West; (2) revered by^{b)} the Benevolent One^{c)}, [lady of] the sky; the lady of the house *Dj-Jmnw* - ...^{d)}, (3) revered by the Great God, lord of the sky, foremost of the West.

Commentary:

a) The god's name, if correctly read, is written with "sun-boat", for which cf. Hornung/Staehelin, *Skarabäen*, 174. b) The ideogram "spinal chord" is written without an additional stroke. c) *hṭp* is actually written. d) Cf. Ranke, *PN I*, 396, no.12, but the name of the owner is incomplete.

15. FRAGMENT OF A COFFIN. Kazan, no. 5404(5). Plate 38.

Painted wood. History: The Likhatchiov Museum. Provenance: not recorded, possibly Thebes. Date: Dyn. XXI or later. Bibliography: Turayev, *ZVORAO* 15, 100, no.7; Niwinski, *Coffins*, no.216.

The fragment belongs to the head-end of the box of a coffin.

Inscriptions:

Words spoken by Isis, the great, the great god's sister; words spoken by the revered one of Osiris.

16. FRAGMENT OF A COFFIN. (hand). Perm, no. 3243. Plate 39.

Painted wood: 5.8 x 16.2 x 1.7cm. History: A.A.Palnikov collection, bought from "old-clothes man Vassily". Provenance: not recorded, but probably Thebes. Date: Dyn. XXI. Bibliography: Turayev, *ZVORAO* 11, 129, no.218.

Sculptured hands go out of fashion with the close of the dynasty.

17. LID OF THE COFFIN OF A MAN. Kiev, no. KP-3168-a (KPL-arch-433). Plate 39.

Painted wood: 39 (feet) / 26 (head) x 191 x 52cm. History: possibly Porphyry Uspensky collection; ChAM in 1880-1926. Provenance: not recorded. Date: Dyn. XXI or later. Bibliography: Niwinski, *Coffins*, no.217.

Inscriptions are no longer discernible. Cf. our no.38. The box registered under the same number as the box seems to belong to a much later period.

18. MUMMY-COVER OF A WOMAN. Vilnius, no. 6285(a). Plate 39.

Painted wood. Provenance: not recorded, but doubtless Thebes. Date: Dyn. XXI, late. Bibliography: Snitkuvienė, *VDI* 1990, no.4, pp.181, fig.3, 182 (see also the next no.) The cover belongs to our next number.

Inscriptions:

I, A (the left-hand part): Anubis; the Netherworld; the revered one. B: ...; the revered one; *Jmstj* (?). II (over Nut), A: B: *Prw-nw*. III, A: Sanctuary (*hm*); B: Sanctuary; the eye of Re. IV; A: B: ..., lord of the sky. V, A: Anubis, lord of the Netherworld; opening (the gates of) the Netherworld. B: Anubis, lord of the Netherworld.

19. COFFIN OF THE WOMAN WHO OWNS THE MUMMY- COVER NO. 18. Vilnius, no. IM 6285(b). Plate 40.

Painted wood. History: A.Branitsky collection till 1860. Provenance: Thebes. Date: Dyn.XXI, reinscribed at a later period? Bibliography: *Kurier* 1861, no.5, p.39f; Dobriansky, *Cat*, 29ff.; Wilczinski, *Album*, Turayev, *ZVORAO* 12, 180ff., no.51; Snitkuvienė, *VDI* 1990, no.4, pp.181f., fig.2.

The coffin was studied in 1861 by A.Adamovitch (see *Kurier*) and subsequently by Turayev and Bogoslovsky (quoted by Mrs. Snitkuvienė). Turayev compares it with coffin Berlin 9679-80 (cf. *AusfVerz*, 175; Niwinski, *Coffins*, no.31), both being inscribed inaccurately and somewhat ungrammatically. Bogoslovsky went so far as to ascribe our no.18, acquired by Branitsky together with this one, to another coffin and thus suggested Panopolis/Akhmim for its provenance. No doubt he based his estimate on the superficial likeness it had with the Berlin coffin mentioned above. The latter's provenance is stated by Niwinski to be Panopolis, though in *AusfVerz* it is indicated as Mehalleh near Gebelein. It is understandably difficult to be too positive before the Berlin coffin has been published, but any connection, besides a typological likeness, correctly observed by Bogoslovsky, seems rather unlikely at present, since the Berlin find dates from about 1886 (Todros' gift to the Berlin Museum), while Branitsky's complex (our nos. 18. 19 and the mummy) predates 1861. Moreover, the latter is stated to have come from Thebes by Dobriansky (and this statement is borne out by its owner's title), while the Berlin coffin belongs to the region of Gebelein. Niwinski's statement, unless supported by some evidence, must be a mistake.

The inscriptions on the Branitsky coffin are indeed difficult to read, as are, no doubt, those of Berlin 9679 (no.9680 is assigned to the mummy), but whether or not they are in fact largely meaningless, as Erman and Turayev opined, will only be seen after the publication of the Berlin coffin.

Inscriptions:

(Lid; the decoration almost completely lost).

Text (running along the edges), A (the left-hand side): Words spoken by Osiris, lord of Eternity, foremost of the West, the great god, who comes forth in the horizon ...^{a)}, (by) Anubis foremost of the Divine Booth, the first^{b)} lector priest in the Place of Truth^{c)}, {foremost} of the Westerners (?)^{d)}, and by Osiris, lord of the *šjt*-sanctuary, Sokar, lord of the Two Lands, that they may give offerings of the West, alabaster (vases) and clothings, 1000 in all (sorts of) unguent, all (sorts of) he{rbs} (?), all (sorts of) ointment of the *gs-prw* of the West^{e)}....

B: Words spoken by Osiris, lord of Eternity, foremost of the West^{f)}, the great god, who comes forth in the horizon, who dwells in Abydos and who dwells in the Fields of the Blessed, (by) Anubis, foremost of the Divine Booth, the first lector-priest in the Place of Truth, (and by) Osiris, who is in the *šjt*-sanctuary, lord of the Sacred Land, that they may give offerings of the West... offerings to^{g)} Osiris, the lady of the house, the songstress of Amonrasonter...^{h)}.

(Box) Scene 1 (common to both sides, at the head of the coffin ...ⁱ).

A, Scene 2: (1) revered by X...^j); (2) revered by X ...; (3) revered by X ...; .

Scene 3: (1) Revered by Osiris, lord of ...; (2) revered by him who traverses the desert^k), who dwells in ...^l ...; (3) revered ...; morning; Anubis; ...

Scene 4: (1) Revered by Osiris, lord of (...), the great god, lord of ...; (2) revered by X, lord of *Mht* ^m), lord of (...) and by Isis, her lady; (3) revered by X, lord of *Mht*, lord of X, lady of the house; (4) revered by the lord of X, lord of *Rdt* ⁿ), lord of X, lord of ...; ...

Scene 5: (1) Revered by X ..., (2) revered by X, lord of the fane ...; (3) revered by ...; ...

Scene 6: (1) Revered by Osiris, lord of X, lord of the Netherworld ...^o); (2) revered by Osiris, lord of rejoicing (?)... lord of ...^p); (3) revered by Osiris, lord of rejoicing (?), lord of ...^q), lord of *Jw-rd* (?); morning; gods (?) pertaining there to (?) ^r); he who is in the Netherworld.

Scene 7: (1) Revered by Osiris, lord of offerings, lord of X, lord of ...; (2) revered by the Great God ...^s); the Great God; (3) revered by X, lord of ...^t); revered ...; the Netherworld; morning; ...

Scene 8: (1) Revered by Osiris^u), lord of (...); revered by ...; (2) revered by X, lord of ...^v); revered by ...; (3) revered by ^w) X, lord of ..., ...; he who is in the Netherworld; ...

Scene 9: (1) Revered by the lord (?) of X, lord of rejoicing, lord of the Netherworld; (2) revered by X, who traverses the deserts ...^x); (3) revered by X, lord of the Netherworld, lady of her house (?); (1) revered by Osiris, lord of X, lord of sanctuaries (lit. houses); (2) revered by X, lord of ...; (3) revered by X ...

B, Scene 2:

Scene 3: Revered by the lord of X, lord of the City (i.e. Thebes?) ...; (the Udjat-eye) lady of the City. Scene 4: (1) Revered by Osiris, lord of rejoicing (?); lord of ...; (2) revered by ...; (3) revered by ...; (4) [revered] by ...

Scene 5: (1) Revered by X, lord of rejoicing, X, lord of ...; (2) revered by Osiris, lord of Tau(r) (?)^y), lord of (...), Osiris, lord of rejoicing (?), lord of ...; (3) revered by ^z) *nbw-htp*, foremost of ...; the Great God; he who is in the Netherworld.

Scene 6: (1) [Revered by] Osiris, lord of ^z) *nbw-htp*, foremost of ...; (2) , lord of the Lake, foremost of ...; (2) [revered by] ^z) *nbw-htp*, reverred by Tau(r), the lady of the house; (3) [revered by] ^z) *nbw-htp*, foremost of (...), [lord of] the City (i.e. Thebes) and sanctuaries; reverred (by...); he who is in the Netherworld.

Scene 7: (1) Revered by Osiris, lord of the sky, the great god, lord of *Mht*, lord of *gs-prw*, (2) revered by ^z) *nbw-htp*, reverred by the Great God, (3) revered by X^{aa}) *nbw-htp*, who traverses the deserts; (4) revered by ...; reverred by ..., lord of ..., he who is in the Netherworld; (the Udjat-eye) lady of the City.

Scene 8: (1) revered by Osiris, lord of Tau(r) (?); reverred by the Great God; (2) revered by Osiris, lord of Tau(r) (?); reverred by ...; (3) reverred by Osiris, lord of Tau(r) (?)^{ab}), lord of the City and (its) sanctuaries; Anubis.

Scene 9: (1-3) ...; reverred by

The interior decoration could not be photographed and studied ^{ac}).

Commentary:

a) The corresponding passage in B reads "who dwells in Abydos and who dwells in the Fields of the Blessed", the remnants of the signs here, however, do not suit this reading. b) So, not "chief". c) Or "True Place", since never had this term been written with the ideogram of "Truth", but invariably so as the adjective "true" must have been spelt. Despite numerous works on Deir el-Medina and its problematic never has the term been treated philologically, either. d) The spelling *jmntj* implies "Westerners", but the determinative is not clear. e) As the source of incense this institution is attested as early as Naufr, 170-1. f) No longer existent; Turayev's reading. g) Read *n* for *s* (door-bolt), actually written. h) The owner's name must be short, in fact, not exceeding 1 square. i) Practically lost. j) The word most frequently used in the inscriptions of the exterior decoration. In most cases it is obviously a god's name or his epithet used as his name, but sometimes it follows the word "lord (of)" as the god's attribute or his cult centre. The difficulty in working with this word lies in the fact that it has no determinative and, moreover, its initial letter is not certain. In many cases it is written with two signs as ^{c3} "arm" crossing "eagle", but in some others it has the form of *z* ^{c3}. Since *z*, "door-bolt" often replaces, in inaccurate texts, "column", one is tempted to read the group of signs as ^{c3} "big" and this all the more so that it is sometimes preceded by "lord", the result being something like "overlord". In a number of cases, however, such an approach seems impossible. We leave the question open, rendering the enigmatic word as X, regardless of the fact whether it is written ^{c3} or *z* ^{c3}. An additional difficulty is presented by the spellings of *hr* "by", which is, in some cases, determined, according to the custom of those days, with "papyrus-scroll", which can be replaced by similar signs, and "door-bolt", *z*, in their number. Both determinatives can be followed by plural strokes. There are cases, where it is not certain, whether *c* + ^{c3}, ^{c3}, (*z*) ^{c3} or *z* ^{c3} is to be read. If the latter is the true reading, it may be connected with *s* ^{c3} in *Wb* IV, 42, 28, since *z* at this period is only a variant of *s*. k) "Horizon" is actually written. l) *šs* ^{c3} ? m) According to Gauthier, *DG* III, 57, the name of Serapeum of Elephantine. n) Certain, though not in Gauthier. A variant of *jw-rd* in Middle Egypt (Gauthier, *DG* I, 47)? o) A word looking like *hm* "fane". p) *rs* plus "house" is written. q) The same word as that referred to in the preceding note; perhaps to be read *hm* "fane" with *r* as an *aleph protheticum*, since the geographical name (the capital of II LE), doubtless derived from this word, shows that such an *aleph* was indeed required by its structure (cf. Gauthier, *DG* IV, 175; V, 45f.; Gardiner, *AEO* II, 161*). r) "Stars" is actually written; *ntrw jrjw* ? That is, pertaining to the Netherworld? s) *prz* is written. Perhaps only a graphical transposition of the word referred to in note "q"? It is repeated in the same line. t) *jw-z* (plural strokes)-*r* is actually written. Since *z* replaces on this coffin *n*, something like *jnr* / *jl* may be expected here. u) Written as if "the Eye of Isis" was meant. v) "Earth" or "lake", or even "truth" may be read. The same in the next line, where it is followed, however, by several obliterated signs. w) Here plural strokes are added to *z*, perhaps to be understood as a writing for "papyrus-scroll", which determines the word "by". It cannot, however, be denied that *z* ^{c3} (for *s* ^{c3} *Wb* IV, 42, 28) is meant here and that the addition of the strokes is erroneous. x) "Star" is incomprehensible in the context of the phrase. y) A simplified emblem of Nome VIII UE? z) Here and in the next scene, where it is

written once as *ḥpw t* as if a female deity were meant. "He/she who traverses" (*Wb* I, 179, 7) or "he/she who flies" (*ibid.*, 17), though it is unlikely that *ḥpjj*, the flying scarab, should be meant, but cf. *Wb* I, 180, 1 in view of the writing *ḥpw t*. **aa)** *ḥ3* is written, though *ḥpw* would be expected. **ab)** Written somewhat differently: "arm" crosses the vertical stroke. **ac)** On one of the photographs, permitting a peep into the interior, one reads, "revered by Osiris, lord of Abydos". Turayev, in his description (*ZVORAO* 12, 182), does not mention any inscription at all. He could not study the inside either, since the mummy has never been permitted to be moved.

20. FRAGMENT OF A MUMMY- COVER. Perm, no. 3242. Plate 39.

Painted wood: 37.5 x 12.2 x 2cm. History: same as in no. 16. Provenance: not recorded; probably Thebes. Date: Dyn. XXI. Bibliography: Turayev, *ZVORAO* 11, 129, no. 217; *Cat*, no. 42.

Inscriptions:

I: Osiris.

II: Osiris, lord of the Netherworld; (Osiris, lord of) Eternity.

III: Osiris, lord of the Netherworld.

21. COFFIN OF HORI. (Lid). Kazan, no. not ascertained; probably lost.

Painted wood: 189 x 57 (width) cm. Provenance: not recorded; probably Thebes. Date: Dyn XXI. Bibliography: Turayev, *ZVORAO* 15, p. 088f., no. 31; Niwinski, *Coffins*, no. 214.

The lid could not be found at the time when the materials for this volume were prepared. Having no old photograph at our disposal, we refrain from translating Turayev's description. The owner's name is noted by Turayev but once in two symmetrically arranged scenes, adjacent to the wings of Nut. He is referred to as "Osiris, Hori".

22. COFFIN OF A SONGSTRESS OF AMUN. Kaunas, no. Tt-2798. Plates 41-50.

Painted wood: 50 x 179 x 50cm. History: M. Rudzinskaite-Arcimavičiene collection, bought in Cairo, 1925. Provenance: not recorded, but doubtless Thebes. Date: Dyn XXI or later. Bibliography¹: O. Mašiotiene, *LietAid* 30.3.1931, no. 72; Rudzinkaite-Arcimavičiene, *SenRI*, 34; Snitkuvienė, *VDI* 1988, no. 3, pp. 87, 90; *Cat*, no. 48.

The name of the owner is omitted from the inscriptions on this coffin, which was not custom-made, but was rather made to suit any woman of rank, at that period invariably a songstress of some god. So it was enough to indicate this title of hers, leaving perhaps a blank space to be filled in one of the inscriptions on the lid, which, however, was either lost or separated from the box somehow. On the box the title, without a name, is indicated in the frieze inscription (A; lost in B) and in the representations of the owner's Ba-soul (eight in all), where it is accompanied twice (B, Scenes 3 and 6) with the words *prw nfr* "the House of Embalment". These words have erroneously been taken by some for the name and read, also erroneously, as *pwt-ḥrw*.

Inscriptions:

Text (the frieze line): A (the left-hand side): [A boon which the King gives to] Raharakhty, who illumines the lands with his eyes, Atum, foremost of Southern 'On, the great god, who comes forth in the horizon, rising in (his) bark, Osiris, lord of Eternity, foremost of the West, [king of Upper and Lower Egypt, prince of Everlastingness, the great god], who dwells in Abydos, Anubis, foremost of the Divine Booth, the [chief] lector-priest in ... [that they may give] ... [1000] in ... 1000 in alabaster (vases) and clothings, 1000 in incense and unguent, 1000 in oxen and 1000 in fowl; 1000 in offerings (to) Osiris, the lady of the house, the songstress of (...).

B: A boon which the King gives to Raharakhty who illumines the lands with his eyes, Atum, foremost of [Southern] 'On, [the great god], who comes forth in the horizon, rising in [his] bark, Osiris, lord of Eternity, foremost of the West, king of Upper and Lower Egypt, prince of Everlastingness, the great god who dwells in Abydos, Anubis, foremost of the Divine Booth, the [chief] lector-priest [in] the Place [of Truth] ... 1000 in [win]e, 1000 in milk, 1000 in ... 1000 in

(Box) Scene 1 (common to both sides): Words spoken by Hathor, mistress of the House of Embalment, that they (so!) may give offerings;

A, Scene 2: [Rever]ed by Osiris, lord of Eternity, foremost of (...), (1) Osiris, (2) lord of Eternity; (1) Selkis, (2) the holy.

Scene 3: (1) Words spoken by Osiris, lord of life, the lotus leaf ^{a)}, giving breath to (...); (2) words spoken by Osiris, the great god, lord of Truth, who sees beauty of her (i.e. Truth's) lord; (3) words spoken by Hathor, mistress of the House of Embalment, that they may give offerings; (1) Osiris, the lady of (2) the house, the songstress; (1) Hathor, mistress of (2) the West, lady of the House of Embalment.

Scene 4. Words spoken by Raharakhty-Atum, foremost of Southern 'On (the same text is repeated in the next line); praising; the Netherworld; (1) words spoken by Anubis, (2) foremost of (3) the West; (1) Osiris, (2) the lady of the house, the songstress.

Scene 5: (1) Words spoken by Osiris, prince of the living, who follows all that the sun encircles; (2) words spoken by Osiris, who illumines the earth with his lustre ...; (1) Osiris, lord of Eternity and (2-3) the West; Hathor, mistress of the West.

Scene 6 (almost completely obliterated): Osiris ...; [Osiris, the lady] of the house, the songstress of Amun (...) *J3t-dsrw* ^{b)}; Selkis.

Scene 7: (1) Revered by Harakhty-Atum ^{c)} ...; (2) revered by Osiris, lord of Eternity ...; (1) Anubis, (2) foremost of (3) the West; (1)

¹The bibliography has largely been drawn from Mrs Snitkuvienė's work.

Selkis, (2) mistress of ...; (3) she who makes the Two Lands holy; the mistress of the Two Lands which are holy^d); words spoken by Osiris

B, Scene 2: (1) Osiris, (2) lord of Eternity, foremost of the West; (1) Osiris, (2) the lady of (3) the house, the songstress of (...).

Scene 3: (1) Words spoken by Osiris, lord of Eternity, foremost of the West, lord of Abydos; (2) words spoken by Hathor, mistress of the House of Embalmmnt, that they may give offerings; (1) Osiris, the lady of (2) the house, (3) the songstress of Amun; the House of Embalmmnt; words spoken by Isis, the great, {in *J3t-d* } *srw*.

Scene 4: Words spoken by Raharakhty-Atum, foremost of the Southern 'On (the same text is repeated in the next line); (1) Anubis, foremost of (2) the Divine Booth, (3) ...; (1) Osiris, (2) the lady of (3) the house, the songstress of (...); praising.

Scene 5: (1) Words spoken by Osiris, lord of Eternity, foremost of the West ...; (2) words spoken by Osiris, prince of the living, who follows all that the sun encircles; (1) Osiris, (2) lord of Eternity, (3) the great god, lord of (4) Abydos; (1) may they give (incense) in (the West)^e); (1) Osiris, (2) the lady of (3) the house, the songstress; may they give (unguent)^f); may they give (...); Selkis.

Scene 6: (1) Words spoken by Osiris, lord of Eternity ...; foremost of the West; (2) words spoken by Hathor, mistress of ...; praising; (1) Osiris, (2) lord of Eternity, foremost of (3) the West; (1) Selkis^g), (3) mistress of (2) the Holy (Places); ...; the House of Embalmmnt; (1) revered by Hathor ...; (2) revered by Osiris

(Interior, practically uninscribed): (head; scene, common to both sides): Coming forth to; Truth (above and below each wing of the vulture).

A (the left-hand side), I: The mound; the Netherworld; the West.

II: Anubis, foremost of (...).

III: ...

B,I: The mound; the Netherworld..

II: Anubis

III: ...

Commentary:

a) Doubtless the same word as that of *Wb* IV, 195,5, an epithet of Min. Here it is an epithet of Osiris. As such, it has hitherto been unknown, and is most interesting, since it connects the god with the deity *Serphuth-moui-sro*, and thus explains the famous passage in Sin B 198 as an Osirian feature. b) Cf. Gauthier, *DG* I, 36, a locality in nome VI LE. It must be different from ours, since the latter is doubtless Theban. Some designation of Deir-el-Bahari in all probability. c) So not Raharakhty-Atum. d) Over the cow. e) The words in parentheses are rather depicted than written. f) The same method is used. g) One has to change the order of the lines here.

23. FRAGMENT OF A CARTONNAGE CASE. Perm, no. 3241. Plate 50.

Linen and gesso, painted: 16.5 x 10.5 x 0.5cm. History: A.A. Palnikov collection, bought from Mrs. Matveyeva, whose brother had brought it from Egypt. Provenance: not recorded. Date: Dyns. XXI-XXII. Bibliography: Turayev, *ZVORAO* 11, 129, no. 216.

Inscriptions:

I (along the edge of the cover): ..., beloved of

II (before the image of the god): Anubis.

III: [Revered] by Anubis.

24. LID OF THE COFFIN OF A WOMAN. Ivanovo, no. A-602. Plates 51-52

Painted wood: 181 x 45cm. Provenance: not recorded. Date: Dyns. XXI-XXII. Bibliography: none.

Inscriptions:

I (around the winged goddess): Nut; Anubis ... (twice)

Text I. A (the left-hand side): Revered by Nut, the great ...

B: Revered by Nut

Text II, A: Revered by the Great God, lord of the sky (?)

B: Revered by

III, A: Revered by the Great God

B: Revered by

IV, A: Revered by the Great God; Isis.

B:

Text IV, A: Revered by the Great God, lord of ..., foremost of

B: Revered by

Text V (the long vertical inscription): (1) A boon which the King gives to Osiris Onnophris, foremost of the West, lord of Abydos, lord of Eternity, prince of Everlastingness, Anubis, ..., *jmj-wt* ... (2) a boon which the King gives to Isis, the great, the eye of Re, mistress of the House of the Living One, that she may give

25. CARTONNAGE CASE OF TEM'U. Kazan, no. 11609. Plate 9.

Linen and gesso, painted: 144cm. History: Prutchenko collection till 1868 (brought from Egypt). Provenance: not recorded, but doubtless Thebes. Date: Dyns. XXII-XXIV. Bibliography: Turayev, *ZVORAO* 15, p. 089f.; Id, *EV*, 28; *Cat*, no.39.

Inscriptions:

I (the winged ram), A: *Bḥdtj*, the great god, lord of the sky, many-coloured of plumage, true of voice (?)^{a)}.

B: *Bḥdtj*, the great god, lord of the sky, many coloured of plumage.

II, A: A boon which the King gives (to) (2) Osiris, lord of Eternity; *Qbḥw-snw.f* (jackal), *Ḏb ʿwtj* ^{b)} (heron).

B: (1) A boon which the King gives (to) (2) Osiris, lord of the sky.

III, A: Words spoken by Nephthys, the god's sister.

B: Words spoken by Isis, the great, the god's mother.

IV, A: A boon which the King gives to Osiris Onnophris, prince of Eternity, lord of the sky.

B: A boon which the King gives to Osiris, {foremost of} the West, the great god, lord of Eternity.

V, A: A boon which the King gives to Osiris, foremost of Abydos, the [great] god.

B: A boon which the King gives to Osiris

Text: (the long line, from the knees downwards): A boon which the King gives to Osiris, foremost of the West, the great god, lord of Abydos, that he may give offerings and food, oxen and fowl, incense on fire, alabaster (vases) and clothings, cool water (to) Osiris, the lady of the house *T3-mjw* ^{c)}, ...^{d)}, true of voice.

Commentary:

a) Two horizontal lines. b) "He of (the city of) *Ḏb ʿwt* ", the ancient name of Buto, cf. Bonnet, *RÄRG*, 881; Zibelius, *Siedlungen*, s.v.

c) Cf. Ranke, *PN I*, 357, no. 5. What follows looks like "column" written horizontally. d) The gap must have engulfed the lady's filiation.

26. CARTONNAGE CASE OF ANOTHER TEM'U. Odessa, no. 52657. Plates 53-54.

Linen and gesso, painted: 159cm. Provenance: not recorded, but doubtless Thebes. Date: Dyn. XXII or later.

Bibliography: Turayev, *Prop*, 75, no.88; Id, *EV*, 30ff.; *PM I*, 831; *Cat*, no.38.

The case was seriously damaged in World War II. All the inscriptions are on the front, the back is reproduced by Turayev. In *PM* it is erroneously stated that the museum has her coffin.

Inscriptions:

I (under the wings of the ram-headed bird), A: Nephthys who establishes Truth (according to) the orders of the gods^{a)}.

B: Isis, the great, the god's mother.

II: (1) Words spoken by Harendotes, his^{b)} son, (2) true of voice^{c)}; Osiris the lady of the house, the songstress of (3) Amun *T3-mjw*, (4) true of voice, daughter of (5) *P3-djw-mwt-tw* ^{d)}, (one, revered) (6) by Osiris, that he may give the wind (7) of the North; words spoken by Thoth, (8) lord of the Divine Words: there is no wickedness (9) (in) her; there is nothing, which (10) the god of her ^{e)} Southern City detests; there is no evil (in) her (over Harendotes, the deceased and Thoth); words spoken by Isis, the great, the god's mother, who is protecting Osiris, the lady of the house, *shapsi* Tem'u, true of voice; Nephthys, the god's sister, mistress of the House of Papyrusscrolls ^{g)}, who is protecting Osiris, *shapsi* Tem'u.

III: Words spoken by Nephthys; words spoken by Isis.

IV: ...;

Commentary:

a) The truth in question is doubtless that of Osiris, deposed and murdered by his brother, but revived and restored to kingship by a number of gods and goddesses, Nephthys inclusive. The connection of the epithet with the famous statement in pPrise 6, 5 about the inviolability of Truth "since the time of Osiris" (cf. Luft, *StAeg* 2, 1976, 48ff.) is obvious. Seth's attempt to prove the contrary came to naught with Osiris restored to life and given means to sire an heir capable to claim the kingship back from the usurper. A active part, played by the goddess in this mythological complex explains the epithet used in Odessa 52657 quite satisfactorily, but it does not show why Nephthys should be regarded as a goddess of justice, even to the exclusion of her elder sister, whose role in the mythology of Osiris is much more important. That such an epithet as ours, however, was not due to some hazard is demonstrated by Plutarch, who explains her name as Nike (DIO, 12). As a power which brought the heir of Osiris to his triumph in the divine court of justice and subsequently to the victory in the famous battle, she could well have been conceived of as the goddess of victory. b) That is, the son of Osiris. c) Here in the sense of one whose voice, i.e. the deposition, made at a court of justice, was recognized true. He had thereby avenged his father, whence his epithet - endotes, " he who has avenged his father". d) Cf. Ranke, *PN I*, 123, no. 17. e) So: *njw* ^{f)} -*šm*^c_{w.s}. f) Something equivalent to "noble lady" at this period. g) Scil. the scrolls which contain religious texts necessary for the dead in their cult. Cf. an epithet of Isis "the mistress of the House of Papyrus-scrolls", Münster, *Isis*, 207.

27. FRAGMENT OF A CARTONNAGE CASE. Ekaterinburg, no. SM 1929. Plate 50.

Linen and gesso, painted and gilded: 8.5 x 7.5cm. History: AM till 1936. Provenance: Thebes 1881 (?). Date: the Libyan Period or later. Bibliography: *Cat*, no.52.

28. FRAGMENT OF A CARTONNAGE CASE. Ekaterinburg, no. SM 1943. Plate 50.

Linen and gesso, painted: 10 x 9cm. History: same as in no. 29. Provenance: not recorded. Date: the Libyan Period or later. Bibliography: *Cat*, no.53.

29. FRAGMENT OF A CARTONNAGE CASE. Riga, no. D-1025. Plate 9.

Provenance: not recorded. Date: the Libyan Period or later. Bibliography: *Cat*, no.55.

30. FRAGMENT OF A COFFIN. Tambov, no. 1958. Plate 52.

Painted wood: 49 x 9cm. History: MTAC till 1918. Provenance: not recorded. Date: the Libyan Period or later. Bibliography: *Cat*, no.41.

31. FRAGMENT¹ OF A COFFIN. Tallinn, no. K-556/AM-5897. Plate 52.

Painted wood: 15 x 3.8cm. History: Commissarius fisci Rinne collection, then in that of Burchardt, subsequently in EPM. Provenance: not recorded. Date: the Libyan Period or later. Bibliography: Hansen, *Sammlungen*, 91, no.41; Turayev, *ZVORAO* 11, 150, no.42; *Cat*, no.50.

32. COFFIN. Tiflis, no. not ascertained. Plate 54.

Painted wood. Provenance: not recorded, possibly Thebes. Date: Dyn: XXVI. Bibliography: none.

33. FRAGMENTS OF A COFFIN. Kazan, without no. Plate 52.

(measuring from 2 to 20cm). Date: the Libyan Period or later.

34. COFFIN OF AN OFFICIAL. St. Petersburg, no. A-1057-II. Plate 54.

Painted wood: 146 x 52.8cm. History: St. Isaac's cathedral till 1938. Provenance: not recorded. Date: Dyn. XXV. Bibliography: none.

35. COFFIN OF KHENSERTAIO. Odessa, no. 71700. Plate 54.

Painted wood: 169 x 48cm. History: SHM Kiev till 1959. Provenance: not recorded, but doubtless Thebes. Date: Dyns. XXV-XXVI. Bibliography: Turayev, *ZVORAO* 12, 205f.; Id, *EV*, 27; Dokont, *VDI* 1965, no.2, p.209; *Cat*, no.45.

The mummy in the coffin is headless. Decapitated? Certainly not, since the lady, who comes of an aristocratic family, retained her titles and was not therefore a criminal. It is more likely that she fell victim to the vicissitudes of some war waged in Thebes in her lifetime. Unfortunately we cannot narrow down its lower limit.

Inscriptions:

(Lid, outside) 1 (head, crown): (1) A boon which the King gives to Osiris (2) Onnophris, the great god, lord of Abydos, (3) that he may give bread and beer, 1000 in oxen and fowl, (4) incense, 1000 in (5) clothing, 1000 in incense

2 (along the edge of the lid): (1) A boon which the King gives to Osiris Onnophris, the great god, lord of Abydos, (2) Anubis, foremost of the [Divine] Booth ..., that he may give bread and beer, oxen and fowl, incense (continued by no.41).

(Shoulders) 3 (left): Words spoken by Nut; may she give (...).

4 (right): Words spoken by Nut: may she give bread and beer, oxen and fowl, incense and ... (over the rams).

5 (left): (1) A boon which the King gives to Osiris Onnophris, the great god, lord of (2) the sky, head of all gods, that he may give bread and beer

6 (right): (1) A boon which the King gives to Osiris Onnophris, the great god, lord of Eternity, that he may give bread and beer, oxen and fowl, incense and unguent, all (3) things, good and pure, 1000 in offerings

(Under the wings of the winged goddess) 7 (left): (1) Words spoken by Nut, who gave birth to gods, lady of the sky, (2) mistress of the Two Lands, by Osiris Onnophris, the great god, lords of the sky, (3) head of the gods, by Ptah who is to the South of his Walls, lord of *ꜥnh - t3wj* ^{a)}, (4) by Anubis, foremost of the Divine Booth, and by Osiris (5) Onnophris, the great god, lord of the sky, head of the gods ^{b)}, that he ^{c)} may give bread and beer, (6) 1000 in incense, 1000 in clothing, (7) 1000 in all things, good and pure, 1000 in all (8) things, good and pure, 1000 in all things, good and pure, (9) 1000 in all things, good, pleasant and sweet, 1000 in (10) all (kinds of) offerings to the ka of Osiris, the singer of the interior of Amun *Hnsw-jjr-dj.s* ^{d)}, (11) true of voice, possessor of reverence before the Great God, lord of the sky, head of the gods, that he may give things

8 (right): (1) Words spoken by Nut, who gave birth to gods, lady of the sky, (2) lady of the Two Lands, by Geb, ruler of the gods, (3) by Anubis, foremost of the Divine Booth and by Ptah-Sokar-(4) Osiris, lord of Eternity, that he may give bread and beer, (5) 1000 in oxen, 1000 in [fowl], 1000 in (6) incense, 1000 in clothing, 1000 in (7) clothing, 1000 in all things, good and pure, (8) 1000 in incense, 1000 in unguent, (9) 1000 in offerings, 1000 in food (10) to the ka of Osiris, the singer of the interior of Amun Khensertaios, (11) true of voice, possessor of reverence before the {Great} God, daughter of the general (12) *Nj-sw-Pth* ^{e)}, true of voice, possessor of reverence before {...}, born to the lady of the house, *shapsi* ^{f)} *Jmnw-jjr-dj.s* ^{g)}, true of voice, possessor of reverence before the Great God, lord of the sky, head of the gods, (14) that he may give bread and beer, 1000 in oxen, 1000 in fowl, (15) 1000 in incense, 1000 in clothing, 1000 in {...}.

9 (the first horizontal line): a boon which the King gives (to) Osiris Onnophris that he may give bread and beer, 1000 in oxen and fowl, 1000 in incense, 1000 in clothing, 1000 in all things, good and pure, 1000 in unguent, 1000 in clothing, 1000 in unguent to the ka of

¹ Turayev (see our Bibliography) mentions two fragments of the same sarcophagus. While Hansen catalogues them as "Fragmente". Turayev ascribes the fragments to O.F.von Richter's collection.

Osiris, the singer of the Interior (scil. of the sanctuary) of Amun Khensertaios, true of voice, daughter of Esptah, true of voice, possessor of reverence before the {Great} God....

10 (the row of gods, from left to right): The God ... (the fourth figure); ... (the goddess of West); ... (Thoth); ... (Osiris); Osiris, lord of the West (before Thoth); ... (the goddess of the West).

11 (the second horizontal line): A boon which the King gives (to) Osiris Onnophris, the great god, lord of Abydos, (to) *Jmstj* and *Dw3-mwt.f*, that he may give bread and beer, oxen and fowl, 1000 in incense, 1000 in clothing, 1000 in unguent, 1000 in all things, good and pure, unguent to the Ka of Osiris, the singer of the Interior of Amun Khensertaios, true of voice, daughter of the general Esptah.

12. (the main inscription): (1) Words spoken by Osiris, lord of *Cnh-t3wj*, the great god, lord of Abydos: I am *Dw3-mwt.f* - and by Geb, ruler of gods, that he may give all things, good and pure, 1000 in unguent to the Ka of Osiris, the singer of the Interior of Amun Khensertaios, true of voice, possessor of reverence before {...}, daughter of the general Esptah, true of voice, possessor of reverence before {...}, born to the lady of the house, *shapsi* Amurtaios, true of voice, possessor of reverence before the Great God, head of the gods, that he may give all things, good and pure, 1000 in unguent, all (kinds of) offerings, {all} things ...; (2) words spoken by Osiris-Sokar, the great god, lord of Abydos: I am Anubis, foremost of the Divine Booth - that he may give bread and beer, oxen and fowl, incense, 1000 in clothing, 1000 in unguent to the Ka of Osiris, the singer of the Interior of Amun Khensertaios, true of voice, possessor of reverence before {...}, daughter of the general Esptah, true of voice, possessor of reverence before {...}, [born to the lady of the house, *shapsi* Amurtaios], true of voice, possessor of reverence before the Great God, lord of the sky and Ptah-Sokar ...; (3) words spoken by Osiris, foremost of the Divine Booth, the great god lord of the sky, head of the gods, and by *Jmstj* and Hapi, that he may give bread and beer, 1000 in oxen, 1000 in fowl, 1000 in incense, 1000 in clothing, 1000 in unguent, in all things, pleasant and sweet, 1000 in all (kinds of) offerings for the Ka of Osiris, the singer of the Interior of Amun Khensertaios, true of voice, possessor of reverence before {...}, born to the lady of the house, *shapsi* Amurtaios, true of voice ...; (4) words spoken by Osiris Sokar, who is in the *šjt*-sanctuary, the great god, lord of the sky, head of the gods, and by *Jmstj*. I am Atum, lord of the Two Lands and of 'On - that he may give all things, good and pure, 1000 in all things, pleasant and sweet, 1000 in oxen, 1000 in fowl, 1000 in incense, 1000 in clothing to the Ka of Osiris, the singer of the Interior of Amun Khensertaios, [true of voice, possessor of reverence before {...}, daughter of] the general Esptah, true of voice, possessor of reverence before {...}, whose mother is the singer of the Interior of Amun, [*shapsi* Amurtaios], true of voice, possessor of reverence; (5) words spoken by Osiris, prince of Everlastingness, the great god, lord of the sky, head of the gods, by Anubis, foremost of the Divine Booth, and by *Dw3-mwt.f*, that he may give bread and beer, 1000 in oxen, 1000 in incense, 1000 in clothing, 1000 in unguent, 1000 in all things, good, pleasant and sweet, 1000 in all (kinds of) offerings to the Ka of Osiris, the singer of the Interior of Amun Khensertaios, [true of voice, daughter of] the general Esptah, true of voice, born to the lady of the house, *shapsi* Amurtaios, true of voice, possessor of honour before the Great God; (6) words spoken by Osiris, lord of Busiris, the great god, lord of Abydos, by Geb, ruler of the gods, and by Osiris Onnophris, the great god, prince of Everlastingness, that he may give all things, good and pure, 1000 in unguent, 1000 in all things, good and pure, 1000 in all things, good and pure, 1000 in all things, good, pleasant and sweet, 1000 in all (kinds of) offerings (to) the Ka of Osiris, the singer of the Interior of Amun Khensertaios, true of voice, daughter of the general Esptah, true of voice, born to the lady of the house Amurtaios; (7) words spoken by Osiris, lord of life, the great god, prince of Everlastingness, by Ptah Sokar, who is in the *šjt*-sanctuary: I am Atum, lord of the Two Lands and of 'On and Osiris, prince of Everlastingness - that he may give bread and beer, 1000 in oxen, 1000 in fowl, 1000 in incense, 1000 in clothing, 1000 in all things, good and pure, 1000 in offerings (to) the Ka of Osiris, the singer of the Interior of Amun Khensertaios, true of voice, daughter of the general Esptah, true of voice, possessor of reverence before the Great God; (8) words spoken by Osiris Onnophris, the great god, lord of Abydos, by Atum, lord of the Two Lands and of 'On, by Anubis, foremost of the Divine Booth, and by Geb, ruler of the gods, that they may give all things, good and pure, 1000 in unguent, 1000 in oxen, 1000 in fowl, 1000 in incense, 1000 in clothing to the Ka of Osiris, the singer of the Interior of Amun Khensertaios, true of voice, possessor of reverence before {...}, daughter of the general Esptah, true of voice, lord of reverence, before the {Great} God, born to the lady of the house, *shapsi* Amurtaios, true of voice; (9) words spoken by Osiris, foremost of the gods, that they may give all things, good and pure, unguent, 1000 in incense, 1000 in clothing, 1000 in wine, 1000 in milk, 1000 in unguent to the Ka of Osiris, the singer of the Interior of Amun Khensertaios, true of voice, possessor of reverence, born to the lady of the house, *shapsi* Amurtaios, true of voice, possessor of reverence before the Great God.

(Texts and representations of the left-hand side)

13. (1) Words spoken by *Jmstj* : O Osiris, the singer of the Interior of Amun Khensertaios, true of voice, possessor of reverence, daughter of the general Esptah, true of voice, born (2) to to the lady of the house, *shapsi* Amurtaios, true of voice, possessor of reverence before {...} and *Jmstj*, that they may give (3) all things, good and pure, 1000 in unguent, 1000 in all (kinds of) offerings, 1000 in incense, 1000 in all (kinds of) offerings, 1000 in all food, (4) 1000 in all things, good, pleasant and pure, 1000 in all food (to) the lady of the house, Osiris, the singer of the Interior of Amun Khensertaios, true of voice, possessor of reverence before {...}, daughter of (5) the general Esptah, true of voice, possessor of reverence before {...}, whose mother is the lady of the house, *shapsi* Amurtaios, true of voice, possessor of honour before the Great God, lord of the sky, head of the gods, that he may give bread (6) and beer, 1000 in oxen, 1000 in fowl, (7) 1000 in incense, 1000 in clothing, (8) 1000 in all things, good and pure, 1000 in (9) all things, good pleasant and sweet, 1000 in all (kinds of) offerings, 1000 in all food

14: Words spoken by *Dw3-mwt.f* : O Osiris, the singer of the Interior of Amun, Khensertaios, true of voice, possessor of reverence before the Great God, lord of the sky, head of the gods, that (2) he may give bread and beer, 1000 in oxen, 1000 in fowl, 1000 [in] incense, 1000 in [clothing], all things, good and pure, 1000 in unguent (3) and all (kinds of) offerings, 1000 in incense, 1000 in clothing, 1000 in all things, pleasant and sweet, 1000 in all things, good and (4) pure, 1000 in unguent, 1000 in all things, good, pleasant and sweet, 1000 in food to the Ka of Osiris, the singer of the Interior of (5) Amun Khensertaios, true of voice, possessor of reverence before the Great God, lord of the sky, head of the gods, that he may give bread and beer, 1000 in oxen, 1000 in {...} (to) (6) Osiris, the singer of the Interior of Amun Khensertaios, (7) true of voice, possessor of reverence before the Great God, lord of (8) Abydos, and Ptah, who is to the South of his walls, lord of *Cnh-t3wj*, (9) that he may give all things, good and pure

15: (1) Words spoken by Anubis, foremost of the Divine Booth: O Osiris, the lady of the house, *shapsi* Amurtaios (sic!), true of voice, possessor of (2) reverence before the Great God, lord of the sky, head of (all) gods, and Ptah, who is to the South of his Walls, lord of *ḥnh-t3wj*, that he may give bread, beer, oxen and fowl, 1000 in (3) incense, 1000 in clothing, 1000 in unguent, 1000 in all things, good and pure, and unguent, (4) 1000 in all things, good and pure, 1000 in all (kinds of) offerings, 1000 in all (5) food, 1000 in unguent, 1000 in all (kinds of) offerings, 1000 in all things, good, pleasant and sweet, 1000 in (6) ..., 1000 in all things, good and pure, (7) 1000 in unguent, 1000 in (8) all things, good and pure, 1000 (9) in unguent, 1000 in offerings

16: (1) Words spoken by Geb, ruler of the gods: O Osiris, the singer of the Interior of Amun Khensertaios, true of (2) voice, possessor of reverence before {...}, daughter of the general Esptah, true of voice, possessor of reverence before {...}, born to the lady of the house, *shapsi* (3) Amurtaios, true of voice, possessor of reverence before the Great God, lord of the sky, head of the gods, and Ptah, who is to the South of his Walls, lord of (4) *ḥnh-t3wj*, that he may give bread and beer, 1000 in oxen, 1000 in incense, (5) 1000 in clothing, 1000 in all things, good and pure, 1000 in unguent, 1000 in (6) all things, good and pure, (7) 1000 in all things, good and (8) pure, 1000 in offerings, (9) 1000 in all things, good

17: (1) Words spoken by Horus, foremost of {...}, who protects his father: O Osiris, the singer of the Interior of Amun Khensertaios, (2) true of voice, possessor of reverence before {...}, daughter of the general Esptah, true of voice, possessor of reverence before the Great (3) God, lord of the sky, head of the gods, and Ptah-Sokar, that he may give bread and beer, 1000 (4) in clothing, 1000 in incense, 1000 in clothing, 1000 in all things, (5) good and pure, 1000 in unguent, 1000 in all (6) (kinds of) offerings, all things, (7) good and pure, 1000 (8) in unguent, 1000 in (9) all things, good and pure...

18: (1) Words spoken by *Jrjw-m.f-ḏs.f ḥ*: O Osiris, the singer of the Interior of Amun Khensertaios, (2) true of voice, possessor of reverence before the Great God, lord of the sky, head of the gods, (3) that he may give bread and beer, 1000 in oxen, 1000 in fowl, 1000 in (4) incense, (5) 1000 in all (kinds of) (6) offerings, 1000 in (7) clothing, 1000 in all things, (8) good and pure, 1000 in incense, 1000 in all things, good and

19: (1) A boon which the King gives (to) Osiris Onnophris, the great god, lord of the sky, head of the gods, (2) that he may give all things, good and pure, 1000 in unguent and all (kinds of) offerings, things {...}.

20 (Over the Udjat-eye): (1) A boon which the King gives to Osiris (2) Onnophris, the great god, lord of the sky.

21 (behind the Udjat-eye): (1) A boon which the King gives to Osiris (2) Onnophris.

(Texts and representations of the right-hand side) 22: (1) Words spoken by Hapi: O Osiris, the singer of the Interior of Amun Khensertaios, true of voice, possessor of reverence before {...}, daughter of the general Esptah, true of voice, possessor of (2) reverence before the Great God, lord of the sky, head of the gods, and Ptah, who is to the South of his walls, lord of *ḥnh-t3wj*, ... *ḥnh-t3wj*, that he may give bread and beer, 1000 in (3) oxen, 1000 in fowl, 1000 in incense, 1000 in clothing, 1000 in all things, good and pure, 1000 in incense, 1000 in all (4) things, good, pleasant and sweet, 1000 in unguent, 1000 in all things, good and pure, 1000 in unguent, 1000 in all (kinds of) offerings, 1000 in all things, good and (5) pure, 1000 in unguent, 1000 in all food to the Ka of Osiris, the singer of the Interior of Amun Khensertaios, true of voice, possessor of reverence before the Great God, lord of the sky, head of {the gods} (6) Osiris, the singer of the Interior of Amun Khensertaios, true of voice, (7) possessor of reverence before the Great God, lord of the sky, head of the gods, that he may give bread and beer, (8) 1000 in oxen, 1000 in fowl, 1000 in incense (9) 1000 in clothing, 1000 in all things, good and (10) pure, 1000 in unguent, 1000 in offerings.

23: (1) Words spoken by *Qbh-snw.f* : O Osiris, the singer of the Interior of Amun Khensertaios, true of voice, possessor of reverence before {...}, daughter of the general (2) Esptah, true of voice, possessor of reverence before {...}, born to the lady of the house, *shapsi* Amurtaios, true of voice, possessor of reverence before the Great God, lord of the sky, head of the gods, and Ptah, who is to the South of his Walls, (3) lord of *ḥnh-t3wj*, that he may give bread and beer, 1000 in oxen, 1000 in incense, 1000 in all things, good and pure, (4) 1000 in clothing, 1000 in unguent, 1000 in all things, good and pure, 1000 in all things, good, pleasant and sweet, all (5) (kinds of) offerings, all things, good and pure, 1000 in unguent to the Ka of Osiris, the singer of the Interior of Amun Khensertaios, true of voice, possessor of reverence before the Great God, lord {...}, (6) daughter of the general Esptah, true of (7) voice, possessor of reverence before {...}, born to the lady of the house, *shapsi* Amurtaios, (8) true of voice, possessor of reverence before the Great God, lord of the sky, (9) head of the gods, that he may give bread and beer, 1000 in {...}.

24: (1) Words spoken by Anubis *jmj-wt*, who is upon {his} hill, lord of the Sacred Land: O Osiris, the singer of the Interior of Amun Khensertaios, true of (2) voice, possessor of reverence before {...}, daughter of the general Esptah, true of voice, born to the lady of the house, *shapsi* Amurtaios, (3) true of voice, possessor of reverence before the Great God, lord of the sky, head of the gods, that he may give bread and beer, 1000 in oxen, 1000 in fowl, 1000 in (4) incense, 1000 in clothing, 1000 in incense, 1000 in all things, good and pure, 1000 in all things, good, pleasant and sweet, 1000 (5) in bread and beer, 1000 in all things, good and pure, 1000 in all things, good and pure, (6) 1000 in unguent, 1000 in all (kinds of) (7) offerings, 1000 in incense, (8) 1000 in all things, sweet, pleasant and sweet, (9) all things, good and pure, all (kinds of) offerings.

25: (1) Words spoken by *Ḥk3-m3w-jtw.f i*: O Osiris, the singer of the Interior of Amun Khensertaios, true of voice, possessor of reverence before {...}, (2) daughter of the general Esptah, true of voice, possessor of reverence before {...}, born to the lady of the house, *shapsi* Amurtaios, true of voice, possessor of reverence before the Great God, lord of the sky, head of the gods, that he may give bread and beer, 1000 in oxen and fowl, 1000 in (4) incense, 1000 in clothing, 1000 in all things, good and pure, 1000 in all (5) (kinds of) offerings and all things, good and pure, 1000 in incense, 1000 in allthings, good and pure, (6) 1000 in all things, good pleasant and sweet, 1000 in (7) all things, good and pure, 1000 in unguent, (8) 1000 in unguent, 1000 in (9) all (kinds of) offerings, 1000 in incense....

26: (1) Words spoken by Harendotes: O Osiris, the singer of the Interior of Amun Khensertaios true of voice, possessor of reverence before {...}, (2) daughter of the general Esptah, true of voice, possessor of reverence before {...}, born to the lady of the house, *shapsi* Amurtaios, true of (3) voice, possessor of reverence before the Great God, lord of the sky, head of the gods, that he may give bread and beer, 1000 in oxen, 1000 in (4) fowl, 1000 in incense, 1000 in clothing, 1000 in all things, good and pure, (5) 1000 in clothing, 1000 in all things, good and pure, 1000 in incense, 1000 in {...}; (6) words spoken by Osiris, the singer of the Interior of Amun (7) Khensertaios, true of voice, possessor of reverence before (8) the Great God, lord of the sky, that he may give (9) bread and beer, 1000 in things {...}.

- 27: (1) Words spoken by *Hrj-b3k.f j*: O Osiris, the singer of the Interior of Amun Khensertaios, true of voice, (2) possessor of reverence before the Great God, lord of the sky, head of the gods, that he may give bread and beer, 1000 in incense, all (3) [things], good and pure, 1000 in unguent, 1000 in all things, good and pure.
- 28: (1) A boon which the King gives to Osiris, the singer of the Interior of (3) Amun Khensertaios, true of (2) voice, possessor of reverence before the Great God, lord of the sky, head (3) of the gods, that he may give all things, good
- 29: (1) Words spoken by Osiris Onnophris, the great god, lord of Eternity, that he may give bread... (2) 1000 in incense, 1000 in clothing, 1000 in [all] things, good (3) and pure, 1000 in bread and beer, oxen and fowl....
- 30: (1) A boon which the King gives to Osiris (2) Onnophris, the great god, [lord of the sky, head of the gods], that he may give offerings... (3) [all things], good and pure ...[all things] good and pure....
- 31 (Band of inscription that runs round the feet): (1) A boon which the King gives (to) Osiris Onnophris, the great god, lord of Abydos, that he may give all things, good and pure, 1000 in all things, good pleasant and sweet, to the Ka of Osiris, the singer of the Interior of Amun Khensertaios, that she^k) may give all things, good and pure, unguent, 1000 (?)....
- 32 (over Isis represented on the foot-side of the lid): (1) A boon which the King gives to Osiris Onnophris, the great god, lord of Abydos, (2) Anubis, foremost of the Divine Booth, *Jmstj* [and Atum, lord of the Two Lands and of] (3) 'On, that he may give bread and beer, 1000 in oxen and fowl, 1000 in incense.
- 33 (before Isis): (1) [A boon which the King gives] to Osiris Onnophris, the great [god], (2) lord of Abydos, that he may give bread [and beer], 1000 in oxen, 1000 in fowl.
- 34 (behind Isis, the inscription continues either Inscription no. 32 or no. 33): ...[1000] in
- (Box, outside) 35 (Frieze inscription, the left-hand side): A boon which the King gives to Osiris Onnophris, the great god, lord of Abydos, and Anubis, foremost of the Divine Booth, *jmj-wt* ... [that he may give] bread and beer, oxen and fowl, incense, 1000 in clothing, 1000 in all things, good and pure, 1000 in unguent to the Ka of Osiris, the singer of the Interior of Amun Khensertaios, true of voice, daughter of the general Esptah, true of voice, possessor of reverence before the Great God, lord of the sky, head of the gods.
- 36 (frieze inscription, the right-hand side): A boon which the King gives to Osiris Onnophris, the great god, lord of the sky, Anubis, *jmj-wt*, who is upon his hill, lord of the Sacred Land, god..., that he may give bread and beer, oxen and fowl, 1000 in clothing, 1000 in all things, good and pure, unguent ... [1000 in all things], good and pure, (to) the Ka of Osiris, the singer of the Interior of Amun Khensertaios, true of voice, possessor of reverence, daughter of the general Esptah, true of voice, possessor of reverence before the Great God, lord of the sky, head of the gods, and Anubis *jmj-wt*.
- 37 (left-hand side, vertical lines): (1) A boon which the King gives (2) to Osiris Onnophris, (3) prince of Everlastingness, Anubis, foremost of (4) the Divine Booth, Anubis *jmj-wt*, (5) Osiris, prince of Everlastingness, the great god, lord of the sky, head of the gods, (6) *Jmstj*, Hapi, *Dw3-mwt.f*, (7) that he may give bread and beer, 1000 in ..., 1000 in (8) incense, 1000 in clothing, 1000 in ..., (9) 1000 in wine, 1000 in milk, [1000 in] all (10) [things], (10) good and pure, 1000 in ..., [1000 in (11) all things, good, pleasant and sweet, 1000 in unguent], 1000 in all (12) things, good and pure, 1000 in [all] things, [good, pleasant] and (13) sweet, 1000 in bread and beer, 1000 in oxen and fowl, 1000 in (14) all (kinds of) offerings, 1000 in all (15) food, 1000 in all things, good, pleasant and sweet, 1000 in (16) all (kinds of) offerings, 1000 in all things, good, pleasant (17) and sweet, 1000 in all things, good and pure, (18) 1000 in milk, 1000 in wine, 1000 in (19) all (kinds of) offerings to the Ka of Osiris, the singer of the Interior of (20) Amun Khensertaios, true of voice, possessor of reverence, (21) daughter of the general Esptah, true (22) of voice, possessor of reverence before {...}, born to the lady of the house, *shapsi* (23) Amurtaios, true of voice, possessor of reverence, born to her (24) mother, the singer of the Interior of Amun *Hrj.s-n.j* ¹), true of voice, (25) true of voice, possessor of reverence, daughter of the general (26) *P(3)-dj-dwwj* ^m) true (27) of voice, possessor of reverence before the Great God, lord of (28) the sky, head of the gods, Anubis, (29) foremost of the Divine Booth, Geb, (30) ruler of the gods, and Osiris Onnophris, (31) the great god, lord of the sky, head of the gods, (32) that he may give bread and beer, 1000 in oxen, (33) 1000 in fowl, 1000 in incense, (34) 1000 in all things, (35) good and pure, 1000 in (36) all things, good and pure, (37) all things, good, pleasant and sweet, [all (kinds of)] offerings
- 38 (right-hand side): (1) A boon which the King gives (2) to Osiris Onnophris, (3) the great god, lord of the sky, head of the gods, (4) Geb, ruler of the gods, (5) Raharakhtj, Ptah (6) who is to the South of his Walls, lord of *ḥt-t3wj*, *Jmstj*..., (7) that he may give all things, [good and] pure, 1000 in all (8) things, good, pleasant and sweet, 1000 [in ...], 1000 in all (9) things, good ..., [1000 in ...]all (10) ..., 1000 in ..., [1000 in] clothing, (11) 1000 in wine ..., all (12)...things[1000] (13) in all things, good and pure, [1000 in](14) unguent to the Ka of Osiris, the singer of the Interior of Amun (15) Khensertaios, true of voice, daughter of the general (16) Esptah, true of voice, born to the lady of the house, (17) *shapsi* Amurtaios, true of voice, possessor of reverence, whose mother is the singer of the Interior of Amun *Hrj.s-n.j*, (19) true of voice, possessor of reverence, daughter of the general (20) *P(3)-dj-dwwj*, true of (21) voice, possessor of reverence before the Great God, lord of the sky, (22) head of the gods, Anubis, foremost of (23) the Divine Booth, *Jmstj*, (24) *Dw3-mwt.f*, Geb, ruler (25) of the gods, Osiris (26) Onnophris, the great god, lord of the (27) sky, head of the gods, and Ptah (28) who is to the South of his Walls, lord of *ḥt-t3wj*, (29) that he may give bread and beer, (30) oxen and fowl, 1000 in incense, (31) 1000 in all things, (32) good and pure, 1000 (33) in unguent, 1000 (34) in all things, good and (35) pure, all (kinds of) offerings
- 39 (Bottom): (1) ...[1000] in unguent, 1000 in all things, good and pure, 1000 in all things, pleasant and sweet, 1000 in all (kinds of) offerings, 1000 in all food (to) the Ka of Osiris, the singer of the Interior of Amun Khensertaios, true of voice, possessor of reverence, daughter of the general Esptah, true of voice, (2) ... [1000 in all things, good and] pure, 1000 in incense, 1000 in clothing, 1000 in unguent, 1000 in all things, good, pleasant and sweet, 1000 in all (kinds of) offerings (to) the Ka of Osiris, the singer of the Interior of Amun Khensertaios, true of voice, possessor of reverence before {...}, daughter of the general Esptah, true of voice, (3) ... 1000 in incense, [1000 in] clothing, 1000 in unguent, 1000 in all things, good, pleasant and sweet, to the Ka of Osiris, the singer of the Interior of Amun Khensertaios, true of voice, possessor of reverence before the Great God, lord of the sky, head of the gods, and Ptah (4)...(4)...[1000 in oxen], 1000 in fowl, 1000 in incense, 1000 in clothing, 1000 in all things, good and pure, 1000 in unguent to the Ka of Osiris, the singer of the Interior of Amun Khensertaios, true of voice, possessor of reverence before {...}, daughter of the general Esptah, (5)... 1000 in incense, 1000 in clothing, 1000 in unguent, 1000 in all (kinds of) offerings, 1000 in all food (to) the Ka of Osiris, the singer of the Interior of Amun Khensertaios, true of voice, possessor of reverence before {...}, daughter of the general

Esptah, true of voice, (6) ...that he may give bread and beer, 1000 in food, 1000 in fowl, 1000 in incense, 1000 in clothing, 1000 in all things, good and pure, 1000 in unguent to the Ka of Osiris, the singer of the Interior of Amun Khensertaios, true of voice, possessor of reverence before {...}, daughter of the general Esptah (7) ... that he may give bread and beer, 1000 in oxen, 1000 in fowl, 1000 in incense, 1000 in clothing, 1000 in unguent, 1000 in all (kinds of) offerings to the Ka of Osiris, the singer of the Interior of Amun Khensertaios, true of voice, possessor of reverence before {...}, daughter of the general Esptah, true of voice, possessor of reverence.

40 (head): (1-2) A boon which the King gives (3) (to) Osiris Onnophris, (4) the great god, prince of Everlastingness, (5) that he may give bread and beer, (6) oxen and fowl, 1000 in incense and (7) clothing, (8) 1000 in bread and beer, (9) oxen and fowl, (10) incense.

41 (horizontal line over no.40, which continues no.2). ...[1000 in all things, good and] pure, 1000 in....

42 (head): (1) A boon which the King gives to Osiris Onnophris, the great god, lord of the sky, [head of the gods]...(2) that he may give bread and beer, oxen and fowl, 1000 in incense, 1000 in clothing, 1000 {in} (3) all things, good and pure, (to) Osiris, the singer of the Interior of Amun Khensertaios.

(Inside of the lid) 43 (to the left of the symbol of life): A boon which the King gives to Osiris Onnophris, the great god, lord of Abydos, and Ptah-Sokar-Osiris who is in the *šjt*-sanctuary that he may give bread and beer, oxen, 1000 in fowl, 1000 in incense, 1000 in clothing, 1000 in all things, good and pure, 1000 in unguent to the Ka of Osiris, the singer of the Interior of Amun Khensertaios, true of voice, possessor of reverence before the Great God, lord of the sky.

44 (to the right of the symbol of life): A boon which the King gives to Osiris Onnophris, the great god, lord of Eternity, Ptah-Sokar and Ptah-Sokar who is in the *šjt*-sanctuary that he may give bread and beer, 1000 in oxen and fowl, 1000 in incense, 1000 in clothing, 1000 in all things, good and pure, (to) the Ka of Osiris, the singer of the Interior of Amun Khensertaios, true of voice, possessor of reverence before the Great God, lord of the sky, head of the gods.

45 (the main inscription): (1) A boon which the King gives to Osiris Onnophris, the great god, lord of (2) Abydos, Anubis *jmj-wt*, foremost of the Divine Booth, Anubis, (3) Raharakhty the great god, lord of Abydos, *Jmstj*, *Dw3-mwt.f*, (4) Geb, ruler of the gods, that he may give bread and beer, 1000 in oxen, (5) 1000 in fowl, 1000 in incense, 1000 in clothing, 1000 in all things, (6) good, pleasant and sweet, 1000 in all things, good and pure, 1000 in unguent (7) to the Ka of Osiris, the singer of the Interior of Amun Khensertaios, true of voice, possessor of reverence (8) before {...}, reverenceⁿ), daughter of the general Esptah, true of voice, possessor of reverence, whose mother is the lady of the house, (9) *shapsi* Amurtaios, true of voice, possessor of reverence before the Great God, lord of Abydos.

46 (before Nut): Words spoken by Nut, lady of the sky.

47: Nut.

48: Words spoken by Nut, who gave birth to gods, lady of the sky.

49 (over Nut): (1) A boon which the King gives to Osiris Onnophris, the great god, lord of Abydos, (2) *Jmstj*, *Dw3-mwt.f*, Raharakhty, the great god, (3) lord of {the sky}, Ptah who is to the South of his Walls, lord of *ḥt-3wj*, Ptah-Sokar-Atum, (4) lord of 'On, that they may give bread and beer, 1000 in oxen and fowl, 1000 in (5) incense, 1000 in clothing, 1000 in all things, good and (6) pure, to the Ka of Osiris, the singer of the Interior of Amun (7) Khensertaios, true of voice, possessor of reverence, daughter of the general (8) Esptah, true of voice, possessor of reverence {before} the Great God, lord of the sky, (9) head of the gods, that they may give bread and beer, oxen and fowl, incense.

(Inside of the case) 50 (to the left of the symbol of life): A boon which the King gives to Osiris Onnophris, the great god, lord of the sky, lord ("mistress"^o) is actually written) of the Two Lands, Anubis who is foremost of the Divine Booth, that he may give bread and beer, 1000 in oxen and fowl, 1000 in incense, 1000 in clothing, 1000 in all things, good and pure, 1000 in unguent to the Ka of Osiris, the singer of the Interior of Amun Khensertaios, true of voice, possessor of reverence before the Great God, lord of the sky, head of the gods, and Anubis [*jmj*]-*wt*, foremost of the Divine Booth.

51 (to the right of the symbol of life): A boon which the King gives to Osiris, foremost of the West, Ptah-Sokar-Osiris who is in the *šjt*-sanctuary that he may give bread and beer, 1000 in oxen, 1000 in fowl, 1000 in incense, 1000 in clothing to the Ka of Osiris, the singer of the Interior of Amun Khensertaios, true of voice, possessor of reverence before {...}, daughter of the general Esptah, true of voice, possessor {of reverence}.

52 (over Nut): A boon which the King gives to Osiris Onnophris, the great god, lord of (2) Abydos, Anubis, foremost of the Divine Booth, *Jmstj* (?), (3) Osiris, prince of Everlastingness, *Jmstj*, Hapi, Atum, (4) lord of the Two Lands and 'On, Osiris ..., the great god, lord of Abydos, (5) Anubis..., Raharakhty, (6) the great god, lord of the sky, head of the gods, that he may give bread and beer, oxen and fowl, 1000 (7) in incense, 1000 in clothing, (8) 1000 in all things, pleasant and sweet, to the Ka of Osiris, the singer of the Interior of Amun Khensertaios, (9) true of voice, daughter of the general Esptah, true of voice, possessor of reverence (10) before the Great God, lord of Abydos, that he may give all (kinds of) offerings, 1000 in all food, 1000 in

53 (before Nut): Words spoken by Nut, lady of the sky.

54: Nut.

55 (behind Nut): Words spoken by Nut who gave birth to gods.

56: (1) A boon which the King gives to Osiris Onnophris, the great god, lord of {...}, prince of Everlastingness, (2) Ptah who is to the South of his Walls, lord of *ḥt-3wj*, Anubis, foremost of the Divine Booth, (3) Atum, lord of the Two Lands and of 'On, and Ptah-Sokar-Osiris who is in the *šjt*-sanctuary, (4) that he may give bread and beer, 1000 in oxen and fowl, 1000 in incense, 1000 (5) in clothing, 1000 in all things, good and pure, 1000 in (6) unguent, 1000 in all (kinds of) offerings, 1000 in all food (7) to the Ka of Osiris, the singer of the Interior of Amun Khensertaios, (8) true of voice, possessor of reverence, daughter of the general Esptah, (9) true of voice, possessor of reverence, born to the lady of the house, *shapsi* Amurtaios, (10) true of voice, possessor of reverence before the Great God, (11) lord of Abydos, that he may give all (kinds of) offerings, all (12) things, good and pure, all (kinds of) offerings.

Commentary:

a) The oldest name of the Northern capital, traced back to the times of Dyn. III (cf. pWestc I, 20; see also Zibelius, *Siedlungen*, s.v.). "Walls" (the singular is invariably written in this title) is another name of the capital, which some scholars shift even further back, to the days of Narmer (the Egyptian historical tradition read this name differently, namely Narakho, cf. Waddell, *Manetho*, 22) b) Osiris

has already been mentioned at the beginning of the spell and another reference to him is superfluous. In our translation we render *mnht* plus "cord" as "clothing", since "cord" here is obviously a determinative. The texts abound in mechanical repetitions and we shall not comment upon this peculiarity any more. c) In the inscriptions on the Odessa coffin, the subject of this clause of purpose (that he may give...) is always in the singular, quite irrespective of the number of deities invoked in the main sentence. d) Cf. Ranke *PN* I, 270, no. 21f. e) Ibid, 176, no.5. f) At this period the title does not seem to mean anything else than "lady", nevertheless it is interesting to note that Khensertaos, who was surely as "noble" as her mother, never claims that title herself. The difference between them is that the mother was a general's wife, whence perhaps came the mother's rights to the rank. g) Ranke, *PN* I, 26, no.25. h) An epithet of one of the four sons of Horus, cf. *CT* V, 192, f; 206, e. It means "he who made his name", but may also be interpreted as "he who acts on his own behalf (lit. for himself)" (cf. Faulkner, *CT* II, 52, no.43). See also *BD* 99 and the discussion of the problem by Mueller, *JEA* 58, 1972, 99ff. The superfluous *jtww.f*, added to the name of the genius, is the result of a contamination with another epithet of that group, which is "he who sees his father", also mentioned in the same spells (*CT* 404-5). There they are mentioned as the names of "ribs (?) in the hull of the ferry-boat in the necropolis. The coffin is thus conceived of as such. i) See the preceding note. *Hk3*, "prince", at the name's beginning is inexplicable, unless taken as a phonetic writing of *h3k* "he who robs", which is another of the epithet of the sons of Horus. If so, the two names or epithets must have contaminated together. j) The name is contaminated with "he who sees his father". For the genius see Bonnet, *RÄRG* 86. k) A mistake. Read "he". l) Cf. Ranke, *PN* I, 230, no. 13 (*hrj-ib-ns*). m) Not in Ranke. The meaning is "the one whom he who had been called upon gave", answer to a prayer, so to speak; *dwjw* is a participle determined by "man with hand to mouth".

36. LID OF THE COFFIN OF *Wd3-RN.S* (fragment). Kaunas, no. Tt-2796. Plate 55-56.

Painted wood: 107.5 x 55cm. History: Clot-bey¹ collection, subsequently owned by Gr. Lukianov (Lukianoff), till 1934, and M. Rudzinskaite-Arcimavičiene. Provenance: Thebes, Deir el-Bahari. Date: Dyn. XXVI. Bibliography: Rudzinskaite-Arcimavičiene, *NR* 1936, nos. 49/50, p. 1008; Ead, *SR*, 87; KVM, 87; Andrulyte-Aleksiene, *SED*, fig.5; Snitkuvienė, *VDI* 1988, no. 3, p.88, pl. between pp. 88-9, fig. 8f.; *Cat*, no.46. According to the tradition, referred to by Mrs. Snitkuvienė, the coffin was found in the end of the last century. This tradition, however is incompatible with the history of the object. If the coffin belonged to Clot-bey, as it most likely did, it could not be found that late. Clot-bey left Egypt, to settle in Marseilles, in 1860 (cf. Dawson/Uphill, *Who*, 66), and so the time of its discovery must be shifted to some year before that date. The reference to Deir el-Bahari is suggestive: the object may be connected with the cache of the priests of Montu, which was found by Mariette in 1858 (cf. *PM*, I, 643ff.), though no certain link with this find could as yet be traced.

Inscriptions:

I (crown), A (the left-hand side): A boon which the King gives ...; (1) a boon which the King gives (to) (2) Nephthys^a), lady of the sky, mistress of gods, that he (so!) may give... (3) ... and incense, cool water and ... (4) [to] this *Wd3-m.s* ^b), true of voice, engendered by

B: (1) A boon which the King gives (to) Raharakhty, the great god, [Atu]m, (2) that he may give invocation-offerings, consisting of bread and beer ..., (1) a boon which the King gives to Nephthys, that she may give invocation-offerings consisting of bread and beer, oxen and fowl, incense to (...).

II (shoulders), A: (1) A boon^c) which the King gives (to) Osiris, foremost of the West, the great god, lord of Abydos, that he may give invocation-offerings, consisting of bread and beer; (2) a boon which the King gives to Raharakhty, the great god, the head of the gods, who comes forth (...); (3) a boon which the King gives to Shu, the great god, who dwells in the West; (4) words spoken by Osiris, the lady of the house *Wd3-m.s*, true of voice, daughter of *Dj-s (w)-Mntw*, ^d), true of voice, whose mother is the lady of the house *B3b3t* ^e).

B: (1) Words spoken by Raharakhty, the great god, the head of the gods, (2) who comes forth as Atum, lord of the Two Lands and 'On, this Osiris, the lady of the house, (3) *Wd3-m.s*, true of voice, daughter of *Dj-s (w)-Mntw*, true of voice, one revered by Osiris, foremost of the West.

III (chest), A: (1) Words spoken by Osiris, lady of the house *Wd3-m.s*, (2) true of voice, daughter of *Dj-s (w)-Mntw*, true of voice: (3) Mayest^f) thou come forth unto thy mother Nut that [sh]e ^g) may grasp (4) thy hand (lit. arm) and take {thee} unto thy father^h) Geb who will re(5) [joice at thy meeting, give thy arm to thee, k] (6) iss {thee} and {order thee (to be placed)} among Akh-spiritsⁱ), while the indestructible (7) stars {praised th}ee, being ones whose places are hidden (lit. being mysterious of place) and the condition of their old age is mysterious^k).

B: (1) Words spoken by Nut, rich in harims^l): (O) Osiris, (2) the lady of the house, *Wd3-m.s*, true of voice, daughter of (3) *Dj-s (w)-Mntw*, my arms are after thee, I shall be (in) (4) thy protection, while driving away laziness^m) which is in thy flesh (in) (5) the tomb, I am one of thy followers, (O) Osiris, the lady of the house, (6) *Wd3-m.s*, true of voice! Words spoken by Osiris, the lady of the house, *Wd3-m.s*: (7) May thy motherⁿ) grasp thy hand (lit. arm) lest thou be afflicted^o) and groaning, and may (8) thy father Geb give thee the (state of being) true of voice against thy enemies^p)... in the sky ... as Osiris, the lady of the house, *Wd3-m.s*, true of voice.

Text I: Words spoken by Osiris, the lady of the house, *Wd3-m.s*, true of voice, born to the sky, conceived by Nut, the heir of geb, his beloved^q): [thy mother Nut] stretched [herself over thee] in {her} name^r) of *Št-pt* ^s) and caused thee to be as a god^t) without any enemies of his, (namely) Osiris, the lady of the house, *Wd3-m.s*, true of voice, daughter of *Dj-s (w)-Mntw*.

Text II: Words spoken by Osiris, the lady of the house, *Wd3-m.s*, true of voice, daughter of *Dj-s (w)-Mntw*, [true of voice], born to

¹ "Shah-bey", in Mrs Snitkuvienė's work, must have resulted from the misreading of "Clot-bey" into "Chah-bey".

the sky, conceived by Nut, the heir of Geb, his beloved: Thy mother Nut prostrated [over] thee in (her) name of *Št-pt* and caused thee to be as a god without any enemies of his, (namely) Osiris (scil. *Wd3-m.s*).

IV (sides), A: (1) Words spoken by Hapi: O Osiris the lady of the house, *Wd3-m.s*, true of voice, daughter of *Dj-s (w)-Mntw.*, (2) I am Hapi, I am thy son, "his-son-his-beloved"^u! I have come (to) Osiris, the lady of the house, (3) *Wd3-m.s*, true of voice, [daughter of] *Dj-s (w)-Mntw.*, true of voice, born to the lady of the house *B3(b3t)*: (4) words spoken by Hapi, that he may give invocation-offerings, consisting of bread and beer, (5) oxen and fowl, incense and cool water, (6) words spoken by *Qbhw-snw.f*: O Osiris the lady of the house *Wd3-m.s*, (7) I am *Qbhw-snw.f*, [thy son] "his-son-his-beloved"; so long as the sun shall exist, (8)

B: (1) Words spoken by *Jmst*, : O Osiris the lady of the house, *Wd3-m.s*, I am thy son, (2) I am thy son, Horus, whom thou lovest; I shall be in thy protection each day, while strengthening thee; O [Osiris], (3) the lady of the house *Wd3-m.s*, true of voice, daughter of *Dj-s (w)-Mntw.*, whose mother is the lady of the house [*B3b3t*] (4) one revered by Osiris *Jmst*; O (5) Osiris, the lady of the house, *Wd3-m.s*, true of voice! (6) Words spoken by Anubis *jmj-wt*, ... (7) I ...to thee....

V (legs): (1) Words spoken by Osiris, the lady of the house, *Wd3-m.s*, true of voice, daughter of *Dj-s (w)-Mntw.*, whose mother is the lady [of the house *B3b3t*]...; (2) (the same text); (3) words spoken by Osiris the lady of the house, *Wd3- [m.s]*...; (4) ... (5) ...; (6) words spoken by Osiris, the lady of the house, *Wd3- [m.s]*...; (7) words spoken by Osiris, the lady of the house ...; (8) words spoken by Osiris, the lady of the house, *Wd3-m.s*, true of voice, daughter of *Dj-s (w)-Mntw.*, true of voice ... (9) (the same text).

VI (interior of the lid): (1) Nut; (2) words spoken by Osiris the lady of the house, *Wd3-m.s*, true of voice, daughter of *Dj-s (w)-Mntw.*, whose mother is the lady of ...; (3) words spoken by Osiris the lady of the house, *Wd3-m.s*, true of voice, daughter of *Dj-s (w)-Mntw.*, whose mother is the lady of the house *B3b3t*.

Commentary:

a) This goddess is actually depicted on the crown of the coffin. b) Cf. Ranke *PN* I. 88, no. 23. c) The formulae are written, here and on the right shoulder, over the figure of "ram on perch". d) Not in Ranke. It is curious that the father of a woman, who was surely not a pauper, should have no titles worthy of mentioning. e) Cf. Ranke, *PN* I, 96, no.5 (*bbj.t*). f) The spell is one of frequent occurrence on the coffins of this type and is so distorted here by omissions, alterations and the like as to become practically unreadable. Fortunately one can always consult a better recension, such as CM 41051 (Gauthier, *Cercueils*, 209 or 213) for example. The illogicality of the deceased addressing herself in the spells on this coffin is obvious and hardly needs any comment. g) The pronoun (at the beginning of I.4) is damaged, but a small trace is sufficient for this recognition. h) "Loop of cord" as a writing of *jt* "father" is most unexpected and may be purely erroneous. i) We retain the conventional rendering, though *akh* is not a spirit, but a dead man or woman able to see, the bright one, in marked contrast to the ordinary "low class" dead who are all blind. "The blessed" would be a much better translation, but we wanted to use the Egyptian term. k) The words about their old age are omitted from the spell on the other coffins. l) Lit. "great of harim". The goddess appears as the provider of harims for the blessed, who all are Osirides and therefore male, quite irrespective of their true sex. Cf. just for example, CM 41070 (Gauthier, *Cercueils*, 510). m) "Laziness" is in the same class with "tiredness" as an attribute of death. The word is *Wb* III. 99, 2, where its meaning was not recognized. n) Scil. Nut. o) The word is distorted in the present recension, see, however, much better ones, such as those of CM 41050 (Gauthier, *Cercueils*, 186), CM 41065 (ibid, 457) and others. p) The rest is dropped by the accurate recensions and, without a parallel, is unrecognizable. q) Since all the dead able to see are *eo ipso* Osirides, they all are male and are treated as such in spells. Cf. note "l". r) "Name" is written here and in Text II symbolically with the sign of "heart". Such a reading for that sign has hitherto not been attested (cf. *Valeurs* F 433, 435, 437), but may be defended on the basis of the conceptual parallelism between "heart" and *k3*, on the one hand, and between *k3* and "name", on the other. s) The name of Wadi Natrun (Gauthier, *DG* V, 143, 149) and at the same time the epithet of Nut (*Wb* IV, 550f.; Faulkner, *Pyr*, 7, no.5). t) "Protected one" is actually written. Hardly an error. u) A designation of Horus, the heir apparent of Osiris.

37. LID OF THE COFFIN OF MO^cNE. Kiev, no. KP-64170-VP. Plate 29.

Painted wood: 170 x 55cm. Provenance: not recorded, but doubtless Thebes. Date: the Late Dynasties. Bibliography: none.

Inscriptions:

I (register under the winged goddess, designated as "Nut"), A (left-hand side): The singer of the Interior (scil. of the sanctuary) of Amun *Mn^ct* ^a), true of voice.

B: (1) Words spoken by Osiris, foremost of the West, (2) the great god, lord of Abydos, that he may give all (kinds of) offerings (3) to Osiris, the singer of the Interior of Amun Mo^cne

II, A: (1) A boon which the King gives (to) Anubis, lord of the Sacred Land, (2) the head of the Divine Booth, that he may give invocation-offerings, consisting of bread and beer, oxen and fowl, (3) incense, alabaster (vases) and clothing, all things.

B: (1) Words spoken by Raharakhty, (2) the great god, lord of the sky, that he may give offerings; words spoken by Osiris, lord of *R3-st3w* ^b).

III, A: (1) all (kinds of) offerings, (2) all (kinds of) food, things.

B: (1) Words spoken by Osiris, the singer of the Interior of (2) Amun, Mo^cne, true of {voice}.

IV-VI, A: (1) A boon^c which the King gives to Osiris, foremost of (2) the West, the great god, (3) lord of Abydos, that he may give all (kinds of) (4) offerings (5) and food (6) offerings, incense and cool water.

B: (1) All^d (kinds of) offerings and (2) all (kinds of) food and all (kinds of) offerings; (4) all (kinds of) offerings and [all (kinds of)] food.

VII (on the instep of the deceased's feet), A: (1) Words spoken by (2-3) Raharakhty (4) the great god, lord of the sky.

B: (1) Words spoken by Isis, (2) lady of the sky, who dwells in the Divine (3) Booth, lady of ..., (4) that she may give all (kinds of) offerings and (5-6) all (kinds of) food.

Commentary:

a) Ranke, *PN* I, 151, no.7. It is noteworthy that Ranke knows no example of the name after Dyn. XX. The name is written ideographically by the sign of "seated woman" (with "flagellum" in hand). The sign represents a woman who is delivered of a child with a characteristically shaped abdomen as on the famous statuette from Adana (cf. *PM* VII, 398). See especially Brunner-Traut, *WO* 5, 145ff.. The form is close to that of "pregnant woman", but the contour of the abdomen is, nevertheless different. The sign is overlooked in both Gardiner, *Fount* and *Valeurs* 81f.. Noteworthy is the form with "flagellum". b) Giza. c) The offering formula is written in six vertical lines in Registers IV to VI; it reads thus: IV,1; V,1: VI,1; IV,2; V,2; VI,2; VI,3. d) Here the sequence of the lines is normal.

38. CASE OF THE COFFIN OF A MAN. Kiev, no. KP-3168-b. Plate 57-59.

Painted wood. Provenance: not recorded. Date: the Late Dynasties. Bibliography: none.

The coffin belongs to a man, since the participle "revered" is invariably masculine.

Inscriptions:

Scene 1 (common to both sides; at the crown): ...

A (the left-hand side), Scene 2: Revered by Nephthys; Neith (over Nekhbet). Scene 3: Revered by Isis; Neith (twice; over the mummy lying on its bier). Scene 4: Revered by Nephthys; Neith (under one of the two falcons). Scene 5: Revered by Isis. Scene 6: Revered by Isis, lady of (...); revered by Isis.

B: Scene 2: Revered by Nephthys. Scene 3: Revered by Neith. Scene 4: Revered by Nephthys. Scene 5: Revered by Osiris.

Scene 6: Revered by Nephthys; revered by Neith.

39. FRAGMENT OF A COFFIN. Odessa, no. 52637. Plate 64.

Provenance: not recorded. Date: Dyn. XXVI. Bibliography: none.

40. FRAGMENT OF A COFFIN. Dnepropetrovsk, no. 905. Plate 66.

(under this number in the Inventory of DOAM in 1939).

Provenance: not recorded. Date: Dyn. XXVI. Bibliography: none.

41. OUTER COFFIN OF ESPNUTE. Odessa, no. 71701.

Painted wood: 205 x 76cm. History: exhibited for sale in CM in 1903; subsequently in Kiev, in KSHAM till 1959. Provenance: not recorded, but doubtless Akhmim. Date: Dyn. XXVI. Bibliography: Spiegelberg, *ZÄS* 42, 1905, 85; Ranke, *PN* I, 175, no. 6, 374, no.7; *Cat*, no. 44.

Inscriptions:

(Lid) Text I: [A boon which the King gives] to Osiris, foremost of the West, lord of Abydos, Sokar-Osiris, who dwells in 'Ape^{a)}, Anubis, who is upon his hill^{b)}, that he may give invocation-offerings, consisting of bread and beer, oxen and fowl, wine and milk, incense and unguent, (together with) the beautiful funerary equipment in the West to Osiris *Nj-sw-p3-ntr* ^{c)}, true of voice, son of *Hrw-3h-bjt* ^{d)}, true of voice, born to the lady of the house *T3-dj (t)--Hrw-p3-Hrdw* ^{e)}, true of voice, he says^{f)}: Praise to thee, (O) Re, who protects Espnute!

(Box) Text II (the frieze inscription, which begins at the head-end, goes on onto the left, continues on the foot-end and ends on the right side: (1) A boon which the King gives to Osiris that he may give a beautiful funerary equipment to Osiris Espnute, son of Harkhebe, true of voice; (2) words spoken by Osiris Espnute, true of voice, son of Harkhebe, true of voice, born to the lady of the house Teteharpekhrot, true of voice: Mayest thou come in as one praised and come out as one beloved (of the god), mayest thou join the followers of the gods, come into (3) the Hall of Judgement and come out into the Hall of (...); (4) mayest thou illuminate the Two Lands by day among thy children and (the children of) thy children and thy mother, especially ^{g)}, mayest thou illuminate the Universe^{h)}, O Osiris!

(Columns, face) Text III: Nephthys/Isis are behind (thee), at thy side, O Osiris Espnute, son of Harkhebe, born to the lady of the house Teteharpekhrot.

(Columns, side) Text IV: Words spoken by *Jmstj/ Hapi/Dw3-mwt.f/Qbhw-snw.f* ^{j)}, son of Osiris, who protects Espnute.

Commentary:

a) *Jpw*, Akhmim, cf. Gauthier, *DG* I, 67; Gardiner, *AEO* II, 40*f.; Montet, *Géographie* II, 109. b) "Flesh" is actually written, no doubt, in error. c) Cf. Ranke *PN* I, 175,6. In this period the initial *n* in the name is already changed into *'*, as well show cuneiform renderings which date from Dyns. XXV-XXVI, cf. Ranke, *Keil*, pp. 29, 90. d) Ranke, *PN* I, 247, no. 14f. e) Ibid, 374, no. 7. f) The words that follow are said by the owner's representation which worships the sun. g) Cf. *Wb* V, 583, 19. h) Lit. that which the sun encircles. i) The goddess is mentioned in this text written on the right-hand column on the head end and on the left-hand one on the opposite end. The other two recensions of the text are devoted to Isis. j) The four sons of Horus are thus invoked at the four corners of this coffin.

42. COFFIN. Odessa, no. 71699. Plate 59.

Painted wood: 177cm. History: SHM Kiev till 1959. Provenance: not recorded. Date: the Ptolemaic Period.

Bibliography: *Cat*, no. 57.

The lid is inscribed from the knees' level downwards, but the inscription is unreadable from a snapshot we have had in our disposal, if not altogether illegible.

43. SARCOPHAGUS OF PETOSIRIS. Odessa, no. 52975. Plate 59.

Limestone: 186cm. History: E.Lavison collection till 1861. Provenance: Thebes. Date: the last Dynasties or the Ptolemaic Period. Bibliography: Turayev, *Prop*, 74, no. 85; *Putivnik*, 38; *Put* (1975) 24, pl. [20]; *Cat*, no. 43.

Inscriptions.

Osiris, foremost of the West, the great god, lord of the sacred Land, may he give beautiful funerary equipment to Osiris Petosiris^{a)}, true of voice, born to *T3-k3^c.w b)*, true of voice.

Commentary:

a) Cf. Ranke *PN I*, 123, no. 1. b) Not in Ranke.

44. COFFIN OF TELPTAH. Odessa, no. 52977. Plates 59-61.

Painted wood: 169cm. Provenance: Thebes. Date: Dyn. XXX or the Macedonian Dynasty. Bibliography: Turayev, *Prop*, 74, no. 86; Donitch, *Cras-B*, no. 8, 1929, p. 149ff.; *PM I*, 831; *Cat*, no. 56.

Inscriptions:

Scene: ... ^{a)}.

Text I (the central line): Words spoken by Osiris *Trw-Pth b)*, born to *T(3)-srjt-nj-Gmhw-p t c)*, conceived by Nut^{d)}, the great god^{e)}, [the heir of] Geb, beloved of his father: Thy mother Nut stretched herself over thee in her name of [*Št-pt*].

II, A (the left-hand side): (1) Words spoken by Hapi: I am thy son, (2) (O) Osiris Telptah, [truly^{f)}], (3) I am in thy protection, and they have collected (thy) body *g)*; (4) I have braced up thy flesh.

B: (1) Words spoken by *Jmst*: I am thy son, (2) (O) Osiris Telptah truly, (3) I am in thy protection, I have assembled thy bones; (4) [I have ...] thy flesh (?).

III, A: (1) Words spoken by { *Qbhw* }-*snw.f*: I am thy son, (2), (O) Osiris Telptah, truly, I am in thy protection, (4)

B: (1) Words spoken by *Dw3-mwt.f*: I am thy son, (2) (O) Osiris Telptah, truly, I am (3) in thy protection, thou shalt be daily... (4)

IV, A: (1) Words spoken by *Hrj-b3k.f h)*: truly, I (2) am in thy protection ..., I have ... (3) thy body and thy flesh cool....

B: (1) Words spoken by *M3w-jtw.f i)*: I have come (2) to see thee, (O) Osiris Telptah, (3) I have strengthened thy limbs and I have enlived thy flesh.

V, A: (1) Words spoken by *Hntj-jrtj*: I am in thy protection, (2) (O) Osiris Telptah and thou hast seen (3)

B: (1) Words spoken by Anubis: I am in thy protection, (2) (O) Osiris Telptah, they have collected (3) [thy body]

VI (the texts are reversed with regard to the above four registers), A: (1) Recitation: O Osiris Telptah, (2) ... (3) ... cavern.

B: (1) Recitation: O Osiris Telptah, (2) ... (3)....

Commentary:

a) Scene immediately above the main text has several words written in explanation of the ceremony there (the mummy on his bier), but they are hardly readable. b) The name is doubtless the same as Ranke, *PN II*, 329, no. 25, though Ranke could not note any Late Period examples. Ours is interesting as showing the last dynasties spelling of the word *Wb V*, 328f., where the variant with a final *w*, as here is also adduced. c) Not in Ranke, nor in Thirion, *Notes*. *Gmhw-pt* is a god as shows the determinative ("seated god" with a beard). It cannot mean "he who sees the sky", but rather "Seer of the sky", "celestial seer", in other words, "he who looks from the sky" and sees everything that is done upon the earth. The seer is doubtless the sun, the all-seeing and all-knowing judge of the Universe. The fullest treatment this concept received in the Demotic *Mythus*. d) The spell is the same as in our no. 35, Text I and II. e) The term refers to Osiris, who of old was conceived of, along with Re, as the great, i.e. the elder god, both on account of his identification with the sun of the Netherworld, and for the reason of his being the father of Horus, with whom each King of Egypt, i.e. the younger (lit. beautiful) god, identified himself. f) The particle restored here from other occurrences is the ancient formation, discussed by Edel, *Altäg.Gramm*, § 843a, retained in the religious language, "Old church Egyptian", so to speak. g) That is, they have taken stock of dismembered body of Osiris, they have restituted it. "They" may refer to the actual "restorers" of the divine body, but may be taken for an element of the passive construction, as in Coptic: "Thy body was restored". h) Cf. Bonnet, *RÄRG*, 86. i) Cf. *Wb II*, 10, 1-4 and its *Belege*. j) According to Junker, *SBAW* 1942, no. 7, to be read *mnhtj-jrtj*, the "seeing" variety of the god of Letopolis, contrasted with *mhtj-n-jrtj*.

45. CARTONNAGE CASE (Fragment). Ivanovo, no. 196. Plate 62.

Linen and gesso, painted. Provenance: not recorded. Date: the Ptolemaic Period. Bibliography: none.

Inscription:

(One vertical line): Words spoken by Osiris, foremost of the West, the great god, lord of Abydos, Ptah-Sokar may he give ...

46. COFFIN OF SAMTUTEFNAKHTE (?). Ivanovo, no. 600. Plates 62-64.

Painted wood: 180 x 30cm. Provenance: not recorded. Date: the Ptolemaic Period. Bibliography: none.

Inscriptions:

A boon which the King gives (to) Osiris, lord of Busiris, [foremost of] the West, the great god, lord of Abydos, that he may give invocation-offerings, consisting of bread and beer, oxen and fowl ... (to) Samtutefnakhte (?)^{a)}

Commentary:

a) On the instep of the figure's feet there are remnants of the owner's name, which seems to be *Zm3w- [t3w] j - [t 3j.f] nht [t]*. What follows must be his patronym.

47. COFFIN OF TAMIN. Moscow, the University Anthropological Museum, no. not ascertained. Plates 64-65. Painted wood. Provenance: not recorded, but doubtless Akhmim. Date: the indigenous anti-Ptolemaic Dynasty. Bibliography: none.

The coffin is exceptionally interesting as it dates from the so-called *παραξη* or the revolution against the Ptolemies that broke out in Upper Egypt at the accession of Ptolemy V Epiphanes. Two kings are known from the contemporary documents, both Demotic and Greek, whose names had until not very long ago been read as Harmachis and Anchmachis, but now shown to be Hurgonaphor (the rendering in the Abydos inscription of the King, cf. Pestman, *RTDB* I, 102ff.), *Hrw-wnnw-nfrw* and *Ḳnh-wnnw-nfrw*, conventionally Grecized as Haronnophris and Khaonnophris, cf. Zauzich, *GM* 129, 1992, 157f., and also Vandorpe, *Chr* 122, 294ff.. Nothing is known about these kings, besides a number of dates, not even where they hail from and what their family was. The only conclusion that can be made on the basis of the similarity of their names, which approaches a marked parallelism, is that together they form a dynasty and, in all probability, are relatives, coming from the same family.

The Moscow coffin is owned by a lady who belongs to this royal family, concerning which we have hitherto had no information. She (or the person who compiled the text to be inscribed on her coffin) refers to her father in a rather roundabout, but nevertheless quite precise and unequivocal way as one named after the "middle", no doubt, brother, to whom "life is given like Re eternally". The royal epithet well shows that the middle brother, the namesake of the lady's father, was a king, and since the coffin is Ptolemaic, only the dynasty of Hurgonaphor could have been meant.

Why it was necessary to have access to this "roundabout mode of filiation", instead of stating the fact that Tamin was the daughter of the king's brother, therefore the king's niece, is difficult to say, but it must doubtless have had something to do with the vicissitudes of the war the Egyptians waged against the Greek occupants.

The royal family is thus shown to have been Akhmimic and either part of the local aristocracy, closely linked with the cult of Min, or related to it by marriage.

The lady's non-royal father was named after his elder brother who was the middle of the three. This middle brother was King, but surely his being the second among the sons in this family would not have been stressed, had not the eldest of the three been also king. This fact accounts for the similarity or even the parallelism of the two king's names. One, the eldest of the three, is Haronnophris ("Hurgonaphor" in the contemporary Greek inscription of his), the second is Khaonnophris and so, it appears, was called their third brother, the youngest of the three, the father of Lady Tamin, the royal niece. Akhmim and Abydos, where Onnophris was worshipped, are distanced by not more than 40km or so, and the preference of this god in the Royal Family was no doubt purely local. Ours is the first reference to this Dynasty in hieroglyphic.

Inscriptions¹:

I (the main text): (1) A boon which the King gives^{a)} to Osiris, foremost of the West, the great god, lord of Abydos, Ptah-Sokar-Osiris, the great god, (2) who is in the *šjt* - sanctuary, Anubis, who is upon his hill, lord of the Sacred Land, Sokar-Osiris, the great god, who dwells in Ape^{b)}, I[sis], (3) the great, the god's mother, Hathor^{c)}, lady of gods, that they may give invocation-offerings, consisting of^{d)} beer, jars^{e)} 2; wine and milk, jars (4) 2; *hw* - beverage, jars 2, alabaster (vases) and clothings^{f)}, (all) pure things to Osiris of^{h)} *T (3) - {njt }-Mnw i*, true of voice, daughter of (the man with the same name) as (his) middle (brother)^{j)}, {to whom} life is given like Re eternally^{k)}, born to the lady of the house, {the sistrum-player^{l)}} of Min *T3-dj-3st m*, ...ⁿ⁾.

II (the line on the instep of the feet): words spoken by Ophois of Upper Egypt and Ophois of Lower Egypt who provides (lit. makes) clothings ("alabaster and clothings" are actually written) to Osiris Tamin.

Commentary:

a) It is curious that the inscription on the coffin should have the form of a funerary stela with a characteristic lunette. b) Certain. c) The goddess' name is placed upon the sign of "sky". d) The 2 oblique strokes beside "oar" may stand for "bread". e) Cf. *Wb* II, 66, 12-4. f) The word is *Wb* III, 247, 12 (*hwj*). It is noteworthy that it continues to be used well after the end of the New Kingdom, that is beyond the limit traced for it by the compilers of *Wb*. g) The ideogram "tassel" is followed by the phonetic spelling of the word, which is fused with the word "things", connected with the adjective "pure". h) "Of", not erroneous, is intended to show that "Osiris" here

¹ These writers have been privileged to use a hand-copy of the inscription made by Mrs. O.V. Tomashevitch.

designates this anthropoid coffin itself. i) Cf. Ranke, *PN I*, 360, no.13. j) What replaces the patronym here are the words *mj hrj* (*hrt* is actually written)-*jb*, literally meaning "like the middle one", scil. of three brothers. The name is thus indicated in a roundabout way only, the owner stating that her father and the latter's elder brother, who is the middle one of the three, are namesakes. This is, however, quite enough for any reader of Tamin's inscription, since one of the namesakes is the King of Egypt, as well shows the royal epithet, and to identify a king of Egypt is usually not so difficult. But the wording implies that the eldest of the three was also king, since otherwise the stress on the king's being the middle in this group of three brothers would be misplaced. Indeed it would be quite enough to state that the younger brother had the same name as his elder one. Then the two kings must be identical with Kings Haronnophris and Khaonnophris respectively Tamin's father could have been the namesake of the latter only. So his name is *ḥnw-nfrw*, cf. Ranke, *PN I*, 63, no.9; Lüdeckens, *DN I*, 98. A few words about the construction of the phrase *mj hrj-jb*. It is essentially the same as that underlying the name of the goddess *Mj-kt*, cf. Wenig, *ZÄS* 96, 1970, 141f.; Habachi, *MDAIK* 24, 1969, 169ff.; *Heka-ib*, no.36. The term designates the less important in a couple of goddesses, meaning "like the other one", that is, like the more important goddess. These are the designations of the left hand of Re (scil. "like the right hand") and of Anukis (scil. "like Satis"). k) The epithet follows Tamin's matronym, but surely can in no way be connected with it. Rather the matronym intercalates between the patronym (or what replaces it in the Moscow inscription) and the epithet. The epithet usually ends up the titulary of the reigning king, but cases are known when it is used even when the king is dead. Here it almost certainly refers to the living king, Khaonnophris. l) Omitted erroneously. The word is doubtless *Wb I*, 121, no.18. m) Cf. Ranke, *PN I*, 372, no.13. n) The rest is illegible.

48. COFFIN OF T3- *ḥnw* (T) - *ḥ3t-Jmnw*. Odessa, no. 52978. Plate 66.

Painted wood: 180cm. Provenance: Thebes. Date: the Ptolemaic Period, Bibliography: Turayev, *Prop*, 75, no.87; *Putivnik*, 38; *Put* (1975), 23; *Put* (1981), 58; *Cat*, no.58.

The coffin could not properly be photographed and cannot therefore be described here in detail. The owner's name and filiation can, however, be read in the vertical lines of register IV (the mummy upon its bier), which are as follows:

Inscription:

IV (1) The lady of the house T3 - (2) *ḥnw* (t) - *ḥ3t-Jmnw*, (3) true of voice, daughter of *Nbw-m ḥt*, true of voice, son of *ḏr-ḥr*.

The owner's name is not in Ranke, nor, for that matter, in Thirion, *Notes*, though of a pattern that seems to have been used quite freely "The beauty (scil. beautiful woman) of Amun's front", meaning by that the god's unlimited sexual power. The other names are Ranke, *PN I*, 185, no.7 and 411, no.12 respectively, the former hitherto unattested for the times as late as these.

The lid is decorated with seven registers of scenes usual on coffins, separated from another by six horizontal lines of texts. The lid's inside is decorated with a full length figure of Nut designated as such, while the box has a frieze inscription.

49. COFFIN. Odessa, no. 52984. Plate 66.

Painted wood. Provenance: not recorded. Date: the Ptolemaic Period. Bibliography: *Cat*, no.51.

Inscriptions:

Bḥdtj, the great god, lord of the sky (under the falcon).

50. COFFIN. (Lid, mask). Odessa, no. 52664.

Painted wood: 150 x 43cm. History: A.A. Rafalovitch collection; OSU till 1924. Provenance. not recorded. Date: the Ptolemaic Period. Bibliography: *Cat*, no.66.

Inscriptions:

I (the winged goddess). Words spoken by Isis, the great..

II: ... (in front of the genii).

51. CARTONNAGE CASE OF A GIRL. Odessa, no. 52983. Plate 66.

Linen and gesso, gilded and painted: 101 x 31cm. History: Professor S.A.Semionov-Zuser collection till 1934. Provenance: El-Kab. Date: the Ptolemaic or the Roman Period. Bibliography: *Cat*, no.59.

52. FRAGMENT OF A COFFIN. Odessa, no. 52670.

Painted wood: 12cm. Bibliography: none.

53. COFFIN. Perm, SAG, no. 1132. Plate 65.

Painted wood: 54 x 182 x 56cm. History: Panopticum till 1932. Provenance: not recorded. Date: the Ptolemaic Period.

54. COFFIN. Riga, no. D-1636. Plates 67-69.

Painted wood: 49 x 187 x 57.7cm. History: MHRS till 1952. Provenance: not recorded. Date: the Roman Period. Bibliography: none.

The outside was intended to imitate the representations and inscriptions. Both are meaningless. The inside, on the contrary, is decorated quite professionally and not at all badly. The form of the lid with hands uncovered, as was the custom of Dyn. XXI, is also suggestive. A Dyn. XXI coffin, which had lost its decoration by the Roman times, was reused and redecorated at that period. The "work" is so clumsy that it is difficult to exclude the possibility of a modern forgery and the mummy which still lies in the coffin might have been put there by a resourceful antiquities dealer quite well. Still it is noteworthy that the hieroglyphs are imitated not in the modern way, but as it was done in the Roman times, as can be seen on sundry so-called cippi or magical stelae (cf. Hodge/Berlev, *Reliefs*, no.194).

55. COFFIN. St.Petersburg, no. A-1168-II. Plate 70.

Wood: 94 x 202x72cm. History: MFA, Moscow, till 1932; SAM, 1932-46. Provenance: not recorded. Date: the Ptolemaic Period. Bibliography: none.

56. COFFIN OF A FALCON. (Box). St.Petersburg, no. A-108-II. Plate 66.

History: AMA till 1935; SAM, 1935-46. Provenance: not recorded. Date: the Ptolemaic or the Roman Period.

57. CARTONNAGE CASE OF A CHILD. Odessa, no. 71096.

Linen and gesso, painted. History: SHM Kiev till 1959. Provenance: not recorded. Date: the Roman Period. Bibliography: none.

58. CHILD'S MUMMY WITH A MASK. Vilnius, no. IM-6287.

Length: 49cm. Provenance: not recorded. Date: the Roman Period. Bibliography: Turayev, *ZVORAO* 12, 187, no.54.

59. CHILD'S MUMMY WITH A MASK. Vilnius, no. IM-6286.

Length: 54cm. Provenance: not recorded. Date: the Roman Period. Bibliography: Turayev, *ZVORAO* 12, 187, no.55.

60. COFFIN. Vilnius, no. IM-6284. Plate 70.

Wood. History: Prince Radziwill collection. Provenance: not recorded, doubts were expressed of its Egyptian origin. Date: uncertain. Bibliography: Turayev, *ZVORAO* 12, 187, no.53; Holubowiczowa, *Swiat* 17, 9; Holubowicz, *Mum*, 22; Snitkuvienė, *VDI* 1988, no.3, p. 78.

III. FUNERARY MASKS

Mostly Roman in these collections.

1. FACE PIECE . Erevan, no. V-487/861. Plate 71.

Wood: 11.5 x 13cm. History: M.S. Saryan collection; SHM Arm in 1828-37. Bibliography: *Cat*, no.65.

2.FACE PIECE. Erevan, no. V-488/862. Plate 71.

Wood: 11.5 x 13cm. History: same as in no.1. Bibliography: *Cat* no.63.

3. FACE PIECE. Erevan, no. V-489/863. Plate 71.

Linen (several layers) and stucco: 10.3 x 10cm. History: same as in no.1. Bibliography: *Cat*, no.68.

4. FACE PIECE. Erevan, no. V-490/864. Plate 71.

Linen and stucco: 22.5 x 18cm. History: same as in no.1. Bibliography: *Cat*, no.67.

5. MASK. Kaunas, no. Tt-2799. Plate 72.

Linen and stucco: 42 x 25.5cm. History: M. Rudzinskaite-Arcimavičiene collection. Bibliography: *Cat*, no.70.

6. MASK. Kaunas, no. Tt-2800. Plate 72.

Linen and stucco: 36 x 39cm. History: same as in no.5. Bibliography: *Cat*, no.71.

7. MASK. Kiev, no. BV-752. Plate 72.

Linen and stucco: 27 x 24cm. History: SHM Kiev till 1956. Bibliography: *KMDE*, 9, no.6; *Cat*, no.73.

8. MASK. Odessa, no. 52613. Plate 72.

Linen and stucco: 18 x 24cm. Date: New Kingdom. Bibliography: *Cat*, no.61.

9. FACE PIECE. Odessa, no. 52664. Plate 73.

Wood. History: A.A. Rafalovitch collection; OSU till 1924. Bibliography: *Cat*, no.66.

10. MASK. Odessa, no. 52674. Plate 73.

Linen and stucco: 24 x 20cm. History: same as in no.9. Bibliography: *Cat*, no.69.

11. UPPER PART OF A COFFIN. Odessa, no. 52982. Plate 73.

Wood. Bibliography: *Cat*, no.72.

12. FACE PIECE. Perm, no. 3246. Plate 73.

Wood: 23 x 20cm. History: A.A. Palnikov collection, bought from the "old-clothes man Wassily". Bibliography: *Cat*, no.64.

13. FACE PIECE. Riga, no. D-1026. Plate 74.

Wood. 42 x 24.5cm. History: LSU till 1950. Bibliography: *Cat*, no.60.

14. FACE PIECE. St.Petersburg, no. A-1049-II. Plate 74.

Wood, linen and stucco: 16.7 x 18cm. History: St.Isaac's Cathedral till 1938. Bibliography: *Cat*, no.62.

IV. RELIEFS, STELAE, OFFERING-STONES, SCULPTOR'S MODELS AND MUMMY-LABELS

1. OFFERING-TABLE. Riga, no. D-1039.

Alabaster, height: 6.5cm, dia: 28.7cm. History: LSU till 1950. Provenance: not recorded. Date: Dyns. V-VI. Bibliography: *Cat*, no. 88.

2. STELA OF ANHURE ^cONKH. Reval (Tallinn), no. 2.

Painted limestone: 69.5 x 38cm. Colours. History: Anastasi collection, subsequent proprietors: Captain I.P. Butenev, 1833; I. Burchardt, 1833-70. EPM; now lost. Provenance: not recorded, but doubtless Abydos. Date: Dyn. XII, middle-late. Bibliography: Hansen, *Sammlungen*, 89, no.2; Lieblein, *Denkmäler*, 71, no.73; Id, *DN*, no.1640; Turayev, *ZVORAO* 11, 147, no.377, pl.

Now lost, but its plaster cast presented in 1834 to the museum of Helsingfors is still extant, cf. Holthoer, *StOr* 37, 1968, 3, no.1; Id, *StAeg* 1, 1974, 204.

Inscriptions:

I (main): A boon which the King gives (to) Osiris, lord of Busiris, the great god, lord of Abydos, that invocation-offerings may be given, consisting of 1000 of bread and beer, (2) oxen and fowl, all things, good and pure, to the revered *Jnḡw-ḡ rt- cḡḡ w* ^a), true of voice, and to his wife *Ḥpw* ^b), true of voice, lady of reverence.

II (over the priest): The lector-priest *Jnw* ^c), true of voice.

III (over the children, from the centre): his son *Jmnw-m-ḡ 3 t* ^d), *Z3t-Dd* ^e), his daughter *Rn.s- cḡḡw* ^f); his son *Rn.f- cḡḡw* ^g).

Commentary:

a) Cf. Ranke, *PN* I, 35, no.13. b) Cf. *op.cit.*, 238, no.14; c) *Op.cit.*, 36, no.19. d) *Op.cit.*, 28, no.8. e) Not in Ranke in exactly the same form, cf., however, *op.cit.*, 294, no.26. f) *Op.cit.*, 223, no.20. g) *Ibid*, 223, no.10.

3. STELA OF JWJJ. Reval (Tallinn), no. 3.

Limestone: 47 x 29cm. History: same as in no. 2. Provenance: not recorded, possibilities: Abydos or Thebes. Dra Abu en-Naga. Date. Dyn. XIII, early. Bibliography: Wiedemann, *Gesch* I, 225; Hansen, *Sammlungen*, 89, no.3; Lieblein, *Denkmäler*, 71, no.74; Id, *DN*, no.1640; Turayev, *ZVORAO* 11, 147, no.38; Winlock, *Rise*, 131f.; Berlev, *PSb* 17, 8; Id, *ObO*, 228, no.271.

The stela is lost, but its plaster cast made in 1834 remains: Helsinki NM. 14560:26 (cf. Holthoer, *StOr* 37, 1968, 3, n.1; Id, *StAeg* 1, 1974, 204).

The stela is exceptionally interesting as it presents a sole relic of the funerary cult of the forefather of Dyn. XI² (that is of the dynasty which ruled over united Egypt) or rather its progenitor. As is known, the Egyptians of Dyns. XI-XIII had developed a special cult of progenitors of these and preceding dynasties and, which is interesting, several documents show that this cult persisted centuries after the end of a dynasty (cf. Berlev, *StPol*).

The Reval (or the Anastasi) stela proves that the cult of the progenitor of Dyn. XI², organized, no doubt, by Mentuhotep I, was respected by the kings of Dyn. XII and was still alive under early Dyn. XIII.

The progenitor in question is the last kinglet of Dyn. XI¹, whose rule was confined to the limits of the extreme South, Anyotef III, known also as Horus Nekhtnebtnef.

As such he was represented in the famous monumental graffito incised on the rock of Shatt er-Rigal at the Southern frontier of Egypt in company with his wife Queen O^coh (*J^cḡ*), both watching the triumph of their son as the king of united Egypt and as the hero of the "most royal" ceremonies of *ḡobs* or the so-called Sed-festival¹. As mere kinglets, the rulers of Dyn. XI¹ were not entitled to celebrate *ḡobs* (as they were not entitled to have a complete royal titulary) and so the statue of a king in the *ḡobs*-attire found at the sanctuary of Hukub (*Ḥḡ3-jbw*) has been ascribed to Anyotef II in error (cf. *Hega*, no. 99; Hornung/Staehelin, *Sedfest*, 25, no. 11; we could not consult Dam, *Sed*). It is either Mentuhotep I or, though it is less likely, one of his immediate successors.

¹ The words *ḡb-sd* serve to write, on the statue Moscow I.1.a. 5319, the qualitative of *ḡbs* "to clad", whence our reading.

The kinglet had his tomb prepared in the ancestral necropolis of El-Tarif, his being the so-called Saff el-Baqar, discovered by D. Arnold, cf. Arnold, *MDAIK* 23, 1968, 26ff.; 29, 1973, 143ff.; Id, *El-Tarif*. The Anastasi stela now gives the Egyptian name of Saff el-Baqar. It is *Prw (Jnfw-jtw.f) m3^c-hrw* "House of King Anyotef, true of voice". It is to be added to Gomaà, *Bes* I.

The stela is fairly accurately dated by its lunette, because such lunettes have only been attested for the period of Sobekhotep II, Khendjer and Sobekhotep III, that is approximately for the second quarter of Dyn. XIII, cf. BM 1367; Wien *ÄS* 35; Bologna 1927¹.

The most important feature about this stela is without a doubt the owner's father's title, which is *hmw-k3 c3* or "big servant of a Ka", i.e. a funerary priest of an elevated rank. In the entire repertory of the Dyns. XII-XIII there is only one other such title. It is perpetuated on the altar CM J 46322 (Spiegelberg, *ZÄS* 65, 1930, 50, pl.3), erected by a certain *Nhj*, who was "the big mortuary priest of the God's father Sesostri". The exceptional historical significance of the Cairo altar could not possibly have been recognized by Spiegelberg in 1930, when he published it, no more than the importance of the Reval stela could by Turayev in 1899, because it was only in 1938 that Egyptology for the first time learned about the existence of such a historical figure as "the God's father Sesostri" (Chevrier, *ASAE* 38, 1938, 601; Habachi, *ASAE* 55, 1958, 185, pl.4; *PM* II, 74) and only in 1956 that it began to recognize the problem of God's fathers as one of exceptional moment historically, cf. Gardiner, *MDAIK* 14, 1956, 42ff..

But to return to the Reval stela. What has it in common with the Cairo altar, beside the rare title? Both put this title in connection with the persons who were progenitors or forefathers of two great dynasties, Dyns. XI² and XII. Kinglet Anyotef III of Dyn. XI² was the father of the first king of Dyn. XI², Mentuhotep I, while the God's father Sesostri was the father of the founder of Dyn. XII, Amenemhat I, in whose honour was named the greatest king of Egypt, the legendary Sesostri².

The Anastasi or Reval stela is important as it shows that Dyns. XII and XIII were not hostile to Dyn. XI², and that the transition from Dyn. XI² to Dyn. XII was in all probability peaceful. The stela moreover proves that Kinglet Anyotef was regarded as god and as such he is represented, in the determinative to his name, as a dispenser of life.

Sesostri of the Cairo altar is not conceived of as such a dispenser, but Sesostri is certainly lower in rank than Anyotef, who was after all a king, though rather an insignificant and petty one. That is why Anyotef is not styled here as a God's father. The title of a king is certainly higher than that. Sesostri, who was a high official, could not have had a title equal to, or higher than, "God's father". A fragment found at el-Lischt (*EgExp* 1932-3, p.31, fig.38, cf. Simpson, *JARCE* 2, 1963, 57) refers to him as "an official (*s ch*) of the land of the South", which is obviously a paraphrase of the worldfamous passage of the Prophecy of pPetersburg 1116 B, V^o, 58-59, where the King's father is associated with *Hn-nhn*, that is the first eight nomes of Upper Egypt, the territory controlled by Dyn. XI¹. Doubtless, an allusion to Dyn. XII's close connection with the preceding dynasty and with the latter's original demesne.

Winlock's dating of the stela in Dyns. XVI-XVII is hardly worth refuting after Smither, *JEA* 25, 1939, 34ff., since the *incipit* of the funerary formula is here still in its classical form, characteristic of all the inscriptions of Dyns. XVI-XVII. And moreover the lunette has the form which was in use in early Dyn. XIII, to say nothing of the style of the stela, which is also that of Dyn. XIII without any innovations that appeared under Dyns. XVI-XVII. And as for the kings of the name of Anyotef who belonged to Dyn. XIII, their priesthood must have been organized along the traditional lines, respected by Dyn. XII. It must have consisted of prophets, lector-priests, gardeners and the like and not of "the servants of a Ka" as here.

Inscriptions:

I (main): (1) a boon which the King gives (to) Osiris^a), foremost (of the Westerners), the great god, lord of Abydos, that he may give invocation-offerings, consisting of bread and beer, (2) oxen and fowl, incense and unguent, alabaster (vases) and clothing, all things, good and pure, on which a god lives, to the Ka of (3) the judge, the mouth of the screen^b) *Jwjj c*), true of voice, the lord of reverence, engendered by the elder mortuary priest^d) of the House^e) of King *f*) (Anyotef) *g*), (4) *c3-jmnw h*), born to the lady of the house *Hrwt-jb i*), (5) and to the Ka of his wife, the lady of the house *Nj-rhtw-nbw j*), true of voice, the lady of reverence, (as well as for those of).

II (the list of names): (1) the Elder of the Portal *Dd-tw k*), true of voice; (2) *we^ceb*-priest *Jmnw-m-z3.f l*); (3) the scribe of the great place of confinement^m) *Hnsw n*); (4) the lady of the house *Nfrw o*), true of voice; (5) the lady of the house [*3*] *bt.n.j p*); (6) the lady of the house *Nbw-H r-hwt. s q*); (7) the lady of the house *Hrasnufe r*), true of voice, the lady of reverence; (8) the lady of the house

¹ The Bologna stela belongs to the dossier of the King's son *Bbj*, who, according to Vatican 86, lived under King ...- *hptw*, doubtless Sobekhotep II or III.

² The present authors could not consult Obsomer, *Sesostri* and do not know, whether or not the importance of the Cairo altar has been recognized there.

Nbw-wh^c-wt s).

III (near the figure of a man in Register 2): to the Ka of the follower *Snb t*), true of voice, the lord of reverence.

Commentary:

a) The spelling of the name is characteristic of Dyn. XIII, though makes its first appearance about the middle of Amenemhat III's reign, but then only in the inscriptions destined to be left outside of Egypt (Sinai). The form becomes normal under Dyn. XIII when it appears as the most acceptable spelling of the name, to be taken over by all the subsequent periods. b) That is the official who hears judgement pronounced *sotto voce* by the king seated behind the veil or screen, so as not to be seen by his audience, and repeats them in a loud voice. c) Cf. Ranke, *PN I*, 16, no. 15. Cf. our next no., note "o". d) As was noted above, ours is the second case of this title in the entire repertory of the Dyns. XII-XIII titles. Such was the rank of the mortuary priests who were in the service of the persons who were above people but not equal to gods, kings of Egypt, or, in other words, the priests of God's fathers, that is, the fathers of the first kings in dynasties. The first case, hitherto not recognized either, is on the altar CM J 46322. Our God's father is the father of the founder of Dyn. XI², Mentuhotep I. e) This is the official name of the tomb of King Anyotef III in El-Tarif, the so-called Saff el-Baqar. It is noteworthy that the god's father Sesostris had no "house". Indeed, as a king's subject or man (in contradistinction to god), he must have had an ordinary tomb at Thebes, such as was customary for an official of this standing (which is still unknown), and such a tomb could not have been called "house". Anyotef III's position is somewhat different; though not a king of Egypt, therefore not god in the full sense of the term, he had nevertheless such courtesy titles as "Horus", "the son of Re", "the King of Upper and Lower Egypt", and must, for that reason, have been considered as equal to true gods, true kings of Egypt, be it only theoretically. f) Thus we render the cartouche in which the kinglet name is encircled. g) Our case has been overlooked by all the compilers of *Königsbücher*. It must be added to Gauthier, *LR I*, 227, no.9, though deplorably out of date now; and to Beckerath, *Könige*, XI, no.4, where the determinative of godliness should have been noted. The determinative (not recognized in Turayev's edition) is the "seated god, holding the symbol of life", with which the title "beautiful god" is written in Calverley, *Abydos IV*, pl.37, the sign in question meaning exactly "god". It is attested as early as the reign of Sesostris III, cf. *Médamoud*, (FIFAO 9), pl. 3f., but very probably came to be used much earlier, cf. the Abgig obelisk, where a god holds not the stem of the symbol as here, but its loop (cf. *LD II*, 119, b,c, and Rifaud, *Voyage*, pl. 108). h) Cf. Ranke, *PN I*, 26, no.26. We have reversed Ranke's reading on the basis of the feminine variants of the same structure, such as *op. cit.* 58, no.1. The name is remarkable as that of the scribe of the Shipwrecked Sailor (pPetersburg 1115). i) Cf. Ranke, *PN I*, 273, no.17. The plural strokes may be due to the abstract meaning of the word *hrt* "state", "condition", cf. Faulkner, *CD*, 195 ("wish", "desire"). j) The name is doubtless that of Ranke, *PN I*, 191, no.11, even though the initial *nj* is omitted. k) Cf. our next number, note "h". l) Cf. Ranke, *PN I*, 28, no.20. m) Cf. Hayes, *Papyrus*, 34ff.. n) Cf. Ranke, *PN I*, 270, no.16. o) *Op.cit.*, 203, no.18. p) Perhaps *op.cit.*, 1, no.20. q) *Op.cit.*, 191, no.20. r) *Op.cit.*, 252, no.23; the only example known to Ranke is Louvre C 30. s) Not in Ranke. t) Ranke, *PN I*, 312, no.15.

4. STELA OF DD.TW. Odessa, no. 52970. Plate 74.

Limestone: 56 x 35cm. History: either A.A.Umanetz, MD, or M.I.Vratchko, MD, collection till 1843 or 1844 respectively. Provenance: not recorded, but almost certainly Abydos (contrary to what is stated in *PM I*, 810) Date: middle Dyn. XIII, about the period which follows the reign of Sobekhotep IV. Bibliography: Turayev, *Prop.* 78ff., no.120; Id, *EV*, 32; Berlev, *AE*, 81ff.; Id, *PsB* 17, 8; *PM I*, 810; El-Rabi^ci, *CdE* 52, (103), 1977, 20 (ANOC XX); Dokont, *VDI* 1965, no.2, 209; *Ukas*, 124; *Put* (1981), 61; Franke, *Personendaten*, nos. 22, 220, 479, 662, 769; *Cat*, no.74.

To the same family also belong stelae CM 20540 (the fact recognized by Turayev, *Prop*, 80, n.1) and Louvre C 56, as well as possibly statue-base MMA photo M.8.C. 413 (not published, cf. *PM I*, 665). Since CM 20540 was actually found in Abydos and there is no record whatever concerning the provenance of the Odessa stela (its inclusion in *PM I*, 810 is totally unfounded), it is possible that it also derives from the Abydos North necropolis, the Egypt's sacrosanctum in the times of Dyns. XII-XIII. At all events, the monuments of that period in Thebes are not numerous, whereas those of Abydos are exceedingly so and they are known to have formed groups, attributable to individual chapels, for which reason they are referred to as ANOC (stands for Abydos North Chapel) with the following Arabic (so Simpson, *Terrace*) or Roman (so el-Rabi^ci, *CdE* 52 (103), 1977, 13ff.) numerals. Ours is identified as ANOC XX.

However it may be, the family recorded on the above-mentioned stelae is Theban and the Metropolitan Museum statue-base fragments appear to have been actually found in Thebes.

Its dating to the period of Dyn. XIII follows from the fact of its having the scene of the worship of an idol, not found before Sobekhotep II on dated monuments (Leiden, 42), whereas the pair of eyes in the lunette is characteristic of Dyn. XIII. Moreover, the eyes without eyelashes can only be postulated for the second half of Dyn. XIII, as well as the hands with libation vases, primarily extended by the ideograms of West and East, as in CM 20540, but stylistically the stelae bear unmistakable signs of the design which came into vogue in the times of the famous brother-kings Neferhotep I and Sobekhotep IV.

Inscriptions:

I (main): (1) A boon which the King gives^a) (to) Osiris Wennofre^b) and the gods^c) who are in his temple^d) that he may give invocation-offerings, consisting of bread and beer, (2) oxen and fowl, alabaster (vases) and clothing, incense and unguent, all things, pure and good, on which a god lives, which the sky gives, (3) the earth creates and Nile-inundation^e) brings, to the Ka of the treasurer

of the King of Lower Egypt^f), overseer of ploughlands^g) *Dd-tw* ^h), true of voice, (4) born to (lady) *Tnt-jb* ⁱ), engendered by the greatest (one) ^j) of the Southern Tens^k) *B(w)-rh.f* ^l) true of voice ;

II (1st register): Offering up (lit. making) incense.

III (2nd register): 1. The greatest of the Southern Tens *B(w)-rh.f*. 2. The commander of the Prince's crew^m) *K3t* ⁿ), born to *Tnt-jb*, his brother. 3. The judge, Mouth of the Screen^o) *Hnmw-htpw* ^p), born to *Tnt-jb*, his brother. 4. The judge, Mouth of the Screen *Snb* ^r), born to the lady of the house, *Tnt-jb*, his brother.

IV (3rd register): 1. His mother, the lady of the house *Tnt-jb*. 2. The court of justice official^s) *Khnumhotep* ^t), born to *Tnt-jb*, his brother. 3. The under-supervisor of bastinado-makers^u) *Jj-r-jb.f* ^v), true of voice, his brother. 4. The court of justice official *Snb-sw-m-c.j* ^w), true of voice, his brother.

Commentary:

a) The sequence of the three signs, "king", "mat with offerings" and "give" is typical of the period of dyns. IX-XIII. It had never been changed or altered during this period, so far as the inscriptions arranged horizontally are concerned. Subsequent dynasties changed this classical sequence into a new one, namely "king", "give" and "mat", which is attested on all the other stelae and all the coffins published in this book, besides nos. 2 to 5. Smither was the first to notice this change and to see its importance, cf. *JEA* 25, 1939, 34ff.; see also Bennet, *JEA* 27, 1941, 77ff., 157; Id, *JEA* 44, 1958, 120f.; Barta, *Opf.* b) or "Onnophris" (for the name see Gardiner, *JAOS* 56, 1936, 190; Id, *MAB* 2/2, p. 44ff.). This is the specific name of Osiris as King of Egypt in the Beyond, attested as such since Year 9 of Sesostri I (cf. Louvre C 2). The name is doubtless a mere paraphrase on the royal title "beautiful god" and means "he who permanently remains beautiful", i.e. young (cf. Gardiner, *EG*, p.75, where he recognizes the true meaning of the adjective in the title "beautiful god"; his interpretation of the same in "Onnophris" there (ibid, p. 169) as "happy" is erroneous, since it disconnects the name with Osiris' royal title). Since late in Amenemhat III's reign the compound "Osoronophris", as here, comes into use. c) The triple Ennead of Abydos is doubtless meant here, enumerated in Munich 3, Tor 1534, Louvre C 15 and CM 20446 (cf. Schlott-Schwab, *Ausmasse*, 42, n. 174). Particularly prominent on the Abydene stelae of Dyns. XII-XIII are however, Min as a form of Horus and Ophois (Wep-wawet), cf. Lange/Schäfer, *Grab*, IV, index s.v. Noteworthy is the absence of Isis from the cult as it is witnessed by private stelae. d) The famous temple of Abydos is meant here, built by Sesostri I (cf. for this question Vernus, *RdÉ* 25, 1973, 217ff. and Berlev, *ObO*, 183ff.). and restored and refurbished in the reign of Khendjer, probably in the lifetime of the owner of the Odessa stela (Louvre C 11). Nothing is known of any subsequent works at the temple during Dyn. XIII. e) The determinative of "god" is unique for this period. f) At this period a honorific title concomitant with that of "overseer" and very probably giving its bearer the admittance into the royal presence, much as "unique friend" in the times of Dyns. IV-X, cf. Berlev, *JEA* 60, 1974, 109. For a different approach see Uphill, *JEA* 61, 1975, 250. We intentionally do not enter here upon any discussion of its reading, retaining in our indices the traditional transliteration. The question is more complicated than it seems to the scholars who have discussed this problem. g) The reading is certain (established in Berlev, *AE* 87f.) and is unjustly queried in Franke, *Personendaten*. For their functions at the period of Dyns. XII-XIII see Leiden 3, *Rekh-mi-Re* ^c II, 120, 18 and pHarageh 3 (Smither, *JEA* 27, 1941, 74ff.). The official mentioned in the latter document may have been identical with that who left scarab Martin, *Scarabs* no. 897 (the reading is certainly *3hwt* "ploughlands" here, not *gs-pr*). Leiden 3 shows that *Dd-tw*'s title is an abbreviated variant. The full form is "overseer of the plough-lands of the nome (or a particular nome)". The same abbreviation is in all the documents from ANOC XX. h) Cf. Ranke, *PN* I, 403, 21. He is represented and mentioned both in the Cairo and Louvre stelae. He owns the Louvre and the Odessa stelae, while that of Cairo is dedicated by him to his father. i) Cf. Ranke, *PN* I, 392, 9. The plural in *tnt* is purely graphical and belongs to the collective noun "bread", scil. "bread of several kinds", used to show that the feminine ending of the participle or adjective *tnt*, no longer pronounced in the absolute form, was retained in this particular construct form, before a laryngeal, meaning: "elated of heart", or, if to take the present writing of the name for its fullest form, *tnt-jb.j* (then all the other writings on the Odessa and other stelae of ANOC XX will be cases of *scriptio defectiva*), "she who elated my heart". In that case there will be no need to explain the sign "man" as an erroneous determinative to a woman's name. In the *scriptio defectiva*, "man" is represented by a stroke (for this use, see Berlev, *PSb* 9, 13ff.). j) Not the great one of the Ten of the South, since "tens" are doubtless meant. k) An official on the staff of the vizier's bureau, cf. *Rekh-mi-Re* ^c II, 119, 2 and Berlev, *AE* 89. Since the family recorded on ANOC XX is Theban (one of them, represented in Louvre C 58 and the statue (lost except for fragments of the base) in MMA is "responsible (lit. he who is over) for the altars of Amun"), the bureau must also be the one established in that city. l) Cf. Ranke, *PN* I, 94, nos. 9 and 8. The latter is certainly the same, either misspelt or misread, since it comes from Louvre C 58, which belongs to ANOC XX. To be added to Thirion, *Noms*. To all appearance, our instance of that name, dating from the middle of Dyn. XIII, is the earliest one, and it is interesting linguistically as an early example of the Late Egyptian idiom, the name meaning "he cannot know", cf. Clère, *MDAIK* 14, 1956, 29ff.; Kroeber, *Neuäg*, 63, n. 3, quite unexpectedly expresses his doubts as to the negative meaning of the construction. Other examples known to us do not seem to antedate ANOC XX. They are as follows: NY Carlsberg 964; North XVI, 7; Calvet VII. see also the examples, adduced by Ranke. The man is mentioned in all the three ANOC XX stelae and is represented on two of them (Odessa and Cairo). His own stela is, however, CM 20540, philologically interesting because it makes a clear distinction between *mn^ct* "nurse" and *mn^ct msjrt* "wet-nurse" (a certain *Ddt-sbk*), the distinction still not recognized by lexicographers. This stela is older than the Odessa and Paris stelae, because, of all his sons (not less than seven as we shall presently see), *B(w)-rh.f* represents on the Cairo stela only one, presumably the eldest (cf. note "v" below). m) For the title, see Berlev, *PSb* 17, 6ff.; cf. Id, *RdÉ* 23, 1971, 23ff.; Jones, *Gloss* (not seen by us). As was noted above, we could not consult Boorn, *Duties*, pertaining to the important piece of evidence in *Rekh-mi-Re* ^c II, 120, 18. The reading of the word commande as *3ltw* (instead of *w^crtw*, which is a ghostword) was established by Posener (*RdÉ* 15, 1963, 127) and confirmed by Berlev, *RdÉ* 23, 1971, 31ff. (especially note the variant *jltw*). Fischer's lighting upon the case of BM 573 (cf. Fischer, *Titles*, no. 2 and p. 99) discussed by Berlev 20 years earlier (*PSb* 17, 11, n. 30) does not change the reading any, since the title there is a mistake (immaterial,

whether modern or ancient¹ for *w^cbw^c3* "elder *we^ceb*-priest", since the bearer of the title mentioned in BM 573 was responsible for the supply and arrangement of offerings sacrificed in the necropolis of Abydos and that is exactly the function of these priests. Cf. the words of CM 20542: "there one brought to him armfuls of offerings as arranged by the big (i.e. elder) *we^ceb*-priest", while in BM 573 it is as follows: "(the necropolis) in which I was as the elder *we^ceb*-priest, while the priesthood of the temple (of Osiris), their arms were full of offerings, which came forth be{fore the Great God}". Not a particle of evidence connects *3tww* with offerings, whatever the kind. The reader will also note the difference between the words *w^crt* "necropolis" usually spelt phonetically as such, and *x+t*, "district", conventionally also transliterated as *w^crt*, though always spelt ideographically. It should doubtless be read *3twt*. See also Chevereau, *RdÉ* 40, 1989, 3ff. n) Ranke, *PN I*, 342, no. 21. o) For the title see Gardiner, *ZÄS* 42, 1905, 116ff.. A long tradition, very well attested since the beginning of Dyn. XII (e.g. CM 20539, BM 828, etc.), connects the term, here translated as "screen", with the homonymic geographical name, namely that of the theoretic capital of Upper Egypt (cf. Sethe, *Urgeschichte* § 189; Montet, *Géographie* II, 41). The early writing of the title, however never show the city determinative (cf. Murray, *Titles*, pl. 17f.), which is doubtless, secondary. Usually regarded as the word for "palace" (cf. e.g. Gardiner, *EG*, Sign-list, O 47-8), with which it undeniably is connected, its significance is betrayed by two vertical strokes, which are obviously the same as in the sign of *c^h*-palace, actually representing the veil or screen in a royal *wsht*-palace (see more especially O 11 and Davies, *Ptahhetep I*, pl.18, no.406, p.27; see also pl. 12, no. 225), dividing the king's private apartments from the hall of audiences. The couple of vertical strokes is doubtless a pair of cuts in the screen or curtain made for the king's eyes who is covered by it from his audience. One of the officials standing in front of the screen hears the king's words and retells them to the officials assembled in the hall. Judges as officials of this king naturally only heard the king's decisions, sentences and such like matter and repeated them to the audience. The round or oval form of the screen must be attributed to the particular part of the curtain, in which the cuts were made. At the time of Dyn. XIII the word (in the title in question, too) is often accompanied with the determinative of "house", which is quite suitable, since it denotes the palace that has such curtain or screen. And the city in which the most ancient of all Egyptian royal palaces was actually discovered (cf. Fairservis, *Hierakonpolis*), was practically nothing but a palace with its dependencies. I t was just as suitable named after this screen as a city where royal audiences were being held. The same word, written phonetically *mhn* in pGolenischev 320 (Gardiner, *AEO II*, 7*), which can very well be the true reading of the sign, can also have the form of *bhn* (*Wb I*, 471, 6-8; Lesko, *Dictionary I*, 161; Faulkner, *CD*, 84). And *bhnt* "pylon" is only a derivative from it. Note the word connection with gate, entrance etc. In the titulary of veziers the title "mouth of the Screen" is separated from "judge" and more closely connected with another title, namely "prophet of Truth". A very suitable denomination for the person who announced King's will. Despite such philological connections, "judges, mouths of the Screen" were only "middle class", so to speak. Very pronounced is their connection with the routine police work, more especially in frontier regions, such as Nubia, where they were responsible for the maintenance of order (cf. *Semna-Kumma* 112, 115, 116; *Semnah Dispatches* 5, 11) and personally headed frontier patrols (*Semna-Kumma* 112, 115). p) Ranke, *PN I*, 276, no. 6. r) Cf. *op.cit.*, 312, no. 15. s) First explained in Berlev, *AE*, 91f.. The sign, however, is still often misread. The term denotes one of the officers of the Egyptian police. Noteworthy is thus the family's specialisation in the court and police work. t) Of all these brothers only this one is represented on the stela of their common father as having a title; he, therefore, must have been the eldest. u) See Yoyotte, *RdÉ* 9, 1952, 133ff.. v) Cf. Ranke, *PN I*, 8, no.13. He is represented as a child on CM 20540; at that time, naturally, he had no title. His name was misread by Lange and Schäfer. w) Cf. Ranke, *PN I*, 313, no.21.

5. STELA OF ANOTHER *DD.TW*. Odessa, without number; now lost.

Limestone (?). History: I.P.Blaramberg collection till 1826. Provenance: not recorded, possibly Abydos. Date: late Dyn. XIII. Bibliography: Bassoli, *Drawings*, pl. 24.

It is impossible to ascertain the date of the loss. Certain only is the fact that Turayev could no longer see the stela in 1912.

Inscriptions:

I (main): (1) a boon which the King gives (to) Osiris, lord of Abydos, that he may give (2) invocation-offerings, consisting of bread and beer, oxen and fowl, all things, good and pure, (39) to the Ka of the greatest of the Southern Tens *Dd.tw*, true of voice, (4) (and of) his brother(s) ^{a)}, (his) be[loved], *3w-rjsw* ^{b)}, true of voice.

II (representations): 1. The greatest of the Southern tens *Snb-r-3w* ^{c)}. 2. His son (his) beloved *Z3-mntw* ^{d)}.

Commentary:

a) The word is in the singular, but reversed to show that it either is not connected with the only name in the same line with it or does not refer to it alone. We have preferred the alternative, since it shows the relationship of the other persons mentioned or represented on the stela to his owner. We translated "his brother(s)", but it is possible to retain the singular by repeating these words twice. b) Cf. Ranke, *PN I*, 1, no.9. c) *Op. cit.*, 314, no.4. Perhaps the horizontal sign at the end of the name should be read "true" and completed into "[of voice]"? d) *Op.cit.*, 282, no.7.

6. STELA OF WESER. Odessa, no. 50508. Plate 74.

Limestone: 19 x 12.5cm. History: same as in no.2. Provenance: not recorded, possibly Abydos. Date: Dyns. XV-XVI. Bibliography: Bassoli, *Drawings*, pl.23, no.29; Turayev, *EV*, 32; Dokont, *VDI* 1965, no.2, p.209, pl.2,1; Berlev, *RdÉ* 23, 1971, 47; Put 1981, 57, 61; *Album*, no.184; *Cat*, no.75.

¹ It must be ancient in view of Fischer, *Titles*, 99.

Inscriptions:

(1) A boon which the King gives^{a)} and which Osiris gives^{b)} to the Ka of the warrior (lit. living one of city)^{c)} (2) Weser^{d)}, true {of voice}. It is {his...}^{e)} who caused his (3) name to live, (namely) the greatest of the Southern Tens^{f)} Weser^{g)}.

Commentary:

a) A new arrangement of the initial signs of the funerary formula, attested after the end of Dyn.XIII, cf. our no. 4, note "a". b) A revival of the ancient formula, which was not used during Dyns. XI-XIII, cf. Barta, *Opferformel*, 82; Lapp, *Opferformel*. c) Cf. Berlev, *RdÉ* 23, 1971, 23ff. d) Cf. Ranke, *PN I*, 85, no.6. e) The dedicatory formula, which states the name and titles of a person who, at his expense, erected the monument to a dead person. As a rule, his relationship to the deceased is indicated: his son, brother and the like. Here it is omitted. f) Cf. our no. 4, note "k". g) It was a custom in Egyptian families of this and earlier periods to give children one and the same name, which was for some reason preferred, cf. Gardiner, *ZÄS* 79, 1954, 95f. Namesakes were usually distinguished by such epithets as "big", "middle", "small" and others.

7. STELA OF ZJ. Odessa, no. 52669. Plate 75.

Limestone: 24 x 17cm. Colours: Black: hair, furniture. Red: floor or ground, men's skin, woman's legs, the contours of her dress and body, 2 lines under her bosom, earthenware, onions, bread, offering-table, frame. Yellow: band below the floor or ground.

History: I.P.Blaramberg collection till 1826. Provenance: not recorded, possibly Abydos. Date: Dyn. XVIII, early. Bibliography: Bassoly, *Drawings*, pl. 22, no.30; Turayev, *Prop*, 80f., no.121; *Cat*, no.77.

Inscriptions:

I (over the man): A boon which the King gives to Osiris, lord of Abydos, that he may give invocation-offerings, consisting of bread and beer, oxen and fowl, to the Ka of Zj^{a)} together with all his people^{b)}.

II: His son Zj^{c)}.

III: (over the woman): His sister (i.e. wife) Ndm.t^{d)}.

Commentary:

a) Ranke, *PN I*, 278, no.21. b) His family is thus referred to together with the household people. c) The son is named after his father, as is so often the case in Egyptian families at all periods of the Pharaonic history. d) Cf. Ranke *PN I*, 215, no.24.

8. STELA OF QUEEN TJ-NJT-ḤCPJ. Odessa, no. 52684. Plate 76.

Limestone: 26.5 x 23.4cm. Hieroglyphs in blue colour. History: must be the same as in no.4. Provenance: not recorded, but doubtless Thebes; probably even Deir el-Bahari, the region of TT 320 (TT for "Theban Tombs") or the so-called Royal Cache I where the mummies of Ahmosis I, Amenophis I, Tuthmosis III, Sethos I, Ramses II and other kings of Dyns. XVII to XX were found in 1881.

Date: Dyn. XVIII, about the time of Thutmose II or Hatshepsut's regency. Bibliography: Turayev, *Prop*, 82f., no.123; Id, *EV*, 32; *Ukaz*, 126; *Putiv*, 1959, 39; *Ogam* (booklet); Dokont, *VDI* 1965, no.2, p.209, pl.2,2; Berlev in *APSP*, 151ff.; *Album*, no.199; *Cat*, no.76. We have not seen Strasser, *MelVand*, who could not have overlooked the fragment. It was overlooked, however, in *PM I*, where all the other Odessa stelae and reliefs are duly noted.

The problem of Princess *Ḥnwt-tmhw* and her mother Queen *Tj-njt-Ḥcpj* was complicated by the subsequent generations who had misread or rather misinterpreted their original names. That of the mother, the original *Tj-njt-Ḥcpj* (that is, "she of the god of the Nile-inundation", i.e. the daughter of this god) became very early (under Tuthmosis III, cf. TT 53) *Jnjt-Ḥcpj* (that is, "she who was brought by Nile-inundation", being in fact only a Late Egyptian spelling of the classical *Njt-Ḥcpj* "she of the god *Ḥcpj*"), and that of the daughter was just as early (in the same tomb, TT 53, as a matter of fact) turned from *Ḥnwt-tmhw* an epithet of a lion-headed Sakhmet, cf. Ranke, *ZÄS* 44, 1907, 50, A. 4; and the allusion to the goddess as the eye of Re in the representation of the four human races in the Book of Gates, see Maystre/Piankoff, *Portes I*, 272; Hornung, *Pfortenbuch I*, 176; II, 124ff., cf. also Hoenes, *Untersuchungen*), meaning "the Mistress of the *tmhw* - Libyans", into *Ḥnwt-t3-mhw* "the Mistress of the Northern Land". i.e. Lower Egypt.

The dossier of both women consists in the case of the mother, of I: 1) her daughter's filiation on the daughter's mummy-cloth (the name *Tj-njt-Ḥcpj*)¹; II: 1) TT 320 at Deir el-Bahari, referred to in the dockets on CM 61018-20; 2) the shroud with the identifying inscription, in which her mummy (CM 61053) is wrapped up; 3) a

¹ Both women have "Ahmose" as their first name, which is often omitted as not serving the purpose of their identification. We disregard it as irrelevant to us. Two shawabti-figures of Queen *Tj-njt-Ḥpw*, that is "she of the Apis-bull" do not belong to the queen in question, "Apis-bull" and *Ḥcpj* inundation" being too wide apart, indeed. There are even doubts as to the authenticity if not of the pieces themselves, at least of the inscriptions incised on them. Cf. Capart, *Chr* 31, 39ff.; Aubert, *Statuettes*, 66f..

representation and a mention on the stela in TT 53 (the name is *Jnjt-Ḥꜥpj*), and in the case of the daughter, of I: 1) a fragment of a large monument, bought at Sheikh Abd el-Qurna, UCL 14218; 2) the mummy-cloth, wound around her mummy (CM 61061) and inscribed with an early version of Book of Dead, where her name is mentioned together with that of her mother; 3) coffin CM 61012, inscribed with her name under Dyn. XXI; 4) the shroud with a line of inscription mentioning her name and titles, also of Dyn. XXI (the name is *Ḥnwt-ṯmhw*): 1) a representation and a mention in TT 53, 2 and 359, cf. Daressy, *RecChamp* , 283ff. (the name is *Ḥnwt t3-mhw*).

The bibliography of the two women is impressive, and though in most cases scholars only repeat what was already said by their predecessors, we must mention several works which mark a certain progress in the study of the problem. Such works (all the others are intentionally left out, though they are not without a certain merit so far as the weighing of all *pro et contra* is concerned). Such works are: Maspero, *ZÄS* 21, 1883, 77 § 42; Id, *MR*, 543f. nos. 10-1; 622ff., Daressy, *Recueils* 13, 146, no. 3; Id, *ASAE* 9, 1908, 95f., 137; Petrie, *Hist* II, 43; Newberry, *AncEg* 1915, 101; Turayev, *Prop*, 82f.; see also Gauthier, *LR* II, 195f.; Legrain, *Rep*, nos. 33, 33 bis. The authors of all these works, and of those much more recent (such as Hölscher, *Libyer*, 51f.; Ratié, *Reine*, 45; Schmitz, *Amen* and many others draw their information only from the Royal Cache find (*PM* I, 660, no.10), fragment UCL 14218 (*PM* I, 819) and TT 53, 2, 359. The Odessa fragment was for the first time appreciated historically in the above-mentioned work by Berlev and it is certainly very likely to have been discussed by Stasser, whose discussion is so far the latest.

The stela was not included in Bassoli's Album of drawings and must therefore have belonged to the museum of OSHA, which functioned in 1839-58. Its Egyptian Department was largely dependent on the collections of Umanets and Vrachko, MD both, who donated them in 1843-4.

The Odessa stone is a fragment of a stela, now probably lost. It has preserved its right-hand (from the standpoint of its owner, looking at us from the stela) lower corner. Its text, the conventional funerary formula, can without a difficulty be completed and permits to ascertain the measurements of the stela when still intact. Its width is estimated at about 50cm, while its height may with some confidence be ascertained as that of 70cm or thereabout, for stelae are seldom twice as high as they are wide, the normal proportion being always somewhere about 1.5:1.

The Theban origin of the stela is beyond doubt, since outside Thebes the monuments of the Royal Family under early Dyn. XVIII are practically non-existent.

The identification of the owner with the Princess' mother, suggested already by Turayev, is also practically certain, because, among the monuments dedicated for the dead by their relatives and descendants, by far the most common case is doubtless the dedications made for one's father or mother.

The rest depends on whether or not the queens *Tj-njt-Ḥꜥpj* and *Jnjt-Ḥꜥpj* are identical. if they are, the Odessa fragment becomes a sole relic of the tomb-chapel of TT 320 , world-famous for its allegedly having served as a cache of the mummies of the greatest kings of Egypt who reigned in Dyns. XVII to XX.

We shall not enter into a discussion of this problem here, since all the possibilities have been weighed over and over again since the works of Maspero, mentioned above. enough for our purpose that the identity of the two names, so close to each other in their spelling and pronunciation, is extremely likely, to say the very least, the dropping of the article may be due to the desire to avoid Late-Egyptianisms in the names of so high-stationed persons. Ans as likely is the identity of the second pair of names, *Ḥnwt- ṯmhw* and *Ḥnwt-t3-mhw*, the spelling of words beginning with *ṯ* being singularly unstable in those days, showing exactly the same variation of *ṯ*, *tj* (as a writing for *ṯ*) and *t3* "land" as here, cf. Säve-Söderbergh, *Kush* 8, 1960, 25ff.; 11, 159ff.; Hodjash/Berlev, *Reliefs*, no.45.

Now TT 320, by a theory put forward by Winlock, *JEA* 17, 1931, 107ff. and substantiated and evolved by Černý, *JEA* 32, 1946, 24ff, has for the last half of the century been believed to be identical with the tomb of Amenophis I, referred to in the dockets on CM 61018-20 as one hewn in "the crag of Queen Anaha^cp (*Jnjt-Ḥꜥpj*)". An exeptionally important document from TT 320 soon to be published by Berlev proves this identity beyond all doubts. This tomb of Amenophis I is obviously not the original one, since the latter would have needed no further specification as to its location. And from the fact of the king's mummy's having actually been found in TT 320 in 1881 it follows that the tomb in the queen's crag became royal only perforce of the king's mummy having been transferred there from his original or first tomb, the location of which does not concern us here.

Now the mention of the queen's crag becomes understandable if one assumes, following Winlock and Černý, that TT 320 was made for this queen. Indeed, as soon as the mummy of Amenophis I entered the tomb it ceased to be the property of the queen, whose name, however, persisted in that of the crag, thus singled out by the fact

of her tomb being out in it.

The document referred to above shows that, along with Amenophis I five royal mummies, those of Seqenenre, Ahmose I, Tuthmosis II and III and Ramesses III, were already in TT 320 before Year 10 of Siamun, when three other royal mummies were added to them. This fact raises the question as to why Amenophis I was chosen of all the six to become the owner of TT 320. Only one answer is at all possible to such a question: namely that the king entered the tomb of his wife. A husband is always master in any house of his wife (or a wife of his, in case of polygamy) and a tomb is only another house. So the queen is Amenophis I's wife, and *Hnwt-tmhw* is thus shown to be the king's daughter.

This conclusion is at variance with all the other estimates of the two women's time of life and of the places they took in the genealogy of Dyn. XVIII. Everybody was influenced, unduly it appears, by the opinion of Elliot Smith (Smith, *Mummies*, 8ff.) to the effect that the queen's mummy shows particularly archaic mode of mummification, thus making her eligible for the role of a consort of Ahmose I or even Seqenenre or Kamose. Interesting though such observations as this one are, they are not equal in force to the juridical aspect concerning the ownership of the tomb.

This approach also permits to explain the presence of the mummies of several early dyn. XVIII princes, princesses and queens. The document referred to above shows that the royal mummies were brought to TT 320 by instalments (four in all, the first about Year 25 of Smendes, the last not earlier than Year 11 of Shoshenq I). They were to accompany those rulers of Thebes who had the rank of royalty (or rather conversely: these rulers could enter the royal tomb only in the company of ancient kings). But the princely group in TT 320 (that is, queens, princesses and princes) could not possibly have been introduced into the tomb at the period when they buried the rulers of Thebes there, with perhaps but a single exception of Queen Ahmose Nofretari, who must have been inseparable from her son, because the two were the tutelary deities of the Theban non-royal necropolis.

The princely group thus appears to have formed the original "population" of the tomb, consisting of the persons, this way or another related to Queen Tanahap/ Anahap or to her daughter *Hnwt-tmhw* / *Hnwt-t3-mhw*. That is, original in its core, consisting of the queen, her daughter and the wet-nurse Raya, who are represented as one group on the stela in TT 53 (temp. Tuthmosis III). The princes and the other princesses may have been brought there after their respective tombs had been plundered, but only because they were related to the queen.

Inscriptions:

(1) [A boon which the King gives (to) Osiris ^{a)} ... (2) ...incense and] ointment, all things, good and pure, on which a god lives, (3) [which the sky gives], the earth [creates] ^{b)} and the Nile-inundation brings (4) [out of its caverns, (together with) inhaling] the sweet breeze of the Northern wind and drinking (5) [water at the eddies of the river, to the Ka of the king's daughter and the king's sister (6) [Queen ^{c)} Tj-nit-hcpj ^{d)} It is her daughter who caused] her name [to live], (namely) the king's daughter, *Hnwt-tmhw* ^{e)}, may she live!

Commentary:

^{a)} Not more than one line seems to be lost of the main inscription. ^{b)} The formula of II.3-5 permits to estimate the length of the lost portion fairly accurately. ^{c)} Thus we render the cartouche in which the queen's name must have been written. There is no space, however, for the title "king's wife", to say nothing of "great king's wife". Since in the scene perpetuated in the upper part of the stela the queen must have been equipped with a fuller titulary, there was no reason to be over-precise on this subject in the text of the funerary formula. Besides, "king's sister" was practically tantamount to "king's wife" in the times of early Dyn. XVIII when consanguineous marriages were every-day practice of the Royal family. Only these two titles accompany the queen's name on her daughter's mummy-cloth. ^{d)} The spelling of *Hcpj* is taken over from I. 3. There is no space for the queen's surname "Ahmose". Cf. Gauthier, *LR* II, 187, 196. The epithet of the dead, omitted in our autographic text, however, must perhaps be restored. After all it may be just two vertical strokes. ^{e)} An epithet of Sakhmet, as was noted above. The use of the royal cartouche is normal for a king's daughter ever since Amenemhat III's days. *Nfrw-Pth* was the first princess to use it. Princesses had this distinction within the framework of the eye of Re's mythology, the eye being the daughter of Re, (cf. Berlev, *PSb* 13, 19f.), to the exclusion of all the other members of the Royal family, such as queens and princes.

9. STELA OF TJJ. Odessa, no. 52683. Plate 75.

Limestone: 25 x 17cm. Colours: reddish brown (men's skin colour; frame), pink (women's skin colour), blue (lotus-flowers), black (hair, contours of the frame, earth), green (Osiris' crown and beard, symbolic eyes, hieroglyphs). History. same as in no.5. Provenance: not recorded, probably Abydos. Date: Dyn. XVIII, early. Bibliography. Bassoli, *Drawings*, pl. 24; Turayev, *Prop*, 83f., no. 124; *PM* I, 810; *Cat*, no. 78.

Inscriptions:

I (over Osiris): Osiris, lord of Abydos^{a)}. II (over Tjj): The servant^{b)} of Osiris Tjj ^{c)}. III: His father *Qn-Jmnw* ^{d)}. IV: (the lower register): *Hcpj* ^{e)}, *Jmnw-m-Jp3t*, ^{f)} *Mwt-njt-snt* ^{g)}, *Mrr* (j)t ^{h)}, *Z3t-Jmnw* ⁱ⁾, *Wsj* ^{j)}.

Commentary:

a) The cult of Osiris centred about his temple at Kom-es-Sultan in Abydos, built by Sesostri I. It is there that *Tjj* must have served, but *PM* catalogues the Odessa stela together with the monuments of Thebes. Unjustly, it seems. b) For the term in general see Bogoslovsky, *ZĀS* 101, 1974, 82ff.; Id, *Slugi*. c) Ranke, *PN* I, 378, nos. 3-4. d) *Op.cit.*, 334, no.18. e) *Op.cit.*, 162, nos.21, 25. f) *Op.cit.*, 27, no.18. g) Not in Ranke. h) *Op.cit.*, 162, nos.21, 25. i) *Op.cit.*, 286, no.6. j) *Op.cit.*, 84, no.17.

10. STELA OF PTAHMOSE. Odessa no. 52967. Plate 75.

Limestone: 25 x 17cm. Colours: Reddish brown (men's skin colour, soil). History: same as in no.5. Provenance: not recorded, but probably Thebes. Date: Dyn. XVIII, temp. Tuthmosis III. Bibliography: Bassoli, *Drawings*, pl.21; Turayev, *Prop*, 81f., no.122; *PM* I, 810; *Album*, no.196.

Inscriptions:

I (over the couple on the stela's left): *Jmnw-m-ḥ3t*, a) *M3j* b).

II (over the other couple): *Pth-msjw* c), his sister, the lady of the house *T3-wr* (t) d).

III (Register II): *Dḥwtj-mrjw* e), *Nbw-Jmnw* f), *R3-wj* g), *Ḥcpj-wdnw* h), *Z3t-Mḥjtt* i), *Mrjj-Pth* j).

IV. (1) A boon which the King gives and gives Osiris, lord of Eternity, the great god, lord of Abydos, that he may give invocation-offerings, consisting of bread and beer, (2) oxen and fowl, alabaster (vases) and clothing, incense and unguent, cool water and milk, all things, (3) good and pure to the Ka of Ptahmose and his father Amenemhat.

Commentary:

a) Ranke *PN* I, 28, no.8. b) *Op.cit.*, 143, no.26 Ranke notes the name for the Middle Kingdom Only). c) *Op.cit.*, 140, no.9. d) *Op.cit.*, 355, no.13. e) *Op.cit.*, 408, no.5. f) *Op.cit.*, 183, no.10. g) Perhaps so, cf. *op.cit.*, 216, no.29. h) Not in Ranke. i) *Op.cit.*, 289, no.14. j) *Op.cit.*, 160, no.14.

11. STELA OF YAPAI. Odessa, no. 52685. Plate 75.

Limestone: 32 x 24cm. Colours: red (sun-disc, upper part of its wing, contours of the white crown as part of the *3tf*-crown, of the cloak of Osiris, of the man's kilt and one of the women's dress; skin of the men and of the seated woman; Osiris' throne and flagellum, offering-table, cup, stem of the lotus-flower), blue (major part of the wing, the eye, rectangles in the frame, Osiris' feathers, face and hands, petals of the lotus-flower in the second register), black (hair, hieroglyphs and the floor or the ground), yellow (Osiris' scepter).

History: same as in no.5. Provenance: not recorded, possibly Abydos. Date: Dyn. XVIII, temp. Tuthmosis IV. Bibliography: Bassoli, *Drawings*, pl.22; Turayev, *Prop*, 84f., no.125; *PM* I, 810; *Cat*, no.81.

Inscriptions.

I. (over Osiris): (1) Osiris, lord of Abydos. (2) Kissing the ground.

II. (over the owner): (1) Giving praise to Osiris, (2) the standard-bearer a) (3) *J-p3j* b).

III. (over his wife): (1) hail to thee, (O) Great God c); (2) his wife, the lady of the house *Ḥmt* d).

IV (over the figures of Register II, from the centre to the right and left): 1. *Ḥ3t-mrjt-ḥnwt* e). 2. Yapai f). 3. His wife Ḥemet. 4. *Mḥ* g). 5. *Nḥtt* h). 6. *Nbw-nfr* i). 7. *P3-ḥrj-pdt-ḥ3t* j), (of the crew) "Beloved of Ptah" k).

V. (list of names): 1. *3st* l). 2. *K3jj* m). 3. *Mn-smw* n). 4. *Mj3* o). 5. *Ptjtt-t3j* p).

Commentary:

a) For the title see Schulman, *Rank*, 69ff., 164ff.. The owner was the standard-bearer of the warship "Beloved of Ptah". b) Meaning "O this (one)!" Not in Ranke, at least not in exactly the same form as here, but cf. Ranke, *PN* I, 22, no.12. For the pattern, see ibid II, 85ff. c) The words pronounced by the owner's wife. d) Ranke, *PN* I, 240, no.3. e) The final element may be *Ḥqt*. Both possibilities are not in Ranke who knows only the name *Ḥ3t-mrjt* (Ranke, *PN* I 232, no.16). There is no doubt, however, that the name here cannot be as short as that. f) The owner of the stela. The spelling of his name is rather different here. g) Ranke, *PN* I, 163, no.13. h) Inaccurately written and for that reason doubtful. A woman's name, to judge by the determinative. Ranke does not note the woman's names of this kind for periods subsequent to that of the Middle Kingdom. i) *Op.cit.*, 185, no.18. j) *Op.cit.*, 115, no.28. k) The determinative is unrecognizable, though "boat" must be meant. l) *Op.cit.*, 3, no.18. o) A woman's name, cf. *op.cit.*, 145, no.22. p) Not in Ranke, cf. however, *op.cit.*, 137, no.24.

12. STELA OF HATAYA. Odessa, no. 52658. Plate 77.

Limestone: 51 x 36cm. History: same as in no.4. Provenance: not recorded, possibly Abydos, though the family represented on the stela is Theban. Date: Dyn. XVIII, temp. Amenophis III. Bibliography: Turayev, *Prop*, 85f., no.126; Id, *EV*, 31f.; *Ukaz*, 124; *PM* I, 810; Bogoslovsky, *ZĀS* 101, 1974, 84, n. 51; Id, *Slugi*, 22 and 152, n. 70; 30 and 154, n. 3; 45 and 157, n. 96; 51 and 157, n. 124; 55; 81 and 163, n. 112; *Cat*, no.79.

The historical value of the stela has hitherto been underestimated, because the key-title, visible in 1912 and now damaged, was misread. It is perfectly readable in Turayev's photography, however. The title is not "King's

scribe", but "King's butler". This fact recognized makes the "factotums" represented on the monument palatial servants, having nothing to do with the temple or the private service.

The title *setme - Coish* (the construction is doubtless the *participium coniunctum* of the Coptic grammar) does not mean "servant", but rather the servant who has to do all kinds of work, since the meaning is certainly "he who hears the call (scil. of his master)", who is in constant wait for any call of his master, by day and by night, ready to fulfil any order of his. Menials of all work, so to speak, who are at their master's beck and call. But though the meaning is as comprehensive as that, the status of a factotum did not exclude specialization in certain lines of service. Since ours are supervised by a butler, they must be concerned with waiting on the king at his table.

The chief interest of the stela is doubtless the fact that the king's waiter who had this stela made for him did not confine himself with "causing the name of his father and mother to live", as he put it, but represented three generations of his family, beginning with his father and mother and ending with his great grandparents. They all must have had the same title, but it is omitted in all three cases. It was done intentionally with the purpose of playing upon the contrast with their descendants, evidently the owner's brothers, who were represented as waiting on them at their tables. The picture was certainly that of virtual *grand seigneurs* attended by their menials, though the menials were not theirs in fact, but those of the king and the direct descendants of these lordly persons.

The latter fact follows from another, namely that the owner does not represent his own family, very probably because he had none at the time of the making of this stela of his. So the factotums of the palace who serve to the owner's forefathers must be his brothers, though he does not call them so. In Register III he represents his sisters, as ladies deserve, on their brother's part, special attention and respect, which did not seem proper to show to their brothers.

To see the palace factotums represented in such state and to find their office hereditary, at least over a period of four generations (more than a hundred years in Herodotus' estimate, cf. II, 142), is certainly something. If our dating estimate is correct, this family of menials may have been in the court service practically for the whole period of Dyn. XVIII, beginning perhaps with Amenophis I.

It is by no means easy to decide who of the three *grands seigneurs* is the father. Presumably Man, because he is waited on by the owner himself. But then the grandfather and the great grandfather will be namesakes, which is by no means inconceivable, since children could be named after their parents, cf. our no. 7.

The family names are characteristically Theban: Hataya, Dadaya, Hamanata (meaning "the god's wife"; the woman is named after Queen Ahmose Nofretari, the tutelary deity of the Western Thebes), Simut. Some of them recur in a family of overseers of craftsmen, one of whom was responsible for the restoration of Amun in the funerary temples of Dyn. XVIII kings at Deir el-Bahari after the ravages of Akhenaten's zealots (cf. CM 42122, BM 706, Louvre C 50, *PM* I, 656; II, 145). Besides several names the Odessa family has nothing in common with this one.

The key figure of the Odessa stela is doubtless the high palace official Rema (the Copts would pronounce *nemma* or the like, meaning "together with", a wish on the part of one's parents to see their child followed by other children in future). His first title misread as "King's scribe" would favour the identification with "the King's scribe and the great majordomo" Rema, known from a statue in Berlin (no. 2085, cf. *PM* III, 898). Our rectification of the error makes such an identification unlikely, this latter Rema heading the temple of Ptah in Memphis and seeming to have nothing to do with the king's palace and such like things (cf., however, below, note "b"). So the Odessa majordomo and the king's butler remains so far without a dossier of his son.

Inscriptions:

I (over gods): (1) Osiris, lord of Abydos, (2) Ophois, the power of the Two Lands^{a)}.

II (over men): (1) Giving praise to (2) the lord of Eternity, kissing (3) the earth to Onnophris (4) by the King's butler, the majordomo^{b)} (5) *Rm*^{c)}, (6) the factotum *H3tj3j*^{d)} (7) and the factotum^{e)} *P3-rhnj*^{f)}.

III (register II): *Mn*^{g)}; his wife, the lady of the house, *Bkj* (r)^{h)}; the factotum Hataya; *Ddj3*ⁱ⁾; his wife *Jwn3*^{j)} the factotum *Z3-mwt-tw*^{k)}; *Ddj3*^{l)}; his wife *Mj3*^{m)}; the factotum *Jwn3*.

IV (register III): His sister *Hmt-nfr*ⁿ⁾; his sister *Kff*^{o)}; his sister *Mwt-tw-ndmt*^{p)}; his sister *N3j3*^{q)}.

V (main): (1) A boon which the King gives (to) Osiris, foremost of the Westerners, lord of Eternity, prince of Everlastingness, that he may give invocation-offerings, consisting of bread and beer, oxen and fowl, all things, good and pure, cool water, wine and milk, (together with) (2) inhaling the perfume of (lit. from) myrrh and incense which come forth before Osiris, to the Ka of the factotum Hataya, who caused the name of his father and mother to live.

Commentary:

a) Cf. Stock, *Götter*, 180. b) The head of the service of the king's table. The title "majordomo" may at this period be a mere shortening of "great majordomo" (cf. Gardiner, AEO G 94). Such a high-stationed official of the name of Rema is unknown, however, unless he

is identical with the owner of Berlin 2085, after all. As the head of the temple administration in Memphis he may have supervised the Royal palace there, but he does not touch upon this question in his inscriptions on the statue. This reticence may be due to the fact of his statue being intended to "represent" the official at the temple of Ptah where any allusion to his services at the palace would be irrelevant. c) Ranke, *PN* I, 222, no.9. d) *Op.cit.*, 233, no.2. e) This and all the other factotums on this stela must be the owner's brothers, because his colleagues, unrelated to him by blood, could not have been represented as waiting on his ancestors. they cannot be his children, either, since the owner refrains from perpetuating his own family even if he had got any. f) *Op.cit.*, 102, nos.17-8. g) *Op.cit.*, 149, no.29. the omission of the title here and in the other two cases (the owner's ancestors) has been explained above. The representation of the ancestors becomes pointless unless it is intended to demonstrate that they are the source of the owner's welfare, which depends entirely on his office of a palace factotum. h) Turayev's reading, the inscription being damaged here. Certain are *b* and *k*, the rest is lost. Cf. *op. cit.*, 92, no.5; 98, nos.26-7. The woman alone, in this register of ancestors, has the title of married women. This distinction practically proves that the couple in question are the owner's father and mother. That is why he is waiting on them himself. i) *Op.cit.*, 402, no.10. As this couple directly precedes that of the owner's parents, it must represent his grandparents. j) *Op.cit.*, 18, no.1. The same name, which is feminine and masculine at once, is borne by the factotum who is waiting on the third couple clearly a family tradition, since all the factotums here are brothers. k) *Op.cit.*, 282, no.3. Our transliteration of the name of the Theban goddess is prompted by *Wb* II, 53,17. l) The great grandfather of Hataya. m) *Op.cit.*, 146, no.10. n) *Op.cit.*, 240, no.14. o) *Op.cit.*, 344, nos. 18-9. p) *Op.cit.*, 148, no.8. q) *Op.cit.*, 170, nos.9 and 12.

13. FRAGMENTS OF A ROYAL DECREE. Poltava, no. A-149/66, 1-4. Plate 76.

Limestone: 1) 15.5 x 7.2 x 3.2cm. 2) 10.5 x 10 x 2.9cm. 3) 9.1 x 6.4 x 9cm. 4) 6.7 x 4.4 x 2cm.

History: P.P.Bobrovsky collection till 1911. Provenance: Thebes. Date: Dyn. XVIII, early. Bibliography: Suprunenko, *Pam*, no.15; *Cat*, no.87.

Four fragments of a large stela, the inscription of which may refer to certain favours accorded by the Pharaoh to some particular cult or temple at Thebes. Neither of the four fit together and so only a few separate words and word-groups can be recognized, such as "Reharakhty", [*h*] *ntj t nnt*, "he who is in front of *tnnt*-sanctuary", *mrj* "to love", "to wish" with a determinative representing "man with hand to mouth" and "x + 1000 3/4" measures of some product, possibly grain. The latter is doubtless suggestive and has influenced our approach sketched above. As suggestive is the verb *mrj*. Its determinative precludes its taking for the epithet "beloved" (scil. of this or that deity), in which royal inscriptions abound. It must be a finite verb-form and its meaning can only be "wish". In other words, the verb almost certainly begins some such phrases as "My Majesty wishes, that...", which opens royal decrees.

14. FRAGMENT OF A ROYAL INSCRIPTION. Poltava, no. A-149/119.

Sandstone: 11 x 15 x 3cm. History: P.P.Bobrovsky collection till 1907. Provenance: Western Thebes. Date: Dyn. XVIII or later. Bibliography: Suprunenko, *Pam*, no.14; *Cat*, no.86.

The inscription is certainly royal, since the line is uncommonly high. The words refer to the auspicious wish-formula which accompanies the terms connected with royalty: "may he live, be prosperous and be healthy", usually abbreviated as "l.p.h.".

15. BLOCK OF A WALL IN THE TOMB-CHAPEL POSSIBLY OF A CERTAIN ...HOTEP. Odessa, no. 52661. Plate 76.

Limestone 76 x 61cm. History: Clot-bey collection till 1843; MOSHA in 1843-58. Provenance: Memphis, Saqqara-South. Date: late Dyn. XVIII or early Dyn. XIX. Bibliography: Turayev, *Prop*, 86f., no.127; Id, *EV*, 32; *Ukaz*, 125; *Put*, 1981, 58f., Dokont, *VDI* 1965, no.2, p.208f.; Latysheva, *KS OGAM* 1963, p.125; *PM* I, 810; *Album*, no.198; *Cat*, no.82.

The attribution of this fragment to Clot-bey is practically certain, since it alone of all the rest of the stelae and stone blocks in the museum meets the necessary requirements, namely it is Memphite by its style and showy enough to be the gift of the famous collector of Egyptian art to the learned society of historians and archaeologists which elected him their member.

The block is doubtless part of a wall in some tomb of Saqqara-South, where the necropolis of Memphis was situated. Under late Dyn. XVIII and early Dyn. XIX it contained tombs of the states highest officials. So it cannot be excluded that the owner of the Odessa piece is one of such officials. To answer this question definitely, one should have the Southern necropolis of Saqqara adequately published. Unfortunately this important work has only recently been started and in a fine volume issued by G.Th. Martin we have quite a collection of blocks which the vandals of the last century cut out of the beautifully decorated Memphite tombs. With Martin, *Reliefs*, no.18 (Chicago, Field Museum 31291-2, measuring 119 x 55.5cm and 113 x 57.8cm), the Odessa piece may be joined with considerable degree of probability. The measurements of the seated figure in the Odessa block fit with those of the remnants of the like or may be the same figure in Chicago, and the torso in the Odessa piece and the long "skirt" (from the knees downwards) in Chicago can be completed into a whole

figure.

The woman seated at the man's feet (Odessa) on the floor in a crouched posture would thus have ample room to be represented on a larger scale than the secondary persons who take part in this scene. As a matter of fact she, seated, has the same height as any of these men standing upright.

If our suggestion holds any good, the Odessa block reaches, at top, the level of the heap of offerings piled up before the seated owner of the tomb, while the man's head (lost) must be under the jets of water poured on him by the officiants. Below it ends approximately at the level of the mat on which stand the offering-table and the wine-jars or perhaps still farther downwards. So the height of the Odessa block more or less equals that of the offering-table loaded with food.

The gap between the two blocks which engulfed the major part of the woman's figure has the width sufficient to take up the entire length of the seated male figure's thighs.

The above suggestion is contradicted by the style of the two blocks (or rather three, since there are two blocks from this tomb in Chicago), that of the latter showing much more attention to detail than the former. It can, however, be explained by the fact that the Odessa (in part) and Chicago blocks contain the key-scene of the entire composition perpetuated on a tomb-wall, namely the scene of the Opening of the Eyes and Mouth. No wonder that it shows a remarkable degree of finish that is lacking in the second scene on the Odessa block, which is that of just another purification-ceremony. It is of much less importance for the owner and was treated accordingly.

The owner is represented there standing upright and attended not by whole sets of priests, but only by two single priests, depicted in two registers, one under the other (only one figure is preserved). Hieroglyphs here are less carefully made than on either of the two Chicago blocks, the priest's kilt and wigs are also different in both scenes, very probably for the same reason, those of the second scene being less formal.

More serious is the fact that in the Opening-of the Mouth scene (we shall designate it as Scene I) the owner's tunic is plain on the Odessa block and pleated on that of Chicago. It is not, however, decisive (negatively, we mean), since the pleats may be confined to the lower part of the tunic only, to what we call "skirt". In Scene II the owner's tunic has the pleated sleeves and very probably had the pleated "skirt" as well (this part of the stone is damaged). At all events, the cut of the "skirt" is the same as in the Chicago part and the sash is long enough for its ends to reach the man's knees, as they do in the Chicago fragment.

In Scene I the owner wears a pectoral with Osirian symbols (*dd*-pillar flanked by Isis-knots). In Scene II it is uncertain whether he wears it or not. The distinctive feature here is a lotus-flower held in his left hand. Very curiously its stem goes up vertically to the officiating priest's titulary and bends there to encircle its determinative, "seated man", and to separate it from the titles.

If indeed the Odessa and Chicago blocks come from one and the same tomb, it is still not certain from whose tomb. The second block in Chicago places a group of hieroglyphs in front of the owner's kneeling figure. It may quite well be part of his name and if so, it ended in "hotep".

Inscriptions:

I (in front of the priest): The lector-priest^a, embalmer.

II (spell): (1) ...[may she suckle thee] with her milk, may the Nile-inundation open up its caverns to thee, may [its] water come to thee in order to ... (2) ...the just, may the gods of the Netherworld unite with thee, may they make thee ... before themselves. Horus ... (3) ... May thy voice be true, mayest thou rejoice in the Netherworld, may ... receive thee ... (4) ... they (5) ... his on (6) ... (the city of) Khnum (Hermopolis).

Commentary:

a) This title is spelt differently from the Chicago block, combining two component ideograms into a monogram. The Chicago fragment shows the traditional spelling which was perhaps felt at the period as too formal.

16. STELA OF RAMOSE. Voronezh, no. 156. Plate 77.

Limestone: 41 x 30 x 7.5cm. Traces of colour. History: O.F.Richter collection, acquired in 1815 (April-August); YU MFA till 1918; VU MFA till 1933. Provenance: not recorded, but doubtless Thebes. Date: Dyn. XIX, Ramesses II, the first half of the reign. Bibliography: Ewers, *RWM*, 622; Wiedemann, *PSBA* 16, 1894, 150f.; Turayev, *ZVORAO* 11, 161, no.71; Id, *EV*, 29; *PM* I, 733; Wallert, *Palmen*, 107; Černý, *Community*, 324, n. 2; 325, n.3; Bogoslovsky; *VDI* 1972, no. 2, pl. 3f., p. 62ff., Id. *VDI* 1972, no. 4, p. 86; Bruyère, *RFDM* (1935-40) II, p.123; *KRI* III, 622, §245, 12; *Cat*, no.84.

Inscriptions:

I (in the shrine): (1) Taweret (2) of the dom- (3)palms^a).

II (behind the shrine, over the trees):(1) Taweret of the dom-(2) palms.

III (over the heap of offerings): offering up all things, good and pure, for the Ka of Taweret, lady of the Two Lands.

IV (the main inscription): (1) Giving praise to Taweret of the dom-palms, (2) kissing the earth for the lady of the Two Lands that she may give good burial after (3) my old age, my name remaining (firm) in her temple^{b)}, for the Ka of the scribe (4) in the Place of Truth^{c)} Ramose^{d)}.

V (in front of Ramose's wife): His sister^{e)}, his beloved, the lady of the house, servant of Taweret^{f)}, Wj3 g).

Commentary:

a) This form of the popular goddess is attested only here. For Taweret or Thokeris in the Western Thebes in general, see Daressy, *Rec Trav* 34, 1912, 190f.; Bogoslovsky, *VDI* 1972, no.4, p.85ff., Hodjash/Berlev, *Reliefs*, no.76; Bierbrier/De Meulenaere, *Sundr*, 23ff. b) Her chapel was discovered by Bruyère (*RFDM* 1929, p.69ff., pl.IX), but whether this chapel or some other sanctuary was meant here is a moot question, cf. Bogoslovsky, *VDI* 1972, no.4, p.85f. c) For these scribes see Černý, *Community*, 191ff. d) Ranke, *PN I*, 218, no.3. One of the most richly documented persons in Deir el-Medina. For his career as a scribe of the royal tomb, which started in Year 5 of Ramesses II, see Černý, *Community*, 317ff.; Bogoslovsky, *VDI* 1972, no.2, 69ff.; Valbelle, *Ouvriers*, Indexes, s.v. e) I.e. wife. f) Only here, so far as the dossier of this lady's titles is concerned. Perhaps a token of pious reverence on her part. Černý holds out the opinion that this married couple worshipped Taweret in the hope of getting a child by the aid of the goddess. g) A hypocoristic for *Mwt.tw-m-wj3*, well attested on her other monuments, the fact noted by Bogoslovsky and Černý. For both see Ranke *PN I* 75, no.24; 147, no.17.

17. STELA OF NEBAMANTE. Voronezh, no. 157. Plate 77.

Limestone: 51 x 33.5 x 5.5cm. History: same as in no.16. Date: Dyn. XIX, Ramesses II. provenance: not recorded, but doubtless Thebes, Deir el-Medina. Bibliography: Ewers, *RWM*, 622; Wiedemann, *PSBA* 16, 1894, 150f.; Turayev, *ZVORAO* 11, 160f., no.70; Id, *EV*, 29; *PM* I, 733; Bogoslovsky, *VDI* 1972, no. 2, p. 74ff., pl. 5 and p. 62ff.; *KRI* III, 754f., § 284, 1: *Cat*, no.83.

Inscriptions:

I (in front of *Tnnt*): (1) *Tnnt* ^{a)}, the beautiful one (2) of On^{b)}, lady of the sky, mistress of the Two Lands, who hears the (3) prayers of everybody.

II (in front of Montu): (1) Montu, lord of On, (2) the great god, lord of Eternity, ruler of (3) Everlastingness^{c)}.

III (in front of Raettawy): Raettawy, (lady) of the Two Lands, (lady) of the sky.

IV (over the worshippers): (1) made by the factotum in (2) the Place of Truth^{e)} *Nbw-jmntt* ^{f)}, (3) true of {voice}; (4) his sister, lady of the house^{g)} *Hl* ^{h)}, (5) true of voice; (6) his brother ^{c3-tp.f} ⁱ⁾; (7) his daughter (8) *Nbw-m-jrtj* ^{j)}, true of voice; (9) his daughter (10) *Nfrt* ^{k)}; (11) his daughter (12) *T3-mrjt* ^{l)}; (13) his daughter *Hnwt-wctj* ^{m)}; (14) his son *Nbw-jmnw* ⁿ⁾.

Commentary:

a) For the goddess see Bonnet *RÄRG*, 791. b) Here as well as in Montu's titulary *Jwnw*, Heliopolis, is written for *Jwnj*, Hermonthis. Hardly an error, but rather the result of the two place-name having become indistinguishable in their pronunciation by the middle of Dyn. XIX. c) In the world of the living the order of the two eternities is reversed, as shows, for instance, the royal titulary. In the transcendent world of the dead and gods it is as given here. Both characteristics are essentially those of Osiris, the god of the dead. Noteworthy is the arrangement of the eternities in the royal titulary when it becomes enclosed in the picture of the Universe, with the sky reposing on the four *was*-scepters and "earth", the determinative of "Everlastingness", serving as the foundation. "Eternity" is shown in such a picture to belong to the netherworld, outside the cosmos, subjected to the king. d) For the goddess see Bonnet, *RÄRG*, 791. e) The rank-title of the men officially designated as *rmf jzwt* "men of the boat crew", or "gang", the workmen of the king's tomb. Cf. Černý, *REA* 2, 1929, 209ff. Never once in all the vast literature relating to Deir el-Medina and its problems has the meaning of this curious rank been discussed and all the *ergos* which follow from its true meaning uncovered. f) Cf. Ranke *PN I*, 183, no.12. For his dossier and that of his wife and some of the members of his family cf. Bogoslovsky, *VDI* 1973, no.2, p.77ff. g) "Two houses" is actually written. No doubt, an error. h) Ranke, *PN I*, 245, no.7. i) Ibid, 57, no.29. j) Ibid, 190, no.19. Ranke does not record the spelling of the Voronezh stela, *Jrtj* for *jrtj*, but the name is nevertheless the same, since there is no such word as *jrtj* "companion", but only *jrtj* (masc.) and *jrtj* (fem.), cf. Lesko, *Dictionary* I, 75f. k) The name is damaged, but the remnants of the sign in line 10 are clearly "viper", i.e. *f*, the phonetic complement to the sign *nfr*. what is lost must be *r + t*. Cf. Ranke, *PN I*, 201, no.10. l) Cf. ibid, 357, nos.12-13. m) Ibid, 242, no.27. n) Ibid, 183, no.10.

18. BLOCK FROM THE TOMB-CHAPEL OF *TJ3*. Juryev/Dorpat.

Limestone. History. same as in no.16, lost. Provenance: not recorded, but doubtless Memphis, Saqqara-South. Date: Dyn. XIX, Ramesses II. Bibliography: Ewers, *RWM*, 621f.; Wiedemann, *PSBA* 16, 1894, 153f., no.3; Turayev, *ZVORAO* 11, 163, no.124.

The high rank of "King's scribe" and the name misread by Wiedemann as *jtj3*, but which is *tj3* instead, makes the identification of the owner of this block and the tomb it came from with the famous brother-in-law of Ramesses II fairly certain. For his tomb in Saqqara-South see *PM* III, 654f.. His tomb was excavated and its decoration copied by the expedition headed by G.Th. Martin (cf. Martin, *JEA* 69, 1983, 25ff.; 70, 1984, 5ff.; cf. *KRI* III, 366ff.).

The best description of the block is doubtless that of K. Morgenstern (in Ewers, *RWM*), which is as follows: "Eine große, schwere Kalkstein-Platte mit einem.... vertieften Basrelief ..., zwei lange schmale Figuren, eine

männliche mit geschornem Haupte und eine weibliche, doch beyde nur als Kniestück, enthaltend, darüber eingehauene Hieroglyphen. Dieser Stein hat 3 Fuß 1 Zoll in seiner größten Länge (denn er ist nach oben schräg abgebrochen). 2 Fuß 2 1/2 Zoll in der Breite, 7 bis 7 1/2 Zoll in seiner etwas ungleichen Dicke". The "weibliche Figur" is Ramesses II's sister who had the same name as her husband.

Inscriptions:

I (on thickness of wall): ... [, the great god,] lord of the sky, that he may let (him) make transformation in a phoenix upon the earth in order to see the sun disc when it rises, (namely) the Ka of the King's scribe ... [Tj3].

II. (1) ... [giving praise to Raharakhty] when he rises by Osiris^{a)} (2) [the King's scribe, the overseer of the White House (i.e. treasury) of the Mansion Usima^{re}^c Setepenre^c in Amun's house^{b)}] Tj3 ^{c)}, who says: Hail (3) [to thee] ... [Ra]harakhty, the godliest god, (4) ... coming in and out of the necropolis in order to receive (5) ... the Great Place^{d)}, being in (6) ... [Hathor], lady of Sḥt-R^c_w ^{e)} (7) ...^{f)}.

Commentary:

a) The name is divided between two lines, "eye" opening line 2. b) The restoration of the titulary only serves to show the approximate length of the gap in lines 1-7. Any titulary may be shortened or lengthened at will. Ours is intended as a middle way between the extremes. c) The name is misread in Wiedemann's publication and no wonder, since he had to base his reading on paper-casts. Cf. Ranke, *PN I*, 377, no.18, and 389, no.22. The owner of the block admitted of two spellings of his name. d) A sanctuary, cf. Lesko, *Dictionary III*, 2. e) Cf. Gauthier, *DG V*, 55; Montet, *Géographie I*, 46. f) According to Wiedemann, the line is spoilt by "the strokes of the instrument with which the stone was taken out of the tomb-wall".

19. FRAGMENT OF A STELA. Poltava, no. A-149/120.

Limestone: 15 x 13.1 x 3.2cm. History: P.P.Bobrovsky collection till 1908. Provenance: not recorded. Date: Dyns. XIX-XX. Bibliography: none.

Inscriptions:

(1)...my mistress... (2) ... the solar nightbark proceeds^{a)}, hasten (?) ... (3) the solar bark^{b)}; come to her^{c)} ...

Commentary:

a) Or "may it proceed" or the like. Even "cause it (lit. she) to proceed" is possible. b) *Wb II*, 25,12. c) Or "it" if the pronoun refers to the solar bark.

20. PYRAMIDION Voronezh, no. 155. Plate 78.

Sandstone: 30 x 25cm. Traces of colour in figures. History: same as in no.16. Provenance: Thebes, Qurna (so Liedman, Richter's companion in his travels). Date: Dyn. XIX or later. Bibliography: Ewers, *RWM*, 622; Wiedemann, *PSBA* 16, 1894, 154, no.4; Turayev, *ZVORAO* 11, 164, no.74; Id, *EV*, 30; *PM I*, 836; De Meulenaere, *JEOL* 20, 1967, 18, no.95; Bogoslovsky, *VDI* 1973, no.2, p.101, n.96; Rammant-Peters, *Pyramidions*, no.72 (p.79, pl.34, figs. 103-6); *Cat*, no.85.

Inscriptions:

I (the eastern side): Atum, lord of the Two Lands and of On (Heliopolis). (Below): (1) ..., (2) the righteous ... (3) the Western side ... (4) who are in ... (5) come ... (6) ...^{a)}, true of voice. ...did not (?).

II (the northern side, Khepri, the sun-scarab is represented here).

III (the western side): Raharakhty^{b)} (on the symbol of "West").

IV (the southern side, with Ptah, who, as is known, is to the South of his Walls, represented here): (1) The eastern (Horizon)^{c)} ... (2) thy soul ... (3) thou illuminest ... (4) he comes out ... (5) to thee the Ennead....

Commentary:

a) The dots are here in place of the determinative of the owner's name, which stood in line 5. b) The Western character of this side is so pronounced that we determine the orientation of all the others accordingly. c) The word "horizon" is represented here by its determinative only.

21. OFFERING-STONE. Odessa, no. 52971. Plate 76.

Porphyrite: 45 x 75cm. History: August, MD, collection, 1938 (erroneously mentioned as a new accession in 1942 in an anonymous short note in *CdÉ* 1943). Provenance: not recorded. Date: Dyn. XXVI. Bibliography: Dokont, *VDI* 1965, no.2 p.209, pl.2,3; *Putivnik*, 39; *Put* (1981), 60; *Album*, no.200.

Inscriptions:

I (the left-hand¹ text): Recitation^{a)}: O Osiris, take thee the Eye of Horus, it is incense, sweet of perfume, the divine emanation which comes forth out of the Eye of Horus, may it (lit. she) live, be young and able to see^{b)}. (May) its fragrance (come) to thee, the fragrance

¹Here as everywhere in this publication, the standpoint of the person to whom the monument is dedicated is meant (represented in the present case by a statue on a stela) and not that of the onlooker.

of the Great One^c) (come) to thee, which comes forth out of Atum, the precious^d) incense.

II: Recitation: May the Fiery One^e) rise out of the ocean, may the Mighty One^f) stand upon the flood, may thy Ka be inundated ^g), O Isis, who is ... in ... these wa[ters], with which thy face^h) is supplied; they are pureⁱ).

Commentary:

a) Cf. *Pyr*, 19,a-c. b) The auspicious wish after the names of gods (*Wb* II, 25, 18-9) imitating that which is common after various terms connected with Royalty and, after Dyn. XVIII, accompanies, *inter alia*, the king's names as well (cf. Gardiner, *EG*, §§ 55, 313; *Wb* I, 196, 10-7). The element which is concerned with seeing in the Odessa spell substitutes the more common one, meaning "be new", "fresh" and the like. This variant alone is noted in *Wb*, but ours is doubtless not an exception or a misspelling, but is totally relevant in the context of a spell in question, since the latter deals with an eye. The auspicious wish accompanying the Eye of Horus seems to be attested only here. c) An epithet of the Eye of Horus. d) Lit. great of love, i.e. much valued and liked by everybody. e) The Eye of Re, the sun-disc, cf. Anthes, *ZÄS* 86, 1961, 1ff. f) An epithet of the Eye of Re. g) That is, provided with water. h) Water is brought to the very face of Isis so that its drinking would be no problem. i) So the left-hand inscription invokes the Eye of Horus, while the opposite one is addressed to the Eye of Re, one symbolizing incense, the other libation. The offering-stone is thus supplied with a pair of eyes, one being the sun and the other the moon. That means that libation is the sun and incense the moon.

22. STELA OF PETEKHONS. Tallinn, no. K-561/AM-5875. Plate 77.

Wood: 46 x 25cm. Colours: the background gold and red, human and divine skin green, contours black. History: same as in no.2. Provenance: not recorded, presumably Thebes. Bibliography: Hansen, *Sammlungen*, 147f.; Turayev, *ZVORAO* 11, 147f. no.39; Id. *EV*, 30; Munro, *Stelen*, 234; *Cat*, no.91.

Inscriptions:

I (before the two uraci): Behdeti.

II (over the gods): Raharakhty, lord of the sky, may he give life; Osiris, foremost of the Westerners, lord of Abot (Abydos).

III (over the deceased): Osiris Petekhons^a), true of voice.

IV (before the deceased): Praising the god.

V (the funerary formula): (1) A boon which the King gives to Raharakhty, the great god, lord of the sky, and to Osiris, foremost of the Westerners, (2) that they may give invocation-offerings (consisting of) bread and beer, oxen and fowl, wine and milk, incense, (3) alabaster (vases) and clothing, unguent and all things, good, pure and sweet, (4) on which a god lives, to the Ka of Osiris, the pastophore^b) of Khons (5) Petekhons, true of voice, son of Petese^c), born to Eswere^d).

Commentary:

a) Ranke, *PNI*, 125, no.21. b) Usually taken for an equivalent of *jrj* - *c3* door-keeper. c) Ranke *PNI*, 121, no.18. d) *Op.cit.*, 4, no.1.

23. TRIAL PIECE. (if at all genuine). Riga, no. D-1011. Plate 78.

Limestone 19 x 15.3 x 6.2cm. History: P.Lugn Collection till 1931; LSU in 1931-50- Provenance: not recorded. Date: uncertain, the style of Dyns. XXII-XXIV. Bibliography: none.

What is written on this piece of stone is the god's name Amon-Re determined with a figure of "seated god" with a very pronounced foreign profile. The preposition *m* "in" ends the "phrase" up. If not a trial piece of some inexperienced sculptor, it is a forgery. The latter is not very likely in view of passable and sometime good forms some of the hieroglyphs have.

24. RELIEF REPRESENTING KINGS PHILADELPHOI. Kiev, no. BV 1284. Plate 79.

Limestone: 31 x 41cm. Colours: traces of red in the figures. History: Prince Muruzy (the consul of Russia in Cairo) collection, subsequently in ChAm, in KAIM and till 1963, in SHM Kiev. Date: Ptolemy II, not before Year 15. Bibliography: Petrov, *Ukaz*, 6, no.239; Turayev, *ZVORAO* 12, 197f., no. 194 (293); Id. *EV*, 26; *Cat*, no.90.

The cartouches of the royal pair are empty, but their identity is clear, since of all the Ptolemaic queens Arsinoë Philadelphos alone wore the crown of Geb, the god of earth (cf. Quaegebeur, *BIFAO* 69, 1970, 203ff.; Id. *JNES* 30, 1971, 240ff.; Id. *PtÄg*, 245ff.; Hodjash/Berlev, *Reliefs*, no.127), because of all the Ptolemaic (and not only Ptolemaic) queens she alone was given the inheritance of Geb, which made her sovereign-queen. Not just a queen who usurped the royal status like Cleopatra VII, nor a king's wife associated by the king, her husband or of courtesy, so to speak, nor as a king's mother either as Cleopatra Tryphaena. Her closest forerunners in the Egyptian history are the Theban adoratrices of Dyn. XXVI, of whom one, Nitocris, is unequivocally stated to have received Geb's inheritance in the famous Adoption stela (line 15), see Caminos, *JEA* 50, 1964, 71ff.. Ptolemy II is represented as worshipping Horus, who, in Turayev's opinion, is that of Edfu, and his sister and wife Arsinoë Philadelphos, deified after her death in Year 15.

25. SCULPTOR TRIAL-PIECE (Goddess). Riga, no. D-1012.

Diorite: 10 x 10 x 3.5cm. History: same as in no.23. Provenance: not recorded. Date: the Ptolemaic Period.

Bibliography: *Cat*, no.116.

26. SCULPTOR TRIAL-PIECE (King). Poltava, no. A-149/65. Plate 78.

Limestone: 21 x 19 x 3.7cm. History: same as in no.19. Provenance: Thebes. Date: the Ptolemaic Period.

Bibliography: Suprunenko, *Pam*, no.1; *Cat*, no.114.

27. SMALL OFFERING-STONE. Poltava, no. A-92/1.

Red granite: 2 x 11.4 x 7cm. History: P.P.Bobrovsky collection till 1907. Provenance: Western Thebes. Date: the Ptolemaic Period. Bibliography: *Otchet* (1907), 21, no.79; Suprunenko, *Pam*, no.106.

28. MUMMY-LABEL OF A WOMAN NAMED SISYTOS. Ekaterinburg, no. SM-1956. Plate 79.

Wood: 17.5 x 8.5cm. History: AM till 1936. Provenance: not recorded. Date: the Roman Period.

Inscriptions:

Obverse. Sisytos^{a)}/T3-šrj (t)-šwt ^{b)}. Reverse: Tekosis^{c)}.

Commentary:

a) The name is absent from the extant papyrological onomastica, unless it is a variant of Sisytos, noted in Foraboschi, *Onom*, 295. Sisoytos and Sisotos are irrelevant if indeed both are in the genitive, the nominative being Sisoys and Sisos (Preisigke, *Namenbuch*, 386; Foraboschi, *Onom*, 294f.). Our form is certainly the nominative and is important as the rendering of the Demotic name T3-šrj (t)-šwt. ^{b)} It means: "the daughter of Šwt", which is perhaps a male name. If it is, it is lacking in both Preisigke and Foraboschi. Preisigke, *Namenbuch*, 391f., notes such names as Soytes and Soyeit which are indeed similar, but whether or not connected etymologically is a moot question. The name is written as š + wt, the latter meaning "beget" with a characteristic determinative. Such spellings, however, incorporating whole words with their determinatives into unetymological compounds are not uncommon in Late Demotic, cf. Lexa, *Grammaire*, § 14ff.; though one cannot exclude the possibility of some such compound as š (< h "child") + wt, meaning father's child or the like, cf. *Wb* III, 217, 6-8; I, 382, 10-12, or even ib, 13, which is less likely, however. See also Erichsen, *DG*, 349 and 103. Ranke notes a name, which may be close to ours, though comes of a much earlier period (Dyn. XXVII), cf. Ranke, *PN* I, 369, 23. ^{c)} The name is well attested in this and similar forms, cf. Preisigke, *Namenbuch*, 427, and Ranke, *PN* I, 371, 7. It means "the Ethiopian (woman)". Since it is also in the nominative, it must be the second name of Sisytos, or her nickname, perhaps alluding to her Ethiopian extraction.

29. MUMMY-LABEL OF A WOMAN, NAMED TATIOTIS. Ekaterinburg, no. SM-1957. Plate 79.

Wood: 11.5 x 3.5cm. History: same as in no.1. Provenance: not recorded. Date: the late Roman or early Coptic Period.

The piece is inscribed only on one side, the surface of which is slightly bevelled towards the end. The operation may have taken with it the ends of both lines of the inscription.

Inscriptions:

(1) Tatiotis^{a)}, (daughter) of ^{b)} Minio(s) ^{c)}.

Commentary:

a) The inscription is written either in Coptic proper or in its early form known as Old Coptic, as well show the Coptic letter "ti" and the Coptic *nota genitivi*. At all events, the name is Grecised, meaning "the fatherless one", "the orphan" (fem.). The name is absent from Heuser, *Personennamen*, (Index in *Enchoria* 12, 1984, 119ff.). ^{b)} The filiation consists of only a genitival construction. ^{c)} Introduced by *nota genitivi*, the name, though Grecised, is indeclinable and, for that reason, in the nominative. The restoration "Minio(s)" is the most likely one, though not the only possible. Neither in the form actually attested on the Ekaterinburg mummy-label, nor in its variant "Minios" is it known to Preisigke and Foraboschi, or to Heuser *Personennamen* either.

V. STATUES AND STATUETTES

1. MODEL OF A BOAT MANNED BY THREE SAILORS. Poltava, no. A-149/80. Plate 80.
Clay. 8 x 33 x 10.5cm. Colours: red (men's skin) and black (hair). History: P.P.Bobrovsky collection till 1912.
Provenance: not recorded. Date: Dyn. I or earlier. Bibliography: Suprunenko, *Pam*, no.2, *Cat*, no.96.
2. HEAD OF A MAN'S STATUE. Kiev, no. SK-45. Plate 81.
Granite: 27 x 28 x 28cm. History: B.I. and V.N.Khanenko. Provenance: not recorded. Date: Dyn. V.
Bibliography: *Putiv* (1938), 7; *KrSpr*, 6; Gilarov, *Isk* 1940, no.1, p.153; Pavlov, *VDI* 1952, no.3, p.133ff.; *Put* (1957), 78f.; *Putiv* (1959), 86f.; *Album* (1964), 14; *KM Booklet* (1964), 10, fig.54; *KM Booklet* (1971), 12; *KhMuz*, pp.230, 232ff.; *Album* (1983), 11, no.145; *Phot*, 125; *Album* (1986), 13, no.18; *Cat*, no.92.
3. HEAD OF A MAN'S STATUE. Vilnius, no. TD-2554. Plate 80.
Limestone: 8.2 x 6.4 x 7.1cm. Provenance: not recorded. Date: Dyns. VI-VIII. Bibliography: *Cat*, no.93.
Contrary to what is stated in *Cat*, the head is doubtless male.
4. HEAD OF A MAN'S STATUETTE. Ekaterinburg, no. AN-38. Plate 80.
Terracotta: 8 x 6.6cm. History: G.A.Koniukhov collection till 1912; subsequently SUHRM till 1959.
Provenance: not recorded, Date: Dyn. VI, late. Bibliography: *Cat*, no.110.
5. SERVANT STATUETTE (woman). Erevan, no. V-425/799. Plate 81.
painted wood: 14.5 x 8 x 3cm. Traces of colour. History: Herm (no.533) till 1930; SHM Arm in 1930-7.
Provenance: not recorded. Date: Dyns. VIII-XII. Bibliography: none.
6. SERVANT STATUETTE (man). Erevan, no. V-426/820. Plate 80.
Painted wood: 8.8 x 3 x 3cm. Traces of colour. History: Herm (no.4828) till 1930; SHM Arm in 1930-7.
Provenance: not recorded. Date: Dyns. VIII-XII. Bibliography: *Cat*, no.97.
7. SERVANT STATUETTE (man). Kaunas, no. Tt-4008. Plate 81.
Painted wood: 9 x 2.7 x 1cm. Colours: black (hair, irises), white (kilt). History: Herm till 1956. Provenance: not recorded. Date: Dyns. VIII-XII. Bibliography: *Cat*, no.98.
8. SERVANT STATUETTE (woman). Kaunas, no. Tt-4009. Plate 81.
Painted wood: 11.3 x 2.6 x 1.6cm. Colours: black (hair), white (dress). History: same as in no.7. Provenance: not recorded. Date: Dyns. VIII-XII. Bibliography: *Cat*, no.99.
9. STATUETTE OF A MAN. Kazan, no. 11641. Plate 81.
Painted wood: 11 x 2 x 5cm. Colours: black (hair), brownish red (skin). History: Herm till 1934. Provenance: not recorded. Date: Dyn. VIII-XII. Bibliography: none.
The man is seated on a chair (lost) and must therefore have represented a master surrounded by his servants.
10. SERVANT STATUETTE (man). Kazan, no. 11715. Plate 81.
Painted wood: 14.5 x 4.5 x 2.5cm. Colours: black (hair), brownish red (skin). History: same as in no.8.
Provenance: not recorded. Date: Dyns. VIII-XII. Bibliography: none.
11. SERVANT STATUETTE (man). Odessa, no.52703.
Painted wood: 21 x 5cm. Traces of colour. Provenance: not recorded. Date: Dyns. VIII-XII. Bibliography: Turayev, *Prop*, 90, no.187; *Cat*, no.101. Described as a woman's statuette in *Cat*.
12. SERVANT STATUETTE (man), Odessa, no.52705.
Wood: 15 x 5cm. History: A.A.Rafalovitch collection. Provenance: not recorded. Date: Dyns. XI-XV.
Bibliography: Dokont, *VDI* 1965, no.2, p.210; *Cat*, no.100.

13. HEAD OF A STATUE OF SESOSTRIS III. Moscow, SCMMC, N.S.Golovanov's flat, no. E-1. Plate 80. Grey granite: 12 x 10.5cm. History: N.S.Golovanov collection. Provenance: not recorded. Date: Dyn. XII. Bibliography: Khodjash, *Isk* 1973, no.12, p.65ff.; *Cat*, no.94.

Attributed in the *editio princeps* to Amenemhat III, the head certainly comes sufficiently close to the facial type of this king (cf. Vandersleyen, *LÄ* IV, 1077f.), but decisive is the form of his ear, which is that of his father and very different from the pattern attested in the sculptured portraits, the attribution of which is beyond all doubts. The likeness with Amenemhat III may be due to the young age of Sesostris at the time when the statue in question was made.

14. UPPER PART OF A MAN'S STATUE. Ivanovo, no. A-529. Plate 80.

Black granite: 6.5 x 9.5 x 5.5cm. History: D.G.Burylin collection, subsequently in ILM till 1959. Provenance: not recorded. Date: Dyn. XIII. Bibliography: *Cat*, no.95.

15. UPPER PART OF A MAN'S STATUE. Odessa, no. 52622. Plate 82.

Diorite, height: 14cm. Provenance: not recorded. Date: Dyn. XIII, if not a fake. Bibliography: Dokont, *VDI*, 1965, no.2, p.210.

16. FACE OF A STATUETTE REPRESENTING A BARBARIAN (woman). Perm, no. 3232. Plate 82.

Clay: 6.6 x 7.6 x 3.7cm. History: A.A.Palnikov collection, bought from Mrs. Matveyeva, whose brother formed it in Egypt in 1890-94. Provenance: not recorded, but almost certainly the Arabian desert. Date: Dyns. XIV-XVIII. Bibliography: Turayev, *ZVORAO* 11, 128, no.198.

The women's statuettes or dolls of this type were manufactured by the nomads who wandered in the Eastern Desert. They have been found in the so-called Pan-graves as part of the funerary equipment and not so long ago they were discovered among the votive objects offered into the temple of Hathor, lady of the black eye-paint, built in the region of the galena mines at Gebel el-Zeit (cf. Castel, *Zeit*). The find dates from the period of late Dyn. XII down to early Dyn. XIX, but the site seems to have flourished particularly under otherwise mysterious Dyn. XIV (cf. Yoyotte, *BSFE* 114, 1989, 17ff.). For the statuettes in question from the temple see Castel et alii, *ASAE* 70, 1984-85, 99ff.; Iid, *BSFE* 112, 1988, 37ff.; Iid, *Archeol* 192/3 (July-August 1984), 44ff.; Iid, *AW* 16 (1985), no.3, p.44ff..

The Golenischev collection possesses a face very similar to that of the Perm Museum. Their typology still being rather far from any clarification, our dating estimate is only approximate.

17. STATUETTE OF ANKHENUB. Yuriev/Dorpat, no. not ascertained.

Grey granite (Morgenstern in Ewers, *RWM* gives its measurements as follows: 11 1/2 Zoll hoch, 7 1/2 breit und eben so dick). History: O. Fr. von Richter collection, subsequently in YU MFA till 1918. Lost. Date: Dyn. XVIII, early (about Hatshepsut's regency). Bibliography: Ewers, *RWM*, 621; Wiedemann, *PSBA* 16, 1894, 154f., no.5; Turayev, *ZVORAO* 11, 161, no.72; Id, *EV*, 29; Bogoslovsky, *VDI* 1972, no.2, p.63, pl.1, nos. 5-6 (Seyffarth's tracings)

The statuette is dated by its dedicator's title. He was a royal butler of King Tuthmosis I, who died before the piece in question was made. Hence Hatshepsut's regency is the likeliest period for the statuette, the making of which is doubtless connected with the death of the dedicator's mother who is perpetuated in it, though other possibilities (the short reign of Thutmosis II or the time after the regency) cannot naturally be altogether excluded.

According to Morgenstern's description, which is by far the best, the statuette is a poor affair, so the royal butler who had the statuette made for his mother was very probably not on active service any longer, the king to whom he served being already dead. After his "retirement" his resources appear to have become rather limited.

Noteworthy is his Semitic name, and that even more so because he is the earliest king's butler known. The general rule concerning these butlers is that under Dyn. XVIII they are mostly Egyptian, whereas later they are as a rule foreign, Canaanite (so Helck, *Verwaltung*, 272f.). The Yuriev example certainly does not overthrow the rule, but it is nevertheless interesting to find a foreigner in this office, one might say, at the start, the example, to all seeming, being the earliest. Interesting also is the Canaanite name itself- "Israel".

Inscriptions:

A (on the front side). A boon which [the King] gives ...^{a)} to the Ka of *c_nh-nbw* ^{b)}.

B (on the back): (1) It is her son who caused (2) her name to live, (even he) the king's butler ^{c)} of the (3) King^{d)} (*c₃-hpr-k3-R^cw*)^{e)}, true of voice ^{f)}, (4) *Jj-s3-j3* ^{g)}, true of voice.

Commentary:

a) Ewers and Wiedemann note that the text is damaged here. b) The name must be Ranke, *PN I*, 199,14. noted for the Old Kingdom only. *Nbw* "gold" is the well-known designation of Hathor, mentioned by classical authors, cf. Hopfner, *Fontes*, 137,26. Wiedemann, however, saw in the final sign of the name (naturally to be read first) "altar", *h3wt*, though he and Turayev read it, for reasons unknown, as "Nebhotep", which is impossible. The woman must have been Canaanite, since her son has a Semitic name. Hers, however, is purely Egyptian, either replacing her native name or translating it. The latter seems likely in view of the name being unique. c) One of the earliest holders of this palace office if not the earliest. Helck, *Verwaltung*, 268ff., and Vergote, *Joseph*, 31ff., do not mention anyone earlier. His case is interesting, since in later Dyn. XVIII these officials were Egyptian, while he is a foreigner, very probably chosen from among the captives of his king, the first great conqueror in history. d) We render thus the royal cartouche. e) Cf. Gauthier, *LR II*, 212ff.. f) The epithet of the dead after the dedicator's name below surely does not mean that he was dead at the time when this statuette was ordered by him to be made. The epithet was used, so to speak, in advance of the event of his demise which is inevitable for every mortal. The same epithet, however, after a king's name was never used in this way and if found associated with such name should always be taken for a fact of this king no longer being among the living at this time¹. g) Not in Ranke, nor in any other comprehensive book of reference, such as Burchardt *Fremdw*, or Albright, *Vocalization*. The name, however, certainly deserves some note, since it is none other than "Israel" which fact shows that it was used by the Canaanites long before the appearance of the historical Israel. It is impossible to explain it away as a case of group- or syllabic writing (the result would be *isrl*), since the period is too early for this mode of writing to have reached the sophistication characteristic of Dyns. XIX-XX. The correspondance of the sounds is indeed immaculate.

18. STATUE OF MERIRE. Riga, no. SK-95. Plate 82.

Granite: 38.5 x 24cm. History: Count A.Lieven collection, subsequently in KPM/LMYe till 1950. Provenance: not recorded, but doubtless Thebes. Date: Dyn. XVIII, Thutmose IV. Bibliography: Wrezinski, *ZÄS* 67, 1931, 132ff., *FKPM*; *Urk IV*, 1614; *RM Book I* (1956); Helck, *Verwaltung*, 482, no.10, a: *Put* (1972), *RM Book I* (1974); Bogoslovsky, *VDI* 1986, no.3, p.94ff..

The owner of the statue is also known from his scribal palette inscribed with the name of Thutmose IV (Glanville, *JEA* 18, 1932, 57) and a funerary cone from his tomb at Thebes (Gauthier, *BIFAO* 6, 1908, 135). The latter is either lost or unidentified. Cf. Helck, *Verwaltung*, 367 and 482, no.10.

Bogoslovsky raised the question of his identity with the Merire of two blocks in Vienna (*ÄS* 5-814-5), reproduced in *ENT*, nos.77-8; Satzinger, *ÄgK*, fig.14. This one, however, has the title of "overseer of the treasure" (not "treasurers") and not "great majordomo". Other scholars do not consider it even as a remote possibility, cf. Helck, *Verwaltung*, 367 and 470, no.11, p.353. A possibility of their identity, however, is quite real, though it cannot be turned into a certainty at present. Important for this problem is the fact that the great majordomo's scribe *Tnn* (Ranke, *PN I*, 391, no.27), mentioned on the former's scribal palette, himself became "great majordomo" when "the elder (lit. great) of the house", presumably the Late Egyptian variant of the traditional designation of the same title, was appointed "overseer of the treasure" (*Urk IV*, 1577, no.14-5). Helck was the opinion that *Tnn* referred to himself and expressed his surprise about that he never used the new title bestowed on him, but it is certainly possible (but not more than possible since his autobiographical text is seriously damaged) that the official is describing how he was appointed "great majordomo" in his superior's stead, when the latter, that is the great majordomo Merire, was elevated to the rank of "overseer of the treasure". If the above suggestion holds good, the lack of a tomb at Thebes is explained. that which was begun to be decorated at the time when Merire was a mere "great majordomo" now had to be redecorated in conformity with his new status. The funerary cones made for the great majordomo were thrown away or even destroyed with the exception of one published by Gauthier. The tomb corresponding to his new status is supposed to be TT 226, where, however, the title of "overseer of the treasure" has not been found. It may have been lost, but without it the attribution is nothing but a guess. And this all the more so that the overseer of the treasure Merire need not necessarily have been buried in Western Thebes, having a tomb in Memphis, for surely his blocks in Vienna come from his sepulchre in Saqqara-South.

Inscriptions:

(1) Praising Re when he rises by the prince (2) and administrator, treasurer of the King of Lower Egypt and unique friend, the leader of the festival(s) of (3) Amun, the great majordomo of the King *Mrjw-R^cw^a*, who says,
(4) Hail to thee, Re, lord of Eternity^b, who created Truth^c, (5) the most unique one, lord of the Universe, (6) the father of gods! I am giving praise to thee, (7) I am extolling thee, I am glorifying (8) the beauty of thy Majesty! Mayest thou cause the favour towards me (lit. my favour) (9) to last before the king and the love of me remain with the Lord of the Two Lands. (10) Mayest thou cause me to be united with (i.e. buried in) the Beautiful West [and to j]oin^d (11) my Place of Everlastingness^e according as thou hast done to me [(while) upon] (12) the earth^f, (even me) the overseer of the Two Houses of Gold, the overseer of the Two Houses of Silver, the

¹ A case apart forms the use of the epithet after a king's name when it means "he who has triumphed", "triumphant", as in the Gebelein chapel of Mentuhotep I.

[great]^h) majordomo Merire.

Commentary:

a) Ranke, *PN I*, 160, no.23. b) The epithet of Osiris. The sun invoked in this hymn is thus shown to be that of the Netherworld, the nocturnal one. c) So clearly in the text. The sun is the creator of Truth, who is his daughter, his eye, brought back to him as offerings, on which he is proclaimed to live. d) So correctly Bogoslovsky: *hnm* [m]. e) "Everlastingness" appears to be incised over some signs erroneously cut here before. f) Merire begs the sun-god to be as well-disposed towards him in the Beyond as he was in the world of the living. h) There is enough room for this epithet here.

19. THEOPHOROUSTATUE. Voronezh, no.153. Plate 83.

Limestone: 51 x 76 x 28cm. Colours: red and blue stripes alternating in the ram's mane. History: O.F. von Richter collection; subsequently in YU MFA till 1918 and YU MFA in 1918-33. Provenance: not recorded, possibly Thebes. Date: Dyn. XVIII, late, but prior to the Amarna Age. Bibliography: Ewers, *RWM*, 621; Turayev, *ZVORAO* 11, 161, no.73; id, *EV*, 30; *Cat*, no.103.

The statue was acquired in 1815 and brought to Yuriev/Dorpat soon after Richter's death in 1816, so the words "Amonraso[nter]", rather clumsily cut on the front surface of the base supporting the ram's bust cannot be modern, because before Champollion's discovery nobody knew how to write the god's name. The signs were probably intended to open a long inscription, but as they are, they only serve to identify the image of the god as Amonrasonter. They are certainly later in date than the statue itself and may be relegated either to the Libyan or the Ethiopian periods. The original inscription is erased.

20. WOMAN'S STATUETTE (unfinished), Tartu, no. CT 200. Plate 85.

Wood. Provenance. not recorded. Date: possibly Dyn. XVIII. Bibliography: none. One of the so-called "concubines of the dead".

21. ANCESTRAL BUST. Voronezh, no. 29. Plate 83.

Painted limestone: 23 x 15.7 x 7.5cm. History: same as in no.17. Provenance: not recorded, but almost certainly Thebes, Deir el-Medineh. Date: Dyns. XIX-XX. Bibliography: *Cat*, no.104. (Colour plate *Cat* p.54).

22. STATUE USURPED BY RAMESSES VI. Dnepropetrovsk, no. E-144. Plate 84.

Greywacke: 31.5 (the height of the base: 9.8cm) x 13.5 x 5cm. History: Comte de Caylus collection; subsequently that of A.N. Pol. Provenance: not recorded, but doubtless Thebes. Date: Dyn. XX. Bibliography: Caylus, *Rec V*, 55f., pl.19; *Mon I* 19f., pl.70..2; Jaeger, *GM* 92, 1986, 41ff.; *KRI* VII, 360, no.60; Berlev et alii, *VDI* 1990, no.1, p.67ff.; *Cat*, no.105.

The statue does not present the likeness of Ramesses VI, since he usurped the monument of one of his predecessors. He has long since been notorious as an inveterate usurper, though of late this view was somewhat softened by an attempt to narrow down the geography of his usurpations. They seem to centre on Thebes and so the king is thought to have been prompted not so much by the wish to destroy the monuments of his predecessors as part of the *damnatio memoriae* program, as by the desire to show his pious attention towards Thebes and the temples and gods of the capital at the time when economic resources of the government became limited (cf. Kitchen, *JEA* 68, 1982, 124, no.60ff.). His "favourites" in this area were doubtless his immediate predecessors, Ramesses IV and V. And since not a single portrait of the latter of the two is known (if not to mention his sh abti-figures or rather those which are ascribed to him) Ramesses V seems to be the likeliest possibility. But earlier predecessors of the king cannot be excluded either: Ramesses III and Sethnakht. Ramesses III is, however, even better documented than Ramesses IV with regard to sculptured portraits and so can hardly be regarded as a serious candidate for our identification, his facial type represented by numerous portraits being very different (cf., however, Boston MFA no. 29733). So one has to decide between the alternative: Ramesses V or Sethnakht.

The difficulty of the problem is by no means diminished by the fact that the Caylus/Pol statue represents the same king as statue CM 42153 (cf. PM II, 143(b)) and another in the Trechmann collection, since both were usurped, the first by Ramesses VI and the second by Ramesses IX. Aldred, who published the Aberdeen statue (*JEA* 41, 1955, 3ff., pl.1), does not note the fact of usurpation but it is obvious because of the very characteristic clumsiness and inaccuracy in the mode of incising the signs on all the three that result from the usurper's cutting his texts over erased ones.

CM 42153 displays remnants of many hieroglyphs of the original text, which are variously interpreted by the scholars who studied these monuments. Some see in these remnants the titulary of Ramesses V, others the names of Ramesses IV, cf. Seele, *JNES* 19, 1960, 200; Monnet, *BIFAO* 63, 1965, 209, pls. 26-7; Murnane,

JARCE 9, 1971-72, 129f.; Kitchen, *JEA* 58, 1972, 190; Id, *JEA* 68, 1982, 124, no.60ff.; *KRI* VI, 287, n. 3a/5a; *VM* III, 402, n.8; 605, n.454.

CM 42153 is decorated on both sides with scenes in low relief and since they are executed in a better style than the usurper's inscriptions, it has always been thought that they are part of the original composition. As such they have been expected to furnish some key necessary for the identification of the portrait. Kitchen, however, explains this stylistic difference by the fact that the inscriptions had to be cut over the erased texts, whereas the two scenes may have been engraved on the surface left free by the creator of the statue (*JEA* 68, 1982, 124, no. 60ff.). Then the king's mother represented on the king's left must be Ramesses VI's mother and really the queen with the same name is known as Ramesses III's wife (*LD* III, 207, g; Černý, *JEA* 44, 1958, 31ff.) while Ramesses III was certainly the father of Ramesses VI.

If the statue in Cairo thus receives some feature of a family portrait, why not to take it as a complete family portrait, for, as a matter of fact, represented on the king's right is his father, Ramesses III. Indeed, the person named Heqa Iwnw (or rather Heqa Iwnw) can be none other but this king, who freely used this hypocoristicon instead of his full name, "Ramesses Heqa Iwnw", cf. Gauthier, *LR* III, 156ff. and 173; Beckerath, *Handbuch*, XX, 2, E 4. The sign accompanying the name can only be the determinative "sun-god" with a disc on his head, though the disc looks very much like the feather of the goddess of Truth, cf. *KRI* VI, 287. The hypocoristicon is followed by the epithet "the lord of Egypt", which is doubtless that of Re (in the name "Ramesses", meaning "Re, who has given birth to himself") and is in apposition to "Heqa Iwnw", "prince or ruler of On, Heliopolis". Since, however, "Heqa Iwnw" is the name of a person, the epithet "the lord of Egypt" characterizes this person just as well, shoving him to be the real lord of Egypt.

But the person in question is merely a crown-prince. It can only mean that the right-hand side scene of CM 42153 is part of the original composition, whereas the other scene does not appear to belong to this composition, but seems to be a later addition. But then this statue is thereby identified as Sethnakht's during the later part of whose reign the future Ramesses III actually ruled the country and was really its lord very much so as the god of his name. His exceptional political role in those days is described in detail in pHarris 75-9. It is no doubt in his capacity of the actual ruler of Egypt that he is represented on the right of his father, very much as his predecessor and very probably ancestor Sethos II was on the statues of his father Merneptah, unable to rule unaided (for this question see Perepelkin, *SP LSU* 78, no.9, p. 38f.; Helck, *Verwaltung*, 471f., no.15; Eaton-Kraus, *GM* 50, 1981, 15ff. and 20, no.24). It is probable that the second scene was prompted to the usurper by the first. Having appropriated the statue of his grandfather, Ramesses VI spared the representation of his father in the first scene and added to it that of his mother, thus producing a real family portrait. Needless to say that Ramesses VI did not have any son of the name of Heqa Iwnw- pnebenkeme or any son who ruled Egypt for him. Embarrassing, however, are the remnants of the original text on some parts of CM 42153 which are professed by some to be the titulary of Ramesses V. They cannot but depend on individual preferences and interpretations and are of so little moment that have hitherto been discarded offhand if necessary. Why not to base one's evaluation of the document (for historical document it surely is, and a very important one) on certainties? And the identification of the sculptured portrait of CM 42153 as Sethnakht automatically brings with itself the identification of those of Dnepropetrovsk and the Trechmann statues.

It is curious that all the three statues should be made of greywacke, the stone brought from Wadi Hammamat, since Sethnakht's expeditions to the Wadi are not as yet attested.

Inscriptions:

I (base), A (the left-hand side): May the beautiful god^{a)} live, he who creates monuments^{b)}, the King of Upper and Lower Egypt (Nebmaatre Meriamun)^{c)} (Ramesses Amunherkhepeshef Nefer Heqa Iwnw)^{d)}, beloved of Amun-Re, {to whom} life^{e)} is given like Re.

B: May the beautiful god live, the son of Amun, the King of Upper and Lower Egypt (Nebmaare Meriamun)^l, (Ramesses Amunherkhepeshef Nefer Heqa Iwnw)^l, beloved of Amun ({to whom} etc.).

II (pillar): The lord of the Two Lands (Nebmaare Meriamun)^l, the son of Re, lord of Diadems (Ramesses Amunherkhepeshef Nefer Heqa Iwnw)^l. ({to whom} etc).

Commentary.

a) That is, the youngest of the two sons, the King of Egypt. b) This epithet used by so notorious a usurper as Ramesses VI can only be taken *cum grano salis*. c) CF. Gauthier, *LR* III, 194ff.. d) The usurper was unable to secure enough space for the title or titles which introduce the king's personal name. Its or their omission is naturally most unusual at the period of Dyn. XX. e) The phrase "to whom life is given..." reads thrice with all the three inscriptions incised on the statue.

23. STATUETTE OF A NAKED WOMAN. Odessa, no. 52544. Plate 87.

Clay, height: 12.5cm. Provenance: not recorded. Date: Dyns. XVIII-XX. Bibliography: Dokont, *MAPP* 11,

161f.; Ead, *VDI* 1965, no.2, p.209.

One of the so-called "concubines des morts"

24. HAND OF A STATUE (?). Erevan, no. V-472/846.

Wood, length: 14cm. History: M.E.Saryan collection, subsequently in SHM Arm till 1937. Provenance: not recorded. Date: uncertain. Bibliography: none.

Perhaps the hand comes not from a statue, but rather from a Dyn. XXI coffin ?

25. HEAD OF AN ETHIOPIAN WOMAN'S STATUETTE? Dnepropetrovsk, no. E-3051. Plate 86.

Limestone: 2.5 x 3.3 x 3cm. History: entered the museum before 1938. Provenance: not recorded. Date: Dyn. XXV. Bibliography: *Cat*, no.107.

26. STATUE OF ESNEBENTER. Kiev, no. SK-128. Plate 87.

Greywacke: 43 x 24cm. History: K.V.Didenko collection till 1951. Provenance: Thebes. Date: Dyn. XXV, Taharqa. Bibliography: *Put* (1957), 79; *Putiv* (1959), 87; Moss, *Kush* 8, 1960, 269ff.; *Album* (1964), 10f., fig. 44; Valloggia, *Recherches*, 192, no.151; *KhMuz*, 234; Graefe, *Untersuchungen* I, 108f.; *Album* (1983), 11, nos.147-8; *Fot*, 127, 129; *Album*, (1986), 13, no.119; *Cat*, no.106.

Since Amyrtaios I was dead at the time Esnebenter had his statue made, it can only be dated in Taharqa's reign, since in the preceding reign the Adoratrix was still active, cf. Leclant, *Recherches*, 139f., § 40; Kitchen, *3IP*, § 347.

Inscriptions:

I (shoulders), A (left): The Eye of the god ^{a)}, Queen ^{b)} (*Jmnw-jjr-djt. s*) ^{c)}, true of voice ^{d)}.

B: (right): The Divine Adoratrix ^{e)}, Queen (Amyrtaios), true of voice.

II. (above forearms), A: (1) The one revered by Osiris, foremost of the West, (2) the envoy of the god's wife ^{f)} to *T3-ztj* ^{g)} *Nj-sw-nbw-ntrw* ^{h)}.

B: (1) The one revered by Osiris, lord of Busiris, (2) the chamberlain of the Divine Adoratrix Esnebenter.

III (back pillar): The one revered by his city god, the chamberlain of the god's wife, the envoy of the Divine Adoratrix to *T3-ztj* Esnebenter, (true of voice) ⁱ⁾.

IV (base): A boon which the King gives (to) Osiris, foremost of the West, the great god, lord of Abydos, that he may give invocation-offerings, consisting of bread and beer, oxen and fowl, to the Ka of Esnebenter, true of voice.

B: A boon which the King gives (to) Osiris, lord of Busiris, the great god, lord of Abydos, that he may give thousand(s) in bread and beer to the Ka of Esnebenter, (true of voice).

Commentary:

a) The wife of the sun-god is part of his body, his hand (hands) or his eye (eyes), conceived of his daughter or daughters. As the wife of Amun, Amyrtaios has certainly got the right to use such a title as this one. b) We render thus the royal cartouche of Amyrtaios, though she was not exactly a queen, that is not a king's wife. She, as all the other adoratrices, was, however, a sovereign, and as such received the inheritance of Geb, the god of the earth, cf. IV, no.23 above. c) Gauthier, *LR* IV, 10ff., 19ff., 47. With the demise of the adoratrix Esnebenter lost his office. d) As was pointed out above, this epithet of the dead functions differently after a royal name and after that of a king's subject, whether man or woman. In the former case it can only be used after the demise of the bearer of the name, and in the latter - indiscriminately after the names of living persons and the dead. There is no denying that even here there are cases where the epithet is used pertinently, but there are also many others when the epithet is used "in advance". Indeed, it can be attached to the name of the dedicator of a monument who perpetuates his dead ancestors. e) The chief title of Amun's wife, cf. Sander-Hansen, *Gottesweib*. f) For the title, see Yoyotte, *AnnEPHE* V, 1965-6, p.81, Gitton, *Epouse*; Robins, *Jmag*, 65ff.; Troy, *Patterns*, 98f.. At the period in question a distinction between *agraphos* and *engraphos gamos*, that is the marriage without a written document and that which comes into force only when a written document, providing for the bride's interests is issued, the so-called *s^cnh* (cf. Pestman, *Marriage*, 37ff. et pass.; Seidle, *RGSÄ*, 74F.). In the case of the adoratrices of Amun of Dyns. XXV-XXVI, their marriage could only have been of the second kind, that is one designated as *engraphos gamos* and it is certainly no wonder that at the period when many sovereign-states existed in Egypt (Herodotus' Dodecarchy), the *s^cnh* of Amun, that is the right to marry one's daughter or sister to Amun and thus to secure the *s^cnh* for her, was fought for by numerous heads of these states. This is the subject of the second story concerning Pharaoh Petubastis. Since the purpose of the *s^cnh* was to provide for a woman's welfare, to supply her with a means of life, in the case of adoratrices, it must have incorporated Geb's inheritance in itself. One wonders whether an adoratrix did not receive the document (*sh nj s^cnh*) the ordinary women got from their husbands. g) Cf. Gauthier, *DG* VI, 31f.. h) Ranke, *PN* I, 177, no.8. At this period the initial *n* in the name was weakened into aleph as well show such cuneiform renderings as Ranke, *Keilschriftliches*, 29 and 54. Here the name is written enigmatically with "Thot" for (*n*) *es* -(*Valeurs*, p. 121, C, no.523; De Meulenaere, *BIFAO* 54, 1954, 81), "Amun" for *neb* "lord" (not in *Valeurs*) and "stars" for *enter* "gods". In all the other cases the name is given in ordinary script. i) The inscriptions on the back pillar and on the base are arranged here in precisely the same way as in our no.22. The final element (in this case, it is the epithet of the dead) is written but once as part of Inscription IV, A, though it must be read thrice, in IV, B, and III as well. According to the rule formulated in note "d", the epithet in question need not be understood too literally, the owner been merely man or a king's subject. As a matter of fact Esnebenter could not have been dead at the time of the making of statue in question, since

he must have ordered it himself.

27. HEAD OF A MAN'S STATUE. Voronezh, no. 28. Plate 86.

Greywacke: 12 x 12.5cm. History: same as in no.19. Provenance: not recorded. Date: Dyn. XXVI. Bibliography: Ewers, *RWM*, 621; *Cat*, no.117.

28. FRAGMENT OF A MAN'S STATUETTE. Polenovo, no. 1067. Plate 85.

Basalt: 19.5 x 3.4cm. History: V.D. Polenov collection, found near "the Pyramid of Saqqara" in 1881. Date: Dyn. XXVI. Bibliography: *Cat*, no.108.

29. SPHINX. Voronezh, no. 130(2). Plate 86.

Limestone: 6.1 x 11 x 2.4cm. History: same as in no.19. Provenance: not recorded. Date: Late Period. Bibliography: *Cat*, no.112.

30. PHALLIC STATUETTE. Kiev, no.AT-152.

Painted limestone: 7,2 x 9 x 3.3cm. Colours: traces of red and black. Provenance: not recorded. Date: Ptolemaic Period. Bibliography: none.

To be added to the list of Martin, *GM* 96, 1987, 71ff.

31. STATUETTE OF A GODDESS (?). Odessa, no. 52545. Plate 85.

Painted and gilded wood: 17 x 6cm. History: same as in no.12. Provenance: not recorded. Date: Ptolemaic Period. Bibliography: Dokont, *VDI* 1965, no.2, 210; *Album*, no.209; *Cat*, no.113.

We include the statuette here, since it is not certain after all whom precisely it represents. Its gilt points into the direction of the statuettes of divinities (our Section VI), the best likelihoods perhaps being either Isis or Nephthys.

32. SPHINX. Dnepropetrovsk, no. E-31. Plate 87.

Limestone: 18,5 x 28 x 8cm. Provenance: not recorded. Date: Ptolemaic Period. Bibliography: none.

33. HEAD OF A MAN'S STATUE. Dnepropetrovsk, no. E-34. Plate 86.

Basalt. Provenance: not recorded. Date: Ptolemaic Period. Bibliography: none.

The alleged Heracles wearing a lion's skin, as in Petrie, *70 Years*. One is at once reminded of the famous passage in Diodorus I, 62 about the king's practice to cover their heads with the forepart of a lion (I, 62, 4) usually left uncommented upon by the scholars writing commentaries on the Sicilian historian. Cf. De Wit, *Lion*

34. KING'S BUST, A SCULPTOR'S MODEL. Dnepropetrovsk, no. E-29. Plate 85.

Limestone: 18 x 14 x 8cm. History: D.I. Iavornitsky collection, 1910-38 (?). Provenance: not recorded. Date: Ptolemaic Period. Bibliography: *Cat*, no.115.

VI. STATUETTES OF DIVINITIES AND SACRED ANIMALS

Late or Ptolemaic Period, unless otherwise specified.

AMUN

1. STATUETTE OF AMUN. Ivanovo, no. A-593. Plate 88.

Bronze: 25 x 6 x 6cm. History: D.G.Burylin collection; ILM till 1959. Bibliography: *Cat*, no.119.

2. HEAD OF A STATUETTE OF AMUN. Kazan, no. 11633.

Bronze: 6.5 x 2.9cm.

3. HEAD OF A STATUETTE OF AMUN. Odessa, no. 52934. Plate 88.

Serpentine: 4 x 3cm. History: A.A.Rafalovitch collection; OSU till 1924. Bibliography: Dokont, *VDI* 1965, no.2, p.210; *Album*, no.120; *Cat*, no.120.

4. STATUETTE OF AMUN. St.Petersburg, no. A-1094-II

Bronze: 12.5 x 4 x 3.5cm. History: SMFA till 1946; CAM in 1932-46.

5. STATUETTE OF AMUN. Tiflis, no. 15. Plate 89.

Bronze: 28 x 5 x 8cm. History: formerly Herm (no.4).

ANTAEUS

See appendix.

ANUBIS

6. STATUETTE OF ANUBIS. Erevan, no. V-447/821. Plate 89.

Bright blue faience: 9.5 x 4 x 3cm. History: Herm (no.5538) till 1930; SHM Arm in 1930-7.

7. STATUETTE OF ANUBIS. Kaunas, no. Tt-2701. Plate 90.

Bronze: 6.3 x 2.2 x 2cm.

8. STATUETTE OF ANUBIS AS RECUMBENT JACKAL. Odessa, no. 52854.

Wood: 15 x 26cm. Bibliography: Turayev, *Prop*, 73, no.76; *Album*, no.204; *Cat*, no.122.

9. STATUETTE OF ANUBIS. Perm, no. 3049. Plate 89.

Bronze: 4.4 x 2.6 x 2.3cm. History: A.A.Palnikov collection, bought from Mrs. Matveyeva, St.Petersburg, whose brother had brought it from Egypt. Bibliography: Turayev, *ZVORAO* 11, 125, NO.5.

10. STATUETTE OF ANUBIS. Tiflis, no. 26. Plate 89.

Bronze: 6.4 x 3 x 3cm. History: formerly Herm (no.4771).

APIS

11. STATUETTE OF APIS. Dnepropetrovsk, no. E-3064. Plate 89.

Bronze: 6 x 6.3 x 2.1cm.

12. STATUETTE OF APIS. Erevan, no. V-441/815. Plate 90.
Bronze: 4.5 x 4.5 x 3cm. History: Herm (no.678) till 1930; SHM Arm in 1930-7.

13. STATUETTE OF APIS. Kaunas, no. Tt-4424. Plate 88.
Bronze: 11.6 x 12.6 x 4cm. History: K.Stankiavitchius collection, entered in 1958. Date: Dyn. XXVI.
Bibliography: *Cat*, no.124.

Inscription:

May^{a)} Apis cause *Tjt*^{b)}, daughter^{c)} of *T(3)-wgrt*^{d)}, true of voice, to live.

Commentary:

a) A case of graphical inversion. Read: *dj ḥ pj ḥ nh*. b) Cf. Ranke, *PN I*, 378, nos. 16 and 19. c) For this form of filiation, cf. Ranke, *PN II*, 9; *BiOr* 46, 1989, 309. d) Or *T(3)-wgrt*, which is actually written. Not in Ranke, unless it is a misspelt *t(3)-whrt* "the bitch", pronounced as *Twahre*, Grecised Twarios, cf. *ibid I*, 355, no.20. But *g* is certain. The oblique strokes at the beginning of the inscription are part of the god's name.

14. STATUETTE OF APIS. Perm, no. 3221. Plate 89.
Bronze: 4 x 5.4 x 1cm. History: same as in no.9. Bibliography: Turayev, *ZVORAO* 11, 128, no.178.

15. STATUETTE OF APIS. Perm, no. 3222. Plate 89.
Bronze: 1.2 x 6.1 x 3.1cm. History: same as in no.9. Bibliography: Turayev, *ZVORAO* 11, 128, no.179

15 (1). STATUETTE OF APIS. Perm, SAG, no. 1115.
Bronze: 3.3 x 6.3 x 1.4cm. History: SMFA till 1947.

16. STATUETTE OF APIS. Riga, no. D-877.
Bronze: 6.5 x 9.2 x 2.7cm. History: S.A.Kovler collection, entered in 1952. Bibliography: *Cat*, no.123.

17. STATUETTE OF APIS. St.Petersburg, no. A-94-II.
Bronze: 6 x 8 x 3cm. History: Herm till 1930. CAM in 1930-46.

18. STATUETTE OF APIS. St.Petersburg, no. A-1054-II. Plate 89.
Bronze: 5 x 6.3 x 2.5cm.

19. STATUETTE OF APIS. Tallinn, no. K-480/AM-5878/2. Plate 88.
Bronze, height: 7cm. History: Anastasi collection till 1933; gift to Captain Butenev who presented it to J. Burchardt; EPM in 1870-1940.

20. STATUETTE OF APIS. Tiflis, no. 22. Bronze: 7 x 8 x 3cm. History: formerly in Herm (no.2852). Plate 90.

21. STATUETTE OF APIS. Vilnius, no. IM-4965.
Blue faience: 8.4 x 12.7 x 3.2cm.

BA (the human soul)

22. STATUETTE OF BA. Erevan, no. V-473/847-a. Plate 91.
Painted wood: 3.5 x 7.5cm. History: M.S.Saryan collection; SHM Arm till 1937.

23. STATUETTE OF BA. Erevan, no. V-473/847(2).
Painted wood: 5.5 x 5.5cm. History: same as in no.22.

24. STATUETTE OF BA. Kazan, no. 11666.
Painted wood: 20 x 11 x 8cm. History: V.I.Zausaylov collection; CSIM since 1898. Bibliography: *Otchet Kaz* (1895-1900), 260-1; Turayev, *ZVORAO* 15, p.0100, no.5; *Cat*, no.126.

25. STATUETTE OF BA. Riga, no. D-1005. Plate 90.
Painted wood: 7.6 x 3 x 4.5cm. History: LSU till 1950.

BASTET AND CATS

26. CASE FOR A CAT'S MUMMY. Archangelskoye, no. MS-182. Plate 90.

Bronze: 26 x 8 x 11.5cm. Mummy: 16.5cm. History: L.N.Volkov collection. A brass plate fixed on the modern wooden socle reads: "A cat's mummy, found in the Pyramid named Saqqara, brought from Egypt in 1850 by Lev Nikolayevitch Volkov". Provenance: Saqqara. Date: Dyn. XXVI. Bibliography: Pertsov, *Exc*, 70; V.Evdokimova, *Di SSSR* 1985, no.12, p.48; V.Petrov, *Nizh* 1987, no.2, p.100ff.; *Vyst*, no.283; *Cat*, no.129.

27. HEAD OF A STATUETTE OF A CAT. Erevan, no. V-427/801. Plate 91.

Bronze: 6.5 x 4 x 4cm. History: Herm (no.2652) till 1930; SHM Arm in 1930-7.

28. STATUETTE OF BASTET. Erevan, no. V-433/807. Plate 91.

History: Herm (no.4761) till 1930; SHM Arm in 1930-7.

29. STATUETTE OF A CAT. Ivanovo, no. A-591. Plate 90.

Bronze: 9 x 8.5 x 5cm. History: same as in no.1.

30. STATUETTE OF A CAT. Moscow, no. 4949-II.

Gilded bronze: 14 x 6.3cm. History: N.N.Andreyeva collection. Bibliography: *Cat*, no.132.

31. STATUETTE OF A CAT. Polenovo, no. 928. Plate 93.

Bronze: 9.5 x 6.2 x 3cm. History: D.V.Polenov collection, gift of Baron Kiester, 1833. Bibliography: *Cat*, no.130.

32. STATUETTE OF A CAT. Riga, no. D-875. Plate 92.

Bronze: 6.2 x 3.3 x 4cm. History: same as in no.16.

33. HEAD OF A STATUETTE OF A CAT. Riga, no. D-876.

Bronze: 5.5 x 5cm. History: same as in no.16. Bibliography: *Cat*, no.132.

34. HEAD OF A STATUETTE OF A CAT. Riga, no. D-1004. Plate 90.

Bronze: 6 x 5 x 5.5cm. History: same as in no.25.

35. STATUETTE OF BASTET. St.Petersburg, no. A-93-II

Bronze: 9 x 3 x 4cm. History: same as in no.17.

36. STATUETTE OF A CAT. Tallinn, no. K-481/AM-5878/3. Plate 91.

Bronze: 8 x 5cm.

37. STATUETTE OF A CAT. Tiflis, no. 23. Plate 91.

Bronze: 6.6 x 3 x 4cm. History: formerly in Herm (no.18437).

BES

38. STATUETTE OF BES. Ivanovo, no. A-47.

Terra-cotta: 11 x 5.5 x 3cm. History: same as in no.1

39. STATUETTE OF BES. Kazan no. 11662. Plate 91.

Blue faience: 5.5 x 3 x 2.2cm. History: same as in no.24.

40. STATUETTE OF BES (fragment). Riga, no. D-1041. Plate 94.

Greenish blue faience: 9.8 x 7 x 5.3cm. History: P.Lugn collection; LSU in 1931-50.

41. HEAD OF A STATUETTE OF BES. Vilnius, no. IM-4960.

Limestone: 8.8 x 8.2 x 4.7cm. History: count M.Tyskiewicz collection. Bibliography: Turayev, *ZVORAO* 12, 180, no.49; Snitkuvienė, *VDI* 1990, no.4, p.187.

GRYPHONS

42. HEAD OF A STATUETTE OF A GRYPHON. Tallinn, no. K-483/AM-5875/5.

Bronze: 4 x 2.5 x 2cm. History: same as in no.19. Bibliography: *Cat*, no.288.

HARPOCRATES

43. STATUETTE OF HARPOCRATES. Erevan, no. V-440/814. Plate 91.

Bronze: 9.3 x 4.3 x 3cm. History: Herm (no.2697) till 1930; SHM Arm in 1930-7.

44. STATUETTE OF HARPOCRATES. Kaunas, no. Tt-2777. Plate 94.

Blue faience: 5.7 x 5.5 x 0.2cm. Bibliography: *Cat*, no.170.

45. STATUETTE OF HARPOCRATES. Kazan, no. 19255.

Bronze: 12.5 x 5 x 4.5cm.

46. STATUETTE OF HARPOCRATES. Perm, no. 3047. Plate 92.

Bronze: 6.7 x 4.1 x 2.2cm. History: same as in no.9. Bibliography: Turayev, *ZVORAO* 11, 125, no.2.

46(1). STATUETTE OF HARPOCRATES. Perm, SAG, no. 1120.

Bronze: 6 x 3 x 4cm. History: same as in no.15(1).

47. STATUETTE OF HARPOCRATES. Perm, no. 3176. Plate 92.

Bronze: 6.7 x 1.2 x 2.4cm. History: same as in no.9.

48. STATUETTE OF HARPOCRATES. Perm, no. 3177. Plate 92.

Bronze: 5.3 x 2.4 x 2cm. History: same as in no.9.

49. STATUETTE OF HARPOCRATES. Polenovo, no. 933. Plate 92.

Bronze: 8.5 x 2.6 x 4cm. History: same as in no.30. Bibliography: *Cat*, no.168.

50. STATUETTE OF HARPOCRATES. Polenovo, no. 936. Plate 91.

Bronze: 3 x 1 x 1cm. History: same as in no.30. Bibliography: *Cat*, no.169.

51. HEAD OF A STATUETTE OF HARPOCRATES. Poltava, no. A-149/116.

Terra-cotta: 8.2 x 3.8 x 1cm. History: P.P.Bobrovsky collection, entered in 1911. Bibliography: Suprunenko, *Pam*, no.6.

52. STATUETTE OF HARPOCRATES. Poltava, no. A-149/128. Plate 92.

Terra-cotta: 8.2 x 3.8cm. History: same as in no.52, entered in 1903. Bibliography: Suprunenko, *Pam*, no.7.

53. STATUETTE OF HARPOCRATES. St.Petersburg, no. A-1038-II. Plate 93.

History: St.Isaac's Cathedral till 1938.

54. STATUETTE OF HARPOCRATES. St.Petersburg, no. a-1212-II. Plate 93.

Bronze: 7 x 2.5 x 3cm. History: same as in no.4.

55. STATUETTE OF HARPOCRATES. Tiflis, no. 24. Plate 92.

Bronze: 8 x 3 x 3cm. History: formerly in Herm (no.5046).

HATHOR AND COWS

56. STATUETTE OF A COW. Odessa, no. 52853. Plate 92.
Terra-cotta: 18 x 11.5cm. Bibliography: Dokont, *VDI* 1965, no.2, p.210; *Cat*, no.171.

HORUS AND FALCONS

57. STATUETTE OF A FALCON. Dnepropetrovsk, no. E-3081. Plate 93.
Limestone: 35 x 33 x 16.5cm. History: N.A.Pol collection. Date: New Kingdom. Bibliography; *Cat*, no.173.
58. STATUETTE OF A FALCON. Erevan, no. V-428/802. Plate 93.
Bronze: 14 x 12 x 4cm. History: Herm (no.6978) till 1930; SHM Arm in 1930-7.
59. STATUETTE OF A FALCON. Kaunas, no. Tt-2696. Plate 92.
Painted wood: 5.3 x 11 x 4cm. Date: New Kingdom.
60. STATUETTE OF A FALCON. Kaunas, no. Tt-2697. Plate 92.
Nephrite: 4.3 x 2.3 x 2cm. Bibliography: *Cat*, no.379.
61. STATUETTE OF A FALCON. Kazan, no. 6462. Plate 94.
Painted wood: 7 x 13 x 6.5cm.
62. STATUETTE OF A FALCON WITH SPREAD WINGS. Kazan, no. 11632.
Lead (?): 20.4 x 7cm. History: CHMC till 1928. Bibliography: Turayev, *ZVORAO* 15, p.034, no.144
63. STATUETTE¹ OF A FALCON. Odessa, no. 52855. Plate 94.
Painted wood: 18 x 10cm. Bibliography: Turayev, *Prop*, 73, no.77.
64. STATUETTE OF A FALCON. Odessa, no. 52856. Plate 94.
Painted wood, length: 16cm. Bibliography: Turayev, *Prop*, 73, no.78.
65. STATUETTE OF A FALCON. Odessa, no. 52857. Plate 94.
Painted wood: 14 x 5cm. Bibliography: Turayev, *Prop*, 73, no.79.
66. STATUETTE OF A FALCON. Odessa, no. 52858. Plate 96.
Painted wood: 20 x 14cm. Bibliography: Turayev, *Prop*, 73, no.80.
67. STATUETTE OF A FALCON. Odessa, no. 52859. Plate 91.
Painted wood: 9 x 12 x 6cm.
68. STATUETTE OF A HORUS. Perm, no.286.
Bronze: 2.6 x 6.6 x 0.9cm. History: Kropatchev collection.
69. FOOT OF A FALCON'S STATUETTE. Perm, no. 3217. Plate 95.
Bronze: 10.1 x 8.8 x 3.2cm. History: same as in no.9. Bibliography: Turayev, *ZVORAO* 11, 128, no.173.
70. STATUETTE OF A HORUS. Perm, no. 3244. Plate 96.
Painted wood: 4 x 8.9 x 7.9cm. History: A.A.Palnikov collection, bought from "old-clothes man Vasiliy".
Bibliography: Turayev, *ZVORAO* 11, 129, no.221.
71. STATUETTE OF A HORUS. St.Petersburg, no. A-103-II.
Bronze: 10.5 x 4 x 3cm.

¹Turayev notes that our nos. 64-67 are of a kind that is found on the Late Period coffins placed at the four corners of a coffin.

72. STATUETTE OF A HORUS. Tiflis, no. 19. Plate 95.
Bronze: 17 x 17.5 x 5cm. History: formerly in Herm (no.2658).

STATUETTES OF HORUS (ME)KHENTY-IRTY AND THE ANIMALS SACRED TO HIM.

73. STATUETTE OF A SHREWMOUSE OR ICHNEUMON INSCRIBED FOR THE LADY HARIOS.
Odessa, no.52864. Plate 95.
Bronze: 4 x 7.5cm. History: A.A.Rafalovitch collection; OSU till 1924. Provenance: not recorded, but likely to be Letopolis, modern Ausim¹. Date: Dyn. XXVI. Bibliography: Dokont, *VDI* 1965, no.2, p.210; *Album*, no.203; *Cat*, no.125.

Inscription.

(1) May Horus^{a)}, lord of the Nome II LE^{b)}, cause Harios^{c)}, daughter^{d)} of (2) Psametjek, to live!

Commentary:

a) According to Brunner-Traut, *Spitzmaus*, both the shrewmouse and ichneumon were sacred to this god, representing his two forms, and so it is difficult to make a choice between these animals here, knowing the tendency to represent them very much alike (cf. Roeder, *ER* 4, 4ff.; Id, *Bronzefiguren*, §502). both were also sacred to the goddess Buto, no doubt the Leto of the Greek, a case of *interpretatio Graeca*, which is at the bottom of the translation of the god's cult-centre into Greek. b) For this nome see Montet, *Géographie* I, 49ff.. The nome symbols were not infrequently used to designate nome capitals, and so, since in the case with shrewmice or ichneumons the capital of Nome II, *hm* or *shm*, Letopolis, is usually mentioned in the titulary of the god, it is more than likely that it is actually referred to here. c) The name is doubtless Ranke, *PN* I, 230, no.15, though economically written. The engraver omitted the determinative (the sign of "heart"), which was not pronounced (cf. Erichsen, *DG*, 277f.) in this name. Grammatically it is an exhortation, the verb *hrj* "to be pleased" being in the subjunctive, whence our reading, cf. A.Elanskaya in *StPol*. d) "Son" is actually written, but the meaning is certain, the statuette's owner being a woman (with the name "May she be pleased!"). e) Ranke, *PN* I, 136, no.2. The determinative that follows the patronym, "woman with a lotus-flower", refers to the owner's name.

74. STATUETTE OF AN ICHNEUMON OR SHREWMOUSE. Erevan, no. V-442/816. Plate 95.
Bronze: 3.5 x 5.5cm. History: Herm (no.626) till 1930; SHM Arm in 1930-7.
The ichneumon was also sacred to Atum (cf. Myśliwiec, *Atum* I, 92ff.). Since the statuette is uninscribed it is impossible to make its attribution to a certain deity.

75. STATUETTE OF AN ICHNEUMON. Kazan, no. 21581.
Bronze. 6.2 x 1.9 x 0.4cm.

IMHOTEP

76. STATUETTE OF IMHOTEP. Erevan, no. V-434/808. Plate 95.
Bronze: 11.5 x 5 x 5cm. History. Herm (no.193) till 1930; SHM Arm in 1930-7. Bibliography: *Cat*, no.135.

77. STATUETTE OF IMHOTEP. Odessa, no. 52702. Plate 96.
Bronze, height:15cm.Bibliography: Turayev, *Prop*, 72, no.18; *Album*, no.208; *Cat*, no.136.

78. STATUETTE OF IMHOTEP. Tiflis, no. 20. Plate 95.
Bronze: 14 x 4.6 x 6cm. History: formerly in Herm.

ISIS

79. HEAD OF A STATUETTE OF ISIS (OR HATHOR?). Perm, no. 3225. Plate 95.
Bronze: 4 x 3.1 x 2.9cm. History: same as in no.9.

¹A.A.Rafalovitch visited Lower Egypt in 1840s (cf. Rafalovitch, *Nizh*) and may actually have bought the piece at Ausim.

ISIS WITH HORUS

80. STATUETTE OF ISIS WITH HORUS. Erevan, no. V-437/811. Plate 96.
Bronze: 19.9 x 4.5 x 4cm. History: Herm (no.1479) till 1930; SHM Arm in 1930-7.
81. STATUETTE OF ISIS WITH HORUS. Ivanovo, no. A-528. Plate 96.
Alabaster: 25 x 5cm. History: same as in no.1. Bibliography: *Cat*, no.141.
82. STATUETTE OF ISIS WITH HORUS. Ivanovo, no. A-578. Plate 95.
Bronze, height: 12.5cm. History: same as in no.1.
83. STATUETTE OF ISIS WITH HORUS. Ivanovo, no. A-594. Plate 91.
Bronze: 4 x 2.5 x 3.5cm. History: same as in no.1.
84. STATUETTE OF ISIS WITH HORUS. Ivanovo, no. A-617. Plate 95.
Greenish blue faience: 4 x 2 x 4cm. History: same as in no.1.
85. STATUETTE OF ISIS WITH HORUS. Kaunas, no. Tt-2694. Plate 96.
Bronze: 10.4 x 4.2 x 6cm.
86. STATUETTE OF ISIS WITH HORUS. Kazan, no. 11639. Plate 96.
Bronze: 13.5 x 3 x 4cm. History: Herm till 1934.
87. STATUETTE OF ISIS WITH HORUS. Murom, no. M-4718. Plate 96.
Bronze: 14 x 3.5cm. Bibliography: *Cat*, no.137.
88. STATUETTE OF ISIS WITH HORUS. Odessa, no. 52451.
Blue faience: 6.6 x 4cm. Bibliography: Turayev, *Prop*, 72, no.11.
89. STATUETTE OF ISIS WITH HORUS. Odessa, no. 52850.
Bronze, height: 15.2cm. Bibliography: Turayev, *Prop*, 72, no.9; *Album.*, no.207.
90. STATUETTE OF ISIS WITH HORUS. Perm, no. 3048.
Bronze: 5.7 x 1.9 x 1.6cm. History: same as in no.9. Bibliography: Turayev, *ZVORAO* 11, 125, no.13.
- 90(1). STATUETTE OF ISIS WITH HORUS. Perm, SAG, no. 1111.
Bronze: 13 x 5.5 x 2.3cm. History: same as in no.15(1).
- 90(2). STATUETTE OF ISIS WITH HORUS. Perm, SAG, no. 1112.
Bronze: 14.5 x 3 x 5.8cm. History: same as in no.15(1).
91. STATUETTE OF ISIS WITH HORUS. Polenovo, no. 931. Plate 97.
Bronze: 4 x 1.5 x 1cm. History: same as in no.30.
92. STATUETTE OF ISIS WITH HORUS. Riga, no. D-934.
Bronze: 8 x 3.5 x 4.5cm. History: same as in no.25. Bibliography: Robe/Belmane, *Put*.
93. STATUETTE OF ISIS WITH HORUS. St.Petersburg, no. A-96-I. Plate 96.
Bronze: 15.5 x 3.5 x 4.5cm. History: same as in no.17.
94. STATUETTE OF ISIS WITH HORUS. St.Petersburg, no. A-97-I. Plate 98.
Bronze: 16 x 5 x 6cm. History: CAM till 1946
95. STATUETTE OF ISIS WITH HORUS. St.Petersburg, no. A-1036-II. Plate 98.
Bronze: 9.8 x 3 x 3cm. History: same as in no.54.

96. STATUETTE OF ISIS WITH HORUS. St.Petersburg, no. A-1059-II. Plate 98.

History: SMFA till 1938.

97. STATUETTE OF ISIS WITH HORUS. Tiflis, no. 17. Plate 97.

Bronze: 17.5 x 3 x 7cm. History: formerly in Herm (no.2752).

98. STATUETTE OF ISIS WITH HORUS. Vilnius, no. IM-4967.

Bronze: 8 x 3.8 x 3.3cm.

99. STATUETTE OF ISIS WITH HORUS. Voronezh, no. 53. Plate 95.

Blue faience: 7 x 2.9cm. History: YU MFA till 1918; VU MFA till 1933. Bibliography: Turayev, *ZVORAO* 11, 154, no.9; *Cat*, no.139.

100. STATUETTE OF ISIS WITH HORUS. Voronezh, no. 54. Plate 98.

Wood: 7.6 x 5 x 1.5cm. History: same as in no.97. Bibliography: Turayev, *ZVORAO* 11, 154, no.11.

KHNUM

101. HEAD OF A STATUETTE OF KHNUM. Odessa, no. 52546.

Limestone, length: 9cm. History: same as in no.3.

102. HEAD OF A STATUETTE OF KHNUM. Perm, no. 3220.

Bronze: 3 x 2.3 x 1.6cm. History: same as in no.9.

103. HEAD OF A STATUETTE OF KHNUM. Perm, no. 3224.

Bronze: 2.5 x 1.9 x 2.6cm. History: same as in no.9.

LION

104. STATUETTE OF A LION. Perm, no. 3219. Plate 99.

Bronze: 5.5 x 1.9 x 7.2cm. On its back a -eye amulet. History: same as in no.9. Bibliography: Turayev, *ZVORAO* 11, 128, no.177.

105. STATUETTE OF A LION. Tartu, no. A-44.

Stone: 11.2 x 5.3 x 5cm. History: donated in 1926.

MIN

106. STATUETTE OF MIN. Kiev, no. AT-174. Plate 97.

Bronze, height:15.2cm. History: entered in 1939. Bibliography: *Cat*, no.142.

107. STATUETTE OF MIN. Tallinn, no. K-477.

Bronze: 13.2 x 3.3 x 1.6cm. History: same as in no.19.

NEFERTEM

108. STATUETTE OF NEFERTEM. Erevan, no. V-439/813. Plate 97.

Bronze: 7.2 x 2 x 3cm. History: Herm (no. 1513) till 1930; SHM Arm in 1930-7. Bibliography: *Cat*, no. 145.

109. STATUETTE OF NEFERTEM. Perm, no. 2805. Plate 98.

Pale blue faience: 11.3 x 3.5 x 2cm. Bibliography: *Cat*, no.146.

110. CROWN OF A STATUETTE OF NEFERTEM. Perm, no. 3180. Plate 97.
Terra-cotta: 1.3 x 1.3 x 3.5cm. History: same as in no.9. Bibliography: Turayev, *ZVORAO* 11, 127, no.134.

111. HEAD OF A STATUETTE OF NEFERTEM. Perm, no. 3226. Plate 97.
Bronze: 4.6 x 2.7 x 1.4cm. History: same as in no.9.

112. HEAD OF A STATUETTE OF NEFERTEM. Riga, no. D-878.
Bronze: 15 x 2.6 x 3cm. History: same as in no.16.

113. STATUETTE OF NEFERTEM. St.Petersburg, no. A-1095-II. Plate 98.
Bronze: 9.3 x 1.7 x 3cm. History: formerly in SMFA.

NEITH

114. STATUETTE OF NEITH. Polenovo, no. 927. Plate 98.
Bronze: 15.8 x 4.6 x 3.2cm. History: V.D.Polenov collection; brought from Egypt in 1899. Date: Dyn.XXVI.
Bibliography: *Cat*, no.143.

Inscription:

May Neith give life and very old (lit. high) age^{a)}.

Commentary:

a) A beneficiary's name would normally follow.

115. STATUETTE OF NEITH. St.Petersburg, no. A-91-II. Plate 98.
Bronze: 13.4 x 3 x 4cm. History: same as in no.17.

116. STATUETTE OF NEITH. Tiflis, no. 13. Plate 97.
Bronze: 18 x 4 x 6cm. History: formerly in Herm (no.2589).

NEPHTHYS

117. STATUETTE OF NEPHTHYS. Kaunas, without number.
Faience, height: 14cm.

118. STATUETTE OF NEPHTHYS. Polenovo, no. 932. Plate 97.
Bronze: 8 x 1.4 x 1.2cm. History: same as in no.30.

OSIRIS

119. STATUETTE OF OSIRIS. Ekaterinburg, no. SM-1960. Plate 99.
Greywacke: 15 x 4 x 4cm. History: CAM till 1936.

120. STATUETTE OF OSIRIS. Ekaterinburg, no. SM-10700.
Bronze: 13 x 3 x 3cm. History: P.A.Koniukhov collection, entered in 1912.

121. STATUETTE OF OSIRIS. Ekaterinburg, no. SM-10760. Plate 99.
Bronze: 13 x 3 x 3cm. History: same as in no.121.

122. STATUETTE OF OSIRIS. Erevan, no. V-436/810. Plate 99.
Bronze: 16.5 x 5 x 4cm. History: Herm (no.2738) till 1930; SHM Arm in 1930-7.

123. STATUETTE OF OSIRIS. Ivanovo, no. A-579. Plate 99.
Bronze: 30 x 7 x 4.5cm. History: same as in no.1.

124. STATUETTE OF OSIRIS. Ivanovo, no. A-581. Plate 99.
Bronze: 18.5 x 5 x 3.5cm. History: same as in no.1.
125. STATUETTE OF OSIRIS. Ivanovo, no. A-582. Plate 99.
Bronze: 11.5 x 5 x 3.5cm. History: same as in no.1.
126. STATUETTE OF OSIRIS. Ivanovo, no. A-583. Plate 97.
Bronze: 7.5 x 4 x 3cm. History: same as in no.1.
127. STATUETTE OF OSIRIS. Ivanovo, no. A-584. Plate 97.
Bronze: 7.5 x 1.7 x 0.7cm. History: same as in no.1.
128. STATUETTE OF OSIRIS. Ivanovo, no. A-585. Plate 97.
Bronze: 5 x 1.5 x 0.8cm. History: same as in no.1.
129. STATUETTE OF OSIRIS. Ivanovo, no. A-586. Plate 97.
Bronze: 7 x 2.5 x 0.8cm. History: same as in no.1.
130. STATUETTE OF OSIRIS. Ivanovo, no. A-587. Plate 97.
Bronze: 8.3 x 2.5 x 1cm. History: same as in no.1.
131. STATUETTE OF OSIRIS. Ivanovo, no. A-588. Plate 99.
Bronze: 8.5 x 3.5 x 1.5cm.
132. STATUETTE OF OSIRIS. Ivanovo, no. A-589.
Bronze: 6.1 x 1.8 x 1.4cm.
133. STATUETTE OF OSIRIS. Kaunas no. Tt-2689. Plate 99.
Bronze: 16.2 x 4.3 x 2cm.
134. STATUETTE OF OSIRIS. Kaunas, no. Tt-2690. Plate 97.
Bronze: 7.9 x 1.6 x 1.2cm.
135. STATUETTE OF OSIRIS. Kaunas, no. Tt-2692. Plate 97.
Bronze: 8.2 x 1.7 x 1.2cm.
136. STATUETTE OF OSIRIS. Kaunas, no. Tt-2693. Plate 99.
Bronze: 11.3 x 2.8 x 1cm.
137. STATUETTE OF OSIRIS. Kazan, no. 5404(30).
Bronze: 13 x 3 x 2cm.
138. STATUETTE OF OSIRIS. Kazan, no. 11588(1).
Bronze: 7.5 x 2.1 x 1cm.
139. STATUETTE OF OSIRIS. Kazan, no. 11588(2).
Bronze: 6 x 2.9 x 1cm. Bibliography: Turayev, *ZVORAO* 15, p.081, no.2.
140. STATUETTE OF OSIRIS. Kazan, no. 11721. Plate 99.
Bronze: 11.5 x 2 x 3.8cm. History: same as in no.66. Bibliography: Turayev, *ZVORAO* 15, p.081, no.3.
141. STATUETTE OF OSIRIS. Kazan, no. 11741. Plate 100.
Bronze: 7.9 x 1.8 x 1.3cm. History: Herm till 1934.
142. STATUETTE OF OSIRIS. Kazan, no. 21589.
Bronze: 2.8 x 2cm. Bibliography: Turayev, *ZVORAO* 15, p.081, no.1.

143. STATUETTE OF OSIRIS. Kazan, number not ascertained
Bronze: 7.2 x 2 x 1.5cm. History: same as in no.63.
144. STATUETTE OF OSIRIS. Kiev, no. AT-172. Plate 101.
Bronze, height: 16.2cm.
145. STATUETTE OF OSIRIS. Kiev, no. AT-175. Plate 100.
Bronze: 9.5 x 4.5 x 3cm.
146. STATUETTE OF OSIRIS. Kiev, no. VV-1300.
Bronze: 13 x 5 x 5cm.
147. STATUETTE OF OSIRIS. Odessa, no. 52851.
Gilded bronze, height: 8.7cm. Bibliography: Turayev, *Prop*, 72, no 3.
148. STATUETTE OF OSIRIS. Odessa, no. 52879.
Bronze, height: 17.5cm. History: I.P. Blaramberg collection, entered in 1826. Bibliography: Bassoli, *Drawings*, pl.II; Turayev, *Prop*, 71, no.2; *Album*, no.206; *Cat*, no.149.
149. STATUETTE OF OSIRIS. Perm, no. 287. Plate 100.
Bronze: 1.6 x 1.1 x 0.9cm. History: same as in no.72.
150. STATUETTE OF OSIRIS. Perm, no. 289. Plate 100.
Bronze: 11.5 x 4.2 x 1.9cm. History: same as in no.69.
151. STATUETTE OF OSIRIS. Perm, no. 2785. Plate 100.
Bronze: 10.6 x 3.1 x 1.9cm. History: Elterman collection.
152. STATUETTE OF OSIRIS. Perm, no. 3050. Plate 100.
Bronze: 11.3 x 3.5 x 1.6cm. History: same as in no.9. Bibliography: Turayev, *ZVORAO* 11. 125, no.6.
153. STATUETTE OF OSIRIS. Perm, no. 3057.
Bronze: 6.7 x 1.1 x 0.4cm. History: same as in no.9. Bibliography: Turayev, *ZVORAO* 11. 126, no.14.
154. STATUETTE OF OSIRIS. Perm, no. 3058. Plate 101.
Bronze: 9.3 x 4.9 x 2.8cm. History: same as in no.9. Bibliography: Turayev, *ZVORAO* 11. 126, no.15.
155. STATUETTE OF OSIRIS. Perm, no. 3062. Plate 100.
Bronze: 5.8 x 1.5 x 1cm. History: same as in no.9. Bibliography: Turayev, *ZVORAO* 11. 126, no.13.
- 155(1). STATUETTE OF OSIRIS. Perm, SAG, no. 1113.
Bronze: 10.3 x 2.4 x 1.4cm. History: same as in no.15(1).
- 155(2). STATUETTE OF OSIRIS. Perm, SAG, no. 1114.
Bronze: 8 x 2 x 1cm. History: same as in no.15(1).
156. STATUETTE OF OSIRIS. Polenovo, no. 929. Plate 101.
Bronze: 12 x 2.8 x 1.3cm. History: same as in no.30.
157. STATUETTE OF OSIRIS. Polenovo, no. 930. Plate 100.
Bronze: 8 x 2.3 x 1.5cm. History: same as in no.30.
158. STATUETTE OF OSIRIS. Riga, no. D-914. Plate 101.
Bronze: 10.3 x 3 x 2cm. History: same as in no.25.

159. STATUETTE OF OSIRIS. Riga, no. D-1660(2). Plate 101.
Bronze: 14 x 4.3 x 4cm. History: T.Zalkaln collection; entered in 1973.
160. STATUETTE OF OSIRIS. St.Petersburg, no. A-95-II.
Bronze: 12.5 x 3 x 2cm. History: same as in no.92.
161. STATUETTE OF OSIRIS. St.Petersburg, no. A-99-II. Plate 101.
Bronze: 19.2 x 5.5 x 6.5cm. History: same as in no.17.
162. STATUETTE OF OSIRIS. St.Petersburg, no. A-101-II.
Bronze: 10 x 4 x 3.5cm.
163. STATUETTE OF OSIRIS. St.Petersburg, no. A-1041-II. Plate 101.
Bronze: 7.5 x 2 x 2.5cm. History: same as in no.54.
164. STATUETTE OF OSIRIS. St.Petersburg, no. A-1093-II.
Bronze: 18.4 x 5.3 x 3.3cm. History: SMFA till 1938.
165. STATUETTE OF OSIRIS. Sarapul, no. 4310/1. Plate 101.
Bronze: 9 x 3.3 x 1.6cm. History: SMF till 19350; formerly in the collection of the English Club of St.Petersburg or Moscow.
166. STATUETTE OF OSIRIS, Tallinn, no. K-474/AM2370. Plate 101.
Basalt: 11.5 x 3.2cm. History: Mrs von Gernet zu Weimel collection; EPM in 1864-1940. Bibliography: Hansen, *Sammlungen*, 90, no.25; Turayev, *ZVORAO* 11, 145, no.1; *Cat*, no.148.
167. STATUETTE OF OSIRIS. Tallinn, no. K-475/AM-5882.
Bronze: 15 x 3.7 x 1.9cm. History: same as in no.166. Bibliography: Hansen, *Sammlungen*, 90, no.26; Turayev, *ZVORAO* 11, 145, no.3.
168. STATUETTE OF OSIRIS. Tallinn, no. K-476/AM-5880. Plate 101.
Bronze. History: same as in no.166. Bibliography: Hansen, *Sammlungen*, 90, no.27; Turayev, *ZVORAO* 11, 145, no.5.
169. STATUETTE OF OSIRIS. Tallinn, no. K-479/AM-5878/1. Plate 101.
Bronze: 15 x 4cm. History: same as in no.166.
170. STATUETTE OF OSIRIS. Tallinn, no. K-518/AM-5911/8.
Bronze: 4 x 1.3 x 0.7cm. History: same as in no.19. Bibliography: Turayev, *ZVORAO* 11, 145, no.6.
171. STATUETTE OF OSIRIS. Tallinn, no. K-532. Plate 101.
Gilded bronze, paste: 20 x 5.2cm. History: same as in no.19. Bibliography; Hansen, *Sammlungen*, 90, no.18; Turayev, *ZVORAO* 11, 145, no.4.
172. STATUETTE OF OSIRIS. Tallinn, no. K-538.
Bronze: 18 x 15 x 15cm. History: same as in no.19. Bibliography; Hansen, *Sammlungen*, 90, no.19; Turayev, *ZVORAO* 11, 145, no.2.
173. STATUETTE OF OSIRIS. Tiflis, no. 11. Plate 100.
Bronze: 18.5 x 5 x 4cm. History: formerly in Herm.
174. STATUETTE OF OSIRIS. Voronezh, no. 84. Plate 102.
Bronze: 11.7 x 5 x 3cm. History: formerly in SMFA (no.169); the collection of MICO. Bibliography: Turayev, *ZVORAO* 11, 154, no.1.
175. STATUETTE OF OSIRIS. Voronezh, no. 85. Plate 100.

indexes to *PM* I-II and as is pointed out by Vittmann, *Priester*, 138 and note 2. the two or three examples that are attested are connected with the Theban first prophets of Amun, set at Thebes by the Libyan rulers, their fathers or close relatives, or with the great majordomos of Adoratrices of Amun. Our case is practically unparalleled. **b)** Cf. Ranke, *P.V I*, 393, no.2. She is the owner of our next number. It is uncertain whether or not her name is followed by the epithet of the dead "true of voice".

185. FUNERARY STATUETTE OF TJESMUTEPRAI. Odessa, no. 52881.

Painted wood, height: 32.6cm. Provenance: not recorded, but undoubtedly Thebes. Date: Dyn. XXII-XXIII. Bibliography: Turayev, *Prop*, 74, no.81; *Cat*, no.155.

Inscription:

(1) A recitation: O Osiris, foremost of the Westerners, the great god, lord of Abydos, may he give invocation-offerings, consisting of beer and bread^{a)}, oxen and fowl, alabaster (vase) and cloth, incense and (29 unguent, all (kinds of) offerings, to the Ka of Osiris Tjesmuteprai, true of voice, daughter of the prophet^{b)}, servant of Light ^{c)} and deputy^{d)} Djeho^{e)}.

Commentary:

a) An inversion, characteristic of Thebes in early Dyn. XI, cf. Fischer *Kush* 9, 1961, 44f.. **b)** Doubtless of Montu. **c)** Cf. Yoyotte, *BIFAO* 54, 1954, 102f.. A component of the titulary of priests of Montu. **d)** The title is regrettably given without further specifications and we are thus left to guess where exactly this man could have been second in administration or command. Possibilities are temple granary, storehouse, city administration and the like. Lieutenantcy, that is a military title, is less likely. Being placed before the name, this title must be the principal one in this man's titulary. **e)** Ranke, *P.V I*, 411, no.12. It is difficult to say whether or not the name is followed by the epithet of the dead.

186. FUNERARY STATUETTE. Odessa, no. 52938. Plate 102.

Painted wood: 44.5 x 15cm. History: same as in no.148. Bibliography: Turayev, *Prop*, 74, no.83; *Cat*, no.152.

187. FUNERARY STATUETTE. Voronezh, no. 130. Plate 102.

Painted wood; body red, shoulders (necklace) yellow, face green, wig dark green: 43.5 x 12.5 x 10.7cm. History: same as in no.103. Bibliography: Turayev, *ZVORAO* 11, 155, no.34; *Cat*, no.156.

Inscription:

(1) A boon which the King gives to Osiris, lord of Busiris^{a)}, that he may give all the offerings and all the victuals (2) ... **b)**.

Commentary:

a) The centre of Osiris worship in the Delta, irrespective of his affinities with the king's cult and the official ideology, that based itself on Abydos and the latter's royal necropolis. It is the capital of Nome IX, LE (cf. Montet, *Géographie* I, 97). **b)** The back of the statuette was not photographed. Turayev did not make out the name and titles written in line 2.

PANTHERS

188. STATUETTE OF A RECUMBENT PANTHER. Tallinn, no. K-482/AM-5878/4. Plate 100.

Bronze: 2.9 x 4.6cm. History: same as in no.19. Bibliography: Hansen, *Sammlungen*, 90, no.22; Turayev, *ZVORAO* 11, 146, NO.16; *Cat*, no.176.

PTAH AND PATAIKOI

189. STATUETTE OF PTAH. Kaunas, no. Tt-4010. Plate 103.

Bronze: 8.8 x 2.3 x 2.3cm. History: Herm till 1956.

190. STATUETTE OF PTAH. Kaunas, no. Tt-4425. Plate 104.

Bronze: 15.7 x 4.8 x 5.2cm. History: same as in no.13. Bibliography: A.Snitkuvienė, *VDI* 1990, no.4, pp.188,fig.5, 189; *Cat*, no.157.

191. PATAIKOS. Kazan, no. 11742. Plate 103.

Bronze: 4 x 2 x 1.5cm.

192. STATUETTE OF PTAH. Kiev, no. AT-173.

Bronze: 14.5 x 5 x 5cm.

193. HEAD OF A STATUETTE OF PTAH. Poltava, no. A-149/37. Plate 103.
Greenish blue faience: 2.6 x 2.3 x 2.5cm. History: same as in no.55, entered in 1911.

194. STATUETTE OF PTAH. St.Petersburg, no. A-73-II. Plate 104.
Bronze, height: 8.8cm. History: same as in no.17.

195. STATUETTE OF PTAH. Tiflis, no. 14. Plate 103.
Bronze: 14 x 6 x 3cm. History: formerly in Herm (no.2574).

SAKHMET

196. STATUETTE OF SAKHMET. Perm, no. 2806. Plate 103.
Bright blue faience: 8.9 x 1.6 x 2.9cm. History: same as in no.151. Bibliography: *Cat*, no.160.

197. STATUETTE OF SAKHMET AS A LIONESS. Polenovo, no. 934. Plate 103.
Bronze: 6.2 x 4 x 4cm. History: same as in no.30.

198. STATUETTE OF SAKHMET. St.Petersburg, no. A-98-II. Plate 106.
Bronze: 12.3 x 4 x 2cm. History: same as in no.17. Bibliography: *Cat*, no.159.

199. STATUETTE OF SAKHMET. Sarapul, no. 4310/6. Plate 103.
Pale greyish blue faience: 8.5 x 3.5 x 2.5cm. History: CS:SMF till 1925; formerly in the English Club of St.Petersburg or Moscow.

200. STATUETTE OF SAKHMET. Sarapul, no. 4310/7.
Bluish green faience. History: same as in no.198.

201. STATUETTE OF SAKHMET. Tiflis, no. 12. Plate 103.
Bronze: 17 x 5 x 4cm. History: formerly in Herm.

SOBEK AND CROCODILES

202. STATUETTE OF A CROCODILE. Erevan, no. V-496/870. Plate 103.
Painted wood: 4.5 x 11.5 x 4cm. History: V.Akopian collection. SHM Arm till 1937.

SETH

203. STATUETTE OF SETH (fragment). Kaunas, no. Tt-2698. Plate 103.
Bronze: 4.7 x 3.9 x 3cm.

THOTH, IBIS AND BABOONS

204. STATUETTE OF A BABOON. Kaunas, no. Tt-2699.
Bronze: 5.2 x 2.6 x 2cm.

205. GROUP OF THOTH AND TAWERET. Kazan, no. 11615.
Bronze: 4.5 x 3.5 x 1.5cm. History: same as in no.63.

206. STATUETTE OF THOTH. Kiev, no. SK-44. Plate 104.
Basalt: 52 x 27 x 26cm. History: B.I. and V.N.Khanenko collection, bought in Paris. Bibliography: Pavlov, *Otch*, 23; *Putiv* (1938), 7; *Kr Spr*, 6; Gilarov, *Isk* 1940, no.1, p.153; *Put*, (1957), 79, pl.47; *Putiv* (1959), 87; *Album*

(1964), 5, fig.55; *KhMus*, 234; *Album* (1983), no.146; *Photop*, pp.126, 129; *Album* (1986), no.121; *Cat*, no.165.

207. STATUETTE OF A BABOON. Odessa, no. 52861. Plate 104.
Stone, height: 12cm. Bibliography: Turayev, *Prop*, 73, no.84.

208. STATUETTE OF AN IBIS. Odessa, no. 52865. Plate 103.
Bronze, height: 11cm. Bibliography: Turayev, *Prop*, 72, no.44; Dokont, *VDI* 1965, no.2, p.210; *Cat*, no.163.

209. STATUETTE OF AN IBIS. Odessa, no. 52866. Plate 106.
Bronze: 8 x 18 x 5cm. Provenance: bought at the village of Parutino (ancient Olbia).Bibliography: Dokont, *VDI* 1965, no.2, p.210;; *Cat*, no.164.

210. STATUETTE OF AN IBIS. Perm, no. 3213. Plate 103.
Bronze: 2.7 x 6.7 x 2.5cm. History: same as in no.9. Bibliography: Turayev, *ZVORAO* 11, 128, NO.174.

211. HEAD OF THE STATUETTE OF AN IBIS. Perm, no. 3215. Plate 103.
Bronze: 1.9 x 4.2 x 0.9cm. History: same as in no.9.

212. FOOT OF THE STATUETTE OF AN IBIS. Perm, no. 3216. Plate 105.
Bronze: 9.6 x 4.1 x 4.6cm. History: same as in no.9. Bibliography: Turayev, *ZVORAO* 11, 128, no.172.

212(1). STATUETTE OF A BABOON. Perm, SAG, no. 1116. Plate 105.
Green faience: 4 x 2 x 2cm. History: same as in no.15(1).

213. STATUETTE OF A BABOON. Riga, no. D-1576. Plate 105.
Green faience: 6 x 3.4 x 2.8cm. History: SMLRA till 1960.

214. STATUETTE OF THOTH. St.Petersburg, no. A-87-II. Plate 105.
Greenish blue faience, height: 10.8cm. History: same as in no.17. Bibliography: *Cat*, no.162.

215. STATUETTE OF THOTH. Tiflis, no. 25. Plate 105.
Bronze: 7 x 4 x 3cm. History: formerly in Herm (no.2819).

216. STATUETTE OF A BABOON. Tiflis, no. 53. Plate 104.
Granite: 90 x 70cm. History: formerly in Lekansky dvorets.

TAWERET

217. STATUETTE OF TAWERET. Poltava, no. A-149/3. Plate 105.
Greyish blue faience: 7.5 x 2.7 x 3.2cm. History: same as in no.52, entered in 1907. Bibliography: Suprunenko, *Pam*, no.4.

218. STATUETTE OF TAWERET. Tallinn, no. K-487/AM. Plate 105.
Greywacke: 8 x 2 x 2.3cm.(Turayev describes it as cherry coloured). History: same as in no.152. Bibliography: Hansen, *Sammlungen*, no.28; Turayev, *ZVORAO* 11, 145, no.8; *Cat*, no.161.
Cf. also our no.204.

URAEUS AND WADJET (BUTO)

219. STATUETTE OF A URAEUS-COBRA. Odessa, no. 52568. Plate 106.
Wood, height: 1.8cm. Bibliography: Turayev, *Prop*, 72, no.62; *Cat*, no.166.

220. STATUETTE OF A URAEUS-COBRA. Polenovo, no. 1065. Plate 105 .
Bronze: 10.5 x 1.8 x 1.5cm. History: same as in no.108.

221. STATUETTE OF WADJET. Perm, no. 3223.
Bronze: 4 x 1.2 x 4.9cm. History: same as in no.9.

222. STATUETTE OF A URAEUS-COBRA. Smolensk, no. 3060/16. Plate 105.
Bronze, paste: 4.8 x 2cm. History: Princess M.K.Tenisheva collection. Bibliography: Tenisheva, *Emal*, pl.46; Zhuravleva *StEm*, 56f.; *Cat*, no.167.

FRAGMENTS OF STATUETTES THAT CANNOT BE ATTRIBUTED TO A PARTICULAR GOD OR GODDESS

223. BEARD. Dnepropetrovsk, without a number. Plate 105.
Wood: 17.5 x 4.5cm. Traces of hieroglyphs.

224. ATEF-CROWN. Erevan, no. V-471/845. Plate 105.
Painted wood: 13 x 19.5cm. History: same as in no.22.

225. ATEF-CROWN. Perm, no. 3415. Plate 106.
Bronze: 4.7 x 5.3 x 1cm. History: same as in no.9.

226. ATEF-CROWN. Smolensk, no. 3353/29. Plate 105.
Gilded bronze, paste (red and blue): 11.5 x 10.2cm. History: same as in no.221. Bibliography: Tenisheva, *Emal*, pl.45; Zhuravleva, *StEm*, 56f.; *Cat*, no.121.

227. CROWN. Perm, no. 3178. Plate 106. Plate 106.
Bronze: 9.9 x 5.4 x 0.5cm. History: same as in no.9. Bibliography: Turayev, *ZVORAO* 11, 127, no.135.

228. CROWN. Perm, no. 3179. Plate 105.
Bronze: 4.4 x 2.1 x 1.1cm. History: same as in no.9.

APPENDIX

229. STATUETTE OF ANTAEUS (ANTAIOS). Voronezh, no. 83. Plate 106.
Bronze: 11 x 4.4 x 2cm. History: YU MFA till 1918; VU MFA in 1918-33. Provenance: not recorded, but doubtless Antaeopolis. Date: Roman Period, early.

Inscription:

Nemtiwey^{a)}, the great god, (and) Ese^{b)}, the beautiful lady of Wadjet^{c)}.

Commentary:

a) The reading is certain, though the first "falcon in boat" is damaged. The statuette is extremely valuable, since the representations of the god of Nome X, UE, are very rare (cf. Hodjash/Berlev, *Reliefs*, no.147, note "e") and a statuette of his is altogether unique. Antaeus is represented as a sun-god; in a crown resembling that of Amun, but at the same time similar to that of Lower Egypt. He wears a heart-shaped amulet around his neck and is clad in the Roman toga. The bag he is holding in his right hand is his testicles, for, as is known (Berlev, *VDI* 1969, no.1, p.3ff.), the god is Seth and the god's testicles play as prominent a part in the Egyptian religion as the Eye of Horus. See for this question, frequently touched upon by scholars, teVelde, *Seth*, 53ff. and *Index*, s.v.. The recovering of his testicles is the god's triumph. His name was pronounced by the Egyptians of the period very closely to "Antaios", for the initial *n* in *Nmtjwj* had by that time developed into ' (as in 'ephthemis, 'ephthimis, the Grecized form of *nfr-tmw*, the name of the Lotus-god, or 'ephth < *nfr-htp*, the epithet of the Crocodile-god, or the element 'es- in the personal names beginning with *nj-sw/sj* "belonging is he/she to" such and such god) and *mt* gone into *nt* (as in *pskhent* from *p3-sh mtj* or *hont* from *hm (w)-ntr*) and *nemtajwej* thus become 'entaju, practically Antaio-s. So the god's name is not the result of a mythological equation with the well-known figure of the Greek pantheon, but the identification was called for by the similarity of the names, as Morenz (see Morenz, *RdE* 14, 1962, 53ff.; Id, *RGAA*, 448ff.) long ago supposed, though he based himself on Sethe's erroneous theory of ZÄS 47, 1910, 42f.. b) As is known, Seth's wife is Nephthys (cf. Golenischev, ZÄS 20, 1882, 135ff., pl.3f.), but Antaios is accompanied by both sisters, Nephthys and Isis, on stela Moscow I.1-a-6692 (Hodjash/Berlev, *Reliefs*, no.142). Here Isis doubtless takes place of the god's wife and her mention in the inscription on the statuette of her husband is indeed most significant. It obviously is connected with the recovered part of Antaios' body. Otherwise this mention, not connected with a representation of any kind, could not be accounted for. For this form of Isis see

Hodjash/Berlev, *Reliefs*, no.142, note "y". As a matter of fact the goddess is represented in the Voronezh statuette and the latter is, strictly speaking, a group. She is identical with Antaeus' testicles as Sakhme (Sokhmet) or Tfone (Tefnut) is identical with the sun-god's eye, or *jw.s-^c3.s* and *mj-kt* with his hands, the right and left ones respectively. The god's wife is normally Nephthys, whose place Isis takes up in the Voronezh statuette or group. But the association of them both with the god has now become understandable: they both or each one of them, after the manner of *dualis a potiori*, personify the god's testicles. c) The name of Antaeopolis phonetically written cf. Montet, *Géographie* II, 116; Gardiner, *AEO* II, no.362.

VII A. INSCRIBED SHABTIS

1. SHABTI OF AMENEMIDEB. Kaunas, no. Tt-2713. Plate 106.

Wood: 17.2 x 3 x 3cm. Provenance: not recorded, but likely to be Thebes. Date: Dyn.XVII or the beginning of Dyn. XVIII.

Inscription:

Osiris^{a)}, the chief^{b)} of the King's Harim^{c)} Amenemideb^{d)}.

Commentary:

a) The dead person able to see, possessed with sight. b) Only "overseers" (*Wb* II, 94,5) have hitherto been known as heads of Royal Harims, whereas "chief" (*Wb* III, 133,1) is here attested for the first time. If our dating estimate is correct - and such crude statuettes are certainly characteristic of the period of Dyn. XVII, though persisting till Ahmosis I (cf. Aubert, *Statuettes*, 25. The lowest limit for such statuettes furnishes TT 15, now safely dated to the reign of Ahmosis I, cf. Vandersleyen, *Guerres*, 225f.; Gitton, *Épouse*, 11) - this novelty may be accounted for by the rank of the Theban kinglets, which was doubtless inferior to that of the kings of the entire country, whose harims were run by "overseers". The latter term, already archaic at the period in question, was reserved for high or prestigious offices in the Pharaonic state, though a "translation" into the common vernacular cannot be excluded either. After the period of transition was over, the tradition may have prevailed once again. For both ranks see Caminos, *LEM*, 405. c) Contrary to what *Wb* I, 67-8 (seit Dyn.19) and Gardiner *EG*, Sign-list, W 11 (Dyn.XVIII) say on the subject, this writing is already known at the time of Dyn. XIII, cf. CM 20418. The correct reading was for the first time given by Gardiner, *ZÄS* 45, 1908, 127. d) Cf. Ranke, *PN* I, 29, no.4. Ranke knows only one instance of this name, stela CM 20251, which dates from about the same time as our piece. The two men may or may not be identical, but the owner of the stela is represented as an official of rank, as well befits a person stationed so close to the king, even if the latter is a mere kinglet.

2. SHABTI OF AHMOSE. Odessa, no. 52944. Plate 106.

Limestone, height: 22cm. Provenance: not recorded, possibly Thebes. Date: Dyns. XVI-XVII. Bibliography: Turayev, *Prop*, 77, no.94; *Ukaz* (1913), 126; *Ukaz* (1919), 92; Dokont, *VDI* 1965, no.2, p.210; *Put* (1970), 61; *Put* (1975), 23; *Put* (1981), 58; *Cat*, no.177.

The statuette is probably unique in that, in outward appearance it imitates a royal shabti, being in fact none of that kind. A luxurious *nemes* or royal headdress with striated shoulder-flaps impress the onlooker as a piece decidedly royal and belonging to one of the early Dyn. XVIII kings, whereas the inscription plainly state that its owner is an ordinary king's subject or man, since the terms "king's subject" and "man" are in fact perfect synonyms in Egyptian (cf. Berlev, *StPol*, 362). Nothing analogous to the Odessa piece can be found in the richest collection of shabtis in the Cairo Museum (cf. Newberry, *FuSt*) and nothing analogous is pointed out in two comprehensive studies of shabtis, Aubert, *Statuettes* and Schneider, *Shabtis* I and others.

The Odessa shabti imitates a Theban Dyns. XVI-XVII coffintype, which, not infrequently, displays royal insignia (cf. Carnarvon, *5 Years*, pls. 53, 57, 62; Hayes, *Scepter* II, 30f., fig. 13f.; Winlock, *Rise*, pls.15, 19). The insignia naturally belong to Osiris, who, since Year 9 of Sesostri I (cf. Gardiner, *MAB* II, 49), was conceived of as "the King of Upper and Lower Egypt (Wennofre)!", with whom the dead properly buried become identical, whereas the most important part of such a burial is doubtless the anthropoid coffin, whose face is identified with that of Osiris, cf. Gardiner, *JEA* 37, 1951, 112.

Strictly speaking, the royal headdress is seen only through what seems to be an opening in the lid of the coffin, which left the mummy's face uncovered. That is why the shoulder-flaps of such a headdress alone are displayed on the coffins referred to above, as well as on the Odessa statuette. The only dated coffin in this group is that of King *Shm-R^cw-hrw-ḥr-m³t* of Dyns. XVI-XVII (Louvre J.3020). It may be said that it dates this type of coffins.

As is customary for numerous funerary inscriptions (stelae, coffins, canopic boxes etc.) of Dyns. XVI-XVII, the Odessa shabti is inscribed with mutilated signs (birds) after the fashion of the sculptors who incised the texts in the Pyramids of Dyns. V-VIII (cf. Lacau, *ZÄS* 51, 1914, 1ff.). This pyramid tradition's revival does not seem to have outlived Dyns. XVI-XVII, whence our dating estimate. The name "Ahmose" is written here, contrary to the hieroglyphic predilections of Dyn. XVII (meaning the closest predecessors of Ahmosis I), just as it is always written in hieratic, being in fact semi-cursive. The tendency to write "crescent" upside down, in cursive script seems to have affected only royal names, sparing those of men, that is king's subjects, those who were not gods, cf. Vandersleyen, *Guerres*, 205ff..

Inscription:

(1) May the scribe^{a)} Ahmose^{b)} be illuminated^{c)} and say: O shabti, (2) if the scribe Ahmose is counted off to do any work (3) which is done in the necropolis even as a man against his tasks^{d)} and to (4) make the fields prosper, to flood the river-banks^{e)}, (5) and to travel (upon) the sand (of the desert) from the East to the West. "Behold I am (here)", thou shalt say!

Commentary:

a) For the title see now Onasch, *ZÄS* 113, 1986, 28ff., who, however, is little concerned with the situation under Dyns. XVII-XVIII. Coupled, at that time, with the title *rḥw r3.f* "he who knows how to read" (cf. Säve-Söderbergh, *Kush* 8, 1960, 25ff.), the title undoubtedly means "he who knows how to write", a man of letters and the like, which is willingly retained even in a prestigious titulary (cf. Hodjash/Berlev, *Reliefs*, no.45). Alone, it is all-comprehensive and implies both the ability to write and to read, this latter one being essential in the case of a shabti. Here it is used to the exclusion of his main title or titles, obviously with the intention to stress the fact that the owner is an educated man, whose statuette, if inwardly illumined, is capable of reading the spell incised on it. The use of this ambiguous title instead of the precise one or ones he must have had is characteristic of Dyns. XVI-XVIII (early), when there was a tendency to avoid titles on funerary monuments (stelae, statues, shabtis etc.). b) Cf. Ranke, *PN* I, 12, 19 and Vandersleyen, *Guerres*, 205ff.. c) That is, may the statuette be able to see and to read the spell incised on its breast, which is in fact the lid of a coffin. It is interesting that Ahmosis I as a king needs no illumination and neither do any other kings of Dyn. XVIII, and the illumination-formula is omitted from his recension of the spell. d) That is, who is assigned fixed amount of work, mostly excavation-work as in pReisner I-II. e) The determinative is "intestine".

3. SHABTI OF A PERSON WHOSE NAME IS ERASED. St.Petersburg, no. A-210-II. Plate 106.

Wood: 24 x 4.5 x 3cm. History: CAM till 1946. Provenance: not recorded. Date: Dyn. XVIII, middle.

The authors had only a photograph *en face* for their work on this shabti, which did not permit to see the beginning and end of the ten lines. A cavity at the statuette's right hand probably served to fix a bronze mattock.

Inscription:

(1) May Osiris ...^{a)} (2) [true of voice] be illumined and say: O these shabtis, if there be called (3) upon, if there be counted off ... (4) ..., true of voice, to do any (5) work which is done in the necropolis and to make (6) the fields prosper, to flood the river-banks (7) and to travel (upon) the sand (of the desert) from the East to (8) the West, lo, his desertion is (9) compensated by a man against (the same) tasks^{b)}, (10) whatever the time (he is counted off at), "It is I", thou shalt say.

Commentary:

a) The erasure is long enough to comprise an unabridged title and a name. The same length is in lines.3-4, where, however, it is not as deep as in line 1. Perhaps a consultation with the original would permit to make out at least some part of the title. b) That is, his equal, who will be assigned the same amount of work and will be able to cope with it.

4. SHABTI OF TJINUFE. Ekaterinburg, no. 57. Plate 107.

Wood: 23 x 8 x 4.3cm. History: UHRM till 1960. Provenance: not recorded, possibly Akhmim. Date: Dyn. XVIII, middle or late.

It is probable that the statuette belongs to the same person as CM 48387-8 (terra-cotta), which were found at Akhmim. Newberry dates them to Dyn. XIX-XX, but the absence on the Ekaterinburg statuette, of the implements, characteristic of early figures together with the recension of the spell and several stylistic features (the figure's massiveness, the huge wig without striation) favours a date in Dyn. XVIII.

Inscription:

(1) May Osiris Tjinufe^{a)} be illuminated and say: O these (2) shabtis, if Osiris Tjinufe is reckoned to do any works, (3) which are done in the necropolis and to make the fields prosper, to flood the river-banks, (4) to travel (upon) the sand (of the desert) from the East to the West, (5) lo, his desertion is compensated by the man against his (6) tasks, whatever the time he is reckoned at, (7) daily, "Behold, {I am} (here)", {ye} shall say in (8) the necropolis, "Osiris Tjinufe".

Commentary:

a) Cf. Ranke, *PN* I, 387, 9. The contemporary pronunciation of the name is Tjinafa, cf. op.cit. II, 406 (s.v. zinapa)

5. SHABTI OF HAYA. Odessa, no. 52939. Plate 107.

Wood, height:27cm. Implements are traced in black. Provenance: not recorded. Date: Dyn. XVIII, late, but before Amarna Period. Bibliography: Turayev, *Prop.*, 77, no.93; Dokont, *VDI* 1965, no.2, p.210; *Putivnik*, 38; *Put* (1970), 59; *Put* (1975), 23; *Put* (1981), 58; *Album*, no.192; *Cat*, no.178.

Inscription:

(1) May Osiris [Ha]ya^{a)}, true of voice, be illumined (and say:) O these shabtis (2) of {Haya}if {Haya} is reckoned, if {he} is called upon, if {he} is counted (3) off to do any works which are done in the necropolis and (4) to make the fields prosper, to flood (5) the river-banks and to travel (upon) the sand (of the desert) (6) (from) the East to the West, lo, (his) (7) desertion is compensated by thee

(lit. to thee) thereby (8) even as a man against his tasks, whatever (9) the time he is reckoned to do (work) at, "Behold, I am (here)", thou shalt say there, "Osiris Haya".

Commentary:

a) The name is still intact in line 9 on the statuette's back. Cf. Ranke, *PN* I, 233,18 and notes 1-2 there. It is noteworthy that the name in line 1 was not erased completely. Only the two crucial signs, "tusk" and "scroll", were suppressed, but the ending *jj* is left as it was. Unless intended for the usurpation by a person similarly named, such an economical erasure is suggestive of a desire to make the name unrecognizable, perforce of some prosecution?

6. SHABTI MADE FOR SALE. Riga, no. D-1610. Plate 108.

Limestone, height: 19,5cm. History: possibly Professor Snikers collection. Provenance: not recorded. Date: Dyn. XVIII, Tutankhamun. Bibliography: *Cat*, p.62, fig.180.

Our dating is based on the statuette's facial resemblance with the king.

Inscription:

(1) May Osiris (blanc), true of voice, be illumined and say: (2) O these shabtis, if (blanc) is calculated, if (blanc) is counted off to do any (4) work, which is done in the necropolis, and to travel (upon) (5) the sand (of the desert) from the West to the East (6) as a man against his task, lo ("these" is written), his (7) desertion is compensated thereby. "It is I, behold", thou shalt say at all times.

7. SHABTI OF IKAYEFPOR. Kazan.

Limestone, height; 23cm. Provenance: not recorded. Date: Dyn. XVIII. Bibliography: Turayev, *ZVORAO* 15, p.091, no.43.

The statuette was not seen by S.I.Hodjash during her visit to Kazan. It is described by Turayev as "A fine piece of work with traces of red paint on the back. The inscription is executed in fine hieroglyphs and consisting of 5 horizontal lines (with traces of blue paint) which begin and end on the statuette's back, leaving a narrow vertical strip between. The left part of the head and the toes are damaged... The inscription: *shd* Osiris *'I-k3.f (?) -pr* and the usual formula: *'I šbt ipn ...*"

Though Ranke does not note the name, there is its variant *Jk3j.f* (*PM* I, 666) and so Turayev's reading must be correct.

8. SHABTI OF SETHOS I. Riga, no. D-915. Plate 108.

Wood: 19 x 7 x 5cm. History: Count P.Medem collection till 1840, then in KPM/LMYe and LSU till 1950. Provenance: Thebes, Biban el-Moluk, KV 17. Date: Dyn. XIX. Bibliography: Turayev, *ZVORAO* 11, 152, no.26; *Cat*, no.180.

Inscription:

(1) May Osiris King^{a)}, (Menma^cre)^{b)}, true of voice, be illumined and say: O (2) these shabtis, if there is called, if there is reckoned the Son of Re (Suti, {beloved of} Ptah)^{c)} true of voice, (3) to do any work done at the necropolis (and) to make the fields prosper, (4) to flood the river-banks, to travel (upon) the sand from (5) the East to the West, lo, his deficiency (i.e.desertion) is compensated by (6) a man against his tasks, "I shall do (it), behold {I am} (here)", (ye shall say) at any time.

Commentary:

a) Thus we render the cartouche; still we thought it necessary to indicate it graphically as well, inserting the king's name in a sort of parentheses. b) Cf. *LR* III, 10ff. For the king's shabtis see Aubert, *Statuettes*, 78ff.. Ours is of a "non-royal variety", such statuettes being void of the royal insignia. c) The seated figure is Seth.

9. SHABTI OF AMENHISEWAHU. Kaunas, no. Tt-2714.

Wood: 18.6 x 5.3 x 4cm. Provenance: not recorded. Date: Dyn. XIX.

Inscription:

Osiris *Jmnw-ḥr-sw3ḥ.w* ^{a)}, tr[ue of] v[oice]^{b)}.

Commentary:

a) Not in Ranke. the name is written partly with semi-cursive signs, which fact cannot but be embarrassing for the interpreter, the name being by no means common. to begin with the initial *yodh* in "Amun" is fused with some other sign. At the first sight it could be *n*, but it is irrelevant here. Moreover, the *yodh* must approximately have the height of the group *mn* at its side, and so the surplus must be taken for part of the sign, fused with the *yodh*, the other part of which is a short horizontal stroke. The sign in question is the cursive form of "face", Möller, *Paläographie* II, 80. The crucial sign is not a hieroglyphic "tall water-pot", but clearly a cursive "swab", Möller, *Paläographie* II, 398. The form is close to those of Ennene and Pentoere, whence our dating estimate. For the pronoun written with three dots (and that not only after the words ending in *w*), see Erman, *NG*, § 81. For the construction, see Ranke, *PN* II, 58f. b) The remnants of the epithet look very much like the upper part of "three foxes' skins", meaning "born", but such a continuation would

be possible, were it not that the inscription stopped here.

10. SHABTI OF SUTI. Riga, no. D-926. Plate 109.

Green faience, height: 8.3cm. History: LSU till 1950. Provenance: not recorded. Date: Dyn. XIX. Bibliography: Turayev, *ZVORAO* 11, 152, no.33; *Cat*, no.186.

Inscription:

(1) May Osiris *Swtj a*), (2) true of voice, be illumined and say: (3) O these shabtis!

Commentary:

a) Ranke, *PN* I, 321, 17. The cuneiform rendering of this name is *Šutti* (EA 5,19). Having no title of this man, one cannot identify him with one of the like-named persons who lived at the same period.

11. SHABTI OF SUTINAKHTE. Erevan, no. V-432/806. Plate 107.

Wood: 19 x 4 x 3cm. History: Herm, then SHM Arm till 1937. Provenance: not recorded. Date: Dyn.XIX. Bibliography: Golénischeff, *Inventaire*, no.959.

Inscription:

Words spoken by Osiris King's scribe^{a)}, overseer of Treasury^{b)} *Swtj-nḥtw c)*.

Commentary:

a) According to Onomasticon of Amenope (*AEO* G 85), the full form of the title attested only there is "King's scribe within the King's House", meaning that any office connected with this title belongs to the Royal Domain. b) By its association with the preceding title this one is shown to be one of the highest in the Egyptian hierarchy, whose full form is "overseer of the Treasury of the Lord of the Two Lands", attested on the coffin of the same person in Trieste (cf. Dolzani, *Trieste*). The title is omitted from the Onomasticon where it became fused with a similar one "overseer of the Two Houses of Silver and of the Two Houses of Gold" (*AEO* G 90) c) Ranke, *PN* I, 321, no.19. Ranke knows of only one example of this name, and our shabti does not augment the number of its bearers either, since both belong to the same man. The Hermitage seems to have been the only museum to possess the shabtis of this official, but in the 1930s one of its eight statuettes were given to Erevan. The other seven are Herm 959-67.

12. SHABTI OF PA-NI-MER-EN-^cABU. Odessa, no. 52909. Plate 108.

Wood: 18.2 x 6 x 3cm. History: A.A. Rafalovitch collection, subsequently OSU till 1928. Provenance: not recorded, but doubtless Thebes, Deir el-Medina. Date: Dyn. XIX, Ramesses II, the second third of the reign. Bibliography: Bogoslovsky, *VDI* 1972, no.3, p.64ff.; *Cat*, no.179.

Inscription:

Osiris the factotum of the Place of Truth Pa-ni-mer-en-^cabu^{a)}, [true of voice].

Commentary:

a) Cf. Ranke, *PN* I, 108, 14; Bogoslovsky, op.cit., 66f. (table). On wooden shabtis from Deir el-Medina see now Valbelle, *Oucheftis*, 7. The person in question is not mentioned in her catalogue, which comprises only Bruyère's excavations of 1922-51. The Rafalovitch shabti was acquired by him in 1840s and even the shabti Louvre 2704, referred to by Bruyère, *RFDM* 1929, 64 is not included in the corpus in question.

13. SHABTI OF NESAMUN. Riga, no. D-925. Plate 108.

Blue faience: 11 x 3.5 x 3.5cm. History: same as in no.8. Provenance: not recorded. Date: Dyn. XIX-XX. Bibliography: Turayev, *ZVORAO* 11, 152, no.28; *Cat*, no.187.

Inscription:

Osiris, the we^ceb-priest of Nebnuhe^{a)} Nesamun^{b)}, true of voice^{c)}.

Commentary:

a) The name of Hathor/Nut, lady of the fig-tree, the sustainer of her devotees. The spelling is defective and rather looks like "lady of the house" (this reading was preferred in *Cat*). In spite of the fact, however, that the statuette is beardless and that the owner's name has a peculiar feminine form (*nj-sj*), it belonged to a man, for a woman, as a we^ceb-priest is but a rare exception (cf. Niwinski, *Coffins*, 191). For the name of the goddess, cf. *Wb* II, 282-3. b) Cf. Ranke, *PN* I, 173, no.19. The name's first element, though looks feminine in the outward semblance, is in fact common to both genders and sexes, as is clear from the examples adduced by Ranke. c) Written right on the statuette's toes and for that reason misshapen. Looks rather like *neb* "lord".

14. SHABTI. Mitava.

Name uncertain. Green faience. Probably lost. Provenance: not recorded. Date: Dyns. XIX-XX. Bibliography: Turayev, *ZVORAO* 11, 152, no.30.

Turayev's description: "The inscription, tools and facial features are in ink. No socle. Not in the mummy form, but clad in the wide kilt of an official. It belonged to the King's scribe, majordomo *Mry* (?)".

The statuette is that of one of the overseers, either a chief of ten or of fifty, or even of a hundred shabtis.

15. SHABTI OF HAYA. Tallinn, no. K-461/AM-5908/4. Plate 109.

White faience, height: 14cm. History: P.Zoege von Manteufel collection till 1912; EPM in 1912-40. Provenance: not recorded. Date: Dyns. XIX-XX. Bibliography: *Cat*, no.185.

Inscription:

May Osiris, the first^{a)} prophet-priest *Hj* ^{b)}, true of voice, be illumined!

Commentary:

a) Certain, though not followed by the genitival construction, common in such titles. b) Cf. Ranke, *PN* I, 233, no.18. Without any further specification the title is insufficient to ensure a certain identification. Kees knows of only one first prophet of that name, who served Nekhbet at the beginning of Dyn. XX (cf. Kees, *Priestertum*, 156).

16. SHABTI. Odessa, no. 52898. Plate 109.

Name lost. Wood, height: 22cm. History: same as in no.12. Provenance: not recorded. Date: Dyns. XIX-XX. The inscription is practically lost.

17. SHABTI OF SETMOSE. Kiev, MSA.

Green faience, height: 14cm. History: Archimandrite Porphyry Uspensky collection; subsequently in EAM; now probably lost. Provenance: said to have been found at some excavations in Baturin. Date: Dyns. XIX-XX. Bibliography: Turayev, *ZVORAO* 12, 194, no.111.

Turayev's description: "The vertical inscription gives the deceased name: *Sw-ti-ms*". The name is Ranke, *PN* I, 321, no.18.

18. SHABTI OF PRINCE RAMESSES MONTU-HIR-KHOPSHEF. Kazan, no. 5404(28). Plate 109.

Bright blue faience. Provenance: not recorded, but doubtless Thebes, KV 19. Date: Dyn. XX, Ramesses IX. For another shabti of the prince, see *KRI* VII, 372, no.87. (Cairo); for other monuments of the prince, see *KRI* VI, 463-5.

Inscription:

Osiris King's son Ramesses Montuhirkhopshef^{a)}, true of voice^{b)}.

Commentary:

a) For the prince, see Lefebvre, *ZÄS* 23, 1885, 125-7; Gauthier, *LR* III, 215f.. He is the eldest son of King Ramesses IX, the actual ruler of Egypt for his father. As such he even had a tomb made for himself in the Royal Necropolis, KV 19 (cf. *PM* I, 546). b) These words are either lacking or missing on the Cairo shabti, the only one hitherto known.

19. SHABTI OF AMENEMWIA. Kaunas, no. Tt-4441. Plate 110.

Terra-cotta: 4.3 x 2 x 1.3cm. Provenance: not recorded, but is shown (by the inscription) to be Thebes. Date: Dyn. XX.

Inscription:

(1) May Osiris the commander of the regiment^{a)} in Thebes^{b)} (2) (of) the *twhr* -troops^{c)} *Jmnw-m-wj3* ^{d)}, (3) true of voice, be illumined and say: O (4) (these) shabtis, if Osiris Amenemwia^{e)} is reckoned and if (he is) counted off.

Commentary:

a) For the title see Schulman, *Titles*, 53ff., 150ff.. b) Certain, though no other examples of this full form of the title are known. So far as we can see, this specification is omitted from the inscriptions of shabtis Herm 1023, 1025; CM 47563-6. c) The designation of the Hittite troops in the monumental compositions of Ramesses II, picturing, on temple walls, his great war against the Empire of Khatti. Under Ramesses III these troops, as prisoners of war, were brought to Egypt, branded and taken into Egyptian service under the commandment of *h rjw pdwt* "commanders of regiments" (pHarris 77, 3-6), which is precisely our case. The latter has hitherto not been recognized, the crucial sign *h* having been misread in Newberry, *FuSt*, and is not included in the discussion of the term, of necessity based on a limited documentation, which is very far from being diversified, cf. *Wb* V, 322, 10-4; Lesko, *Dictionary* IV, 75; Schulman, *Titles*, 20f., 133; Kessler, *SAK* 2, 1975, 103ff. and particularly p. 117ff.. The spelling, which does not vary considerably over a period from Tuthmosis III to Petubastis I, either, only here shows a serious variation: *twh^c* (the upper signs are to be read first) for the normal *twhr*, which is indicative of the fact of the word being still unfamiliar to the scribes in the days of Amenemuya. The lack of the plural strokes after the determinative (arm holding a stick looking very much like that holding a loaf of bread) also shows that the word was taken as a collectivism. The title as a whole is also unique and completely unknown to those who have hitherto

discussed the term in question. The presence of these troops at Thebes is attested by the Tomb-robbery papyri (cf. Peet, *Tomb Robberies I*, Index s.v.). d) Ranke, *PN I*, 28, no.1. e) The name ends up the line.

20. ANOTHER SHABTI OF AMENEMWIA. Kaunas, no. Tt - 4442. Plate 109.
Bone: 3.5 x 1.1 x 1cm. Provenance: not recorded, but doubtless Thebes. Date: Dyn.XX.

21. SHABTI OF A WOMAN. Tallinn, no. K- 464/AM-5908/5. Plate 109.
Name lost. Terra-cotta: 10 x 3.5 x 2.2cm. History: same as in no.15. Provenance: not recorded, but doubtless Thebes. Date: Dyn. XX.

Inscription: Osiris, the lady of the house, songstress of Amonrasonter

22. SHABTI OF A WOMAN. Tartu, no. CI-201. Plate 110.
Name lost. Wood, height: 12.6cm. History: Th. Rennenkampf collection till 1871; subsequently in MLSE. Provenance: not recorded. Date: Dyn. XX. Bibliography: Turayev, *ZVORAO* 11, 163, no.4. Inscription lost.

23. SHABTI OF HENUT-TAWY. Kiev, Laura, no. 112.
Bright blue faience. History: KPL in 1920s. Now probably lost. Provenance: Thebes, Deir el-Bahari, TT 320, the Royal Cache, discovered in 1881. Date: Dyn. XXI, middle. Bibliography: Matié (Matthew), *PSE* 2 (1929), 26.

Inscription: Osiris, the King's wife (*Hnwt-t3wj*)^{a)}, true of voice.

Commentary:

a) For the queen's dossier see Gauthier, *LR III*, 255ff.; *PM I*, 663, no.4 and also Aubert, *Statuettes*, Index s.n.; Kitchen, *3IP*, Indices s.n.. Her husband, King Pinudjem, died after Year 8 presumably of Psusennes I. Together with this piece KPL had another, no.114, also published by Matié in the same paper of hers. This shabti, no doubt, by her efforts, was given over to the Hermitage where it is kept now under no.5062.

24. SHABTI OF PINUDJEM II. Erevan, no. V-480/854. Plate 110.
Blue faience: 16.5 x 5 x 3cm. History: M.S.Saryan collection till 1928; SHM Arm in 1928-37. Provenance: Thebes, Deir el-Bahari, TT320. Date: Dyn.XXI, King Siamun, Year 10.
M.S.Saryan visited Egypt in 1911 when he might have acquired this piece of historical evidence by no means negligible in the documentation pertaining to Dyn. XXI in its final phase. Pinudjem II's burial equipment found in the famous Royal Cache in 1881 is thus shown to have been still on the market (illegally of course) even thirty years since its discovery.

Though the supreme power in Upper Egypt, Pinudjem II did not accept the royal titulary, styling himself as a mere First Prophet of Amun, the divine King of Egypt, but used in dating-formulae the years of the eponymic kings of the North who resided in Tanis. In Year 10 of the last but one of the Tanitic Dynasty kings he died (cf. Černý, *JEA* 32, 1946, 24f.). Černý's contention that the year should be read thus (not "16", as Maspero thought) and belong to Siamun, acquiesced by the majority of scholars, but still held in doubt by some, is brilliantly borne out by the document from the Royal Cache to be published by Berlev.

Inscription:

(1) May Osiris the First Prophet of Amun Pinudjem^{a)}, true of voice, be illumined and say: (2) O these shabtis, if Pinudjem, true of voice, is reckoned (3) into any work done there, in the necropolis, as a man against (4) his task and to make the fields prosper, to flood (5) the river-banks, to travel (upon) the sand (of the desert) from the East to (6) the West, "Behold, I am (here)", thou shalt (7) say.

Commentary:

a) Cf. Gauthier, *LR III*, 274ff.; *PM I*, 663, no.3; Kitchen, *3IP*, Indices s.n.; Aubert, *Statuettes*, Index s.n..

25. SHABTI OF AMENEMINET. Ekaterinburg, no. SM-1934. Plate 111.
Blue faience 7 x 3.5 x 3.5cm. History: P.A.Koniukhov collection till 1912; subsequently AM till 1936. Provenance: not recorded, possibly Thebes. Date: Dyn. XXI.

Inscription:

(1) O this shabti, if Osiris, (2) the first prophet-priest of Amun Ameneminet^{a)}, true of voice, is called to do any work (3) in the necropolis, "Behold, I am (here)", thou shalt say.

Commentary:

a) Ranke, *PNI*, 27, no.22.

26. SHABTI OF HARSOMTOUS. Ekaterinburg, no. SM-1935. Plate 111.

Bright blue faience: 13.3 x 6 x 3.5cm. History: same as in no.25. Provenance: not recorded. Date: Dyn. XXI or later.

Inscription: Osiris *Hrw-zm3w-t3wj* ^{a)}, true of voice.

Commentary:

a) Probably Ranke, *PN I*, 250, no.15; noted only for the Late Period.

27. SHABTI OF A MAN. Ekaterinburg, no. SM-1936.

Name lost. White faience: 7.5 x 3 x 2.2cm. History: AM till 1936. Provenance: not recorded. Date: Dyn. XXI. Inscription: lost.

28. SHABTI OF AMENHOTEP. Erevan, no. V-438/812. Plate 111.

Blue faience: 8.5 x 3.5 x 3cm. History: Herm (no. 1319) till 1930; SHM Arm in 1930-7. Provenance: Thebes, Bab el-Gasus, the so-called Priestly Cache. Date: Dyn. XXI, middle or late.

Inscription: Osiris, the we^ceb-priest of Amun^{a)}, the scribe^{b)} *Jmnw-ḥtpw* ^{c)}, [true of voice].

Commentary:

a) According to another inscription of his ("Ia ...toile à Osiris"), he was the god's father of Amonrasonter and we^ceb-priest of Mut of Amun's house (Daressy, *ASAE* 8, 1907 24f.; repeated from the same *toile* by Niwinski, *Coffins*, no.426). b) According to the *toile*, he was the "scribe of the young generations of the Army" c) Ranke, *PN I*, 181f.. His burial in the cache is assigned no.39 in Daressy's lists. We shall mention here only one: *ASAE* 8 1907, pp.6, 15, 20, 24f.. His numerous shabtis are scattered over museums of many countries. In the inventory of his burial Daressy and Niwinski mention a coffin, a mummy-cover, an Osirian statuette, a papyrus with an abridged version of BD, the *toile* referred to above and other small things.

29. SHABTI OF TSHEDEKHONS. Ivanovo, no. A-615. Plate 111.

Blue faience: 10.7 x 3.7 x 3cm. Provenance: not recorded, but doubtless Thebes, Bab el-Gasus. Date: Dyn. XXI, late.

Inscription: *T(3) -šd- (t) -Ḥnsw* ^{a)}, true of voice.

Commentary:

a) Ranke, *PNI*, 370, no.14. It is not clear whether she is distinct from Tashedkhons (*Tnt-sd- (t) -Ḥnsw*).

30. SHABTI OF NESAMUN. Ivanovo, no. A-618. Plate 112.

Blue faience: 12.5 x 3.7 x 3cm. History: D.G.Burylin collection; subsequently in ILM till 1959. Provenance: Thebes, Bab el-Gasus. Date: Dyn. XXI, First Prophet Psusennes.

Inscription: (1) Osiris, the 4th Prophet of (2) Amonrasonter (3) Nesamun^{a)}, true of voice.

Commentary:

a) Ranke, *PNI*, 173, no.19. For the person see Kitchen, 3IP, Indices s.n. Numerous shabtis.

31. SHABTI OF PETEAMUN. Kaunas, no. Tt-2728. Plate 112.

Terra-cotta: 10 x 3.3 x 3cm. Provenance: not recorded, but doubtless Thebes, Bab el-Gasus. Date: Dyn. XXI, late.

Inscription: (1) Osiris, the prophet of (2) Amun *P3w-dj-Jmnw* ^{a)}, true of voice.

Commentary:

a) Ranke, *PNI*, 121, no.23.

32. SHABTI OF ANKHEFENMUT. Kazan, no. 4636 (?).

Terra-cotta. Provenance: not recorded, but doubtless Thebes, Bab el-Gasus. Date: Dyn. XXI, late.

Inscription: May Osiris, the god's father of Amun and of Mut *Ḥnh.f-n-Mwt.tw* ^{a)}, true of voice, be illumined!

Commentary:

a) Ranke, *PN I*, 67, no.8; Daressy, *ASAE* 8, 1907, 13, no.140, see also pp.15, 36; Niwinski, *Coffins*, no.140.

33. SHABTI OF ANKHESENESE. Kaunas, no. Tt-2722. Plate 111.

Provenance: not recorded, probably Thebes. Date: Dyn. XXI or later.

Inscription: Osiris, the songstress of Amun and Amaune^{a)} (?) *ḥnh.s- [n]-3st b)*, true of voice.

Commentary:

a) A guess. A case of intentional simplification in the spelling that combines both the masculine and the feminine forms of a word, like *snnwt* for *snw*, *snwt* "brothers and sisters", cf. Polotsky, *XI Dyn*, §32. b) Not in Ranke.

34. SHABTI OF A WOMAN. Kaunas, no. Tt-2729. Plate 112.

Name lost. Blue faience: 11 x 3 x 3cm. Provenance: not recorded, probably Thebes. Date: Dyn.XXI.

Inscription: Osiris, the lady of the house, the songstress of Amun..., true of voice.

35. SHABTI OF NESAMUN. Kazan, no. 5404(5). Plate 113.

Blue faience: 10 x 3 x 2.5cm. History: CHMC till 1922. Provenance: not recorded, probably Thebes. Date: Dyn. XXI. Bibliography: Turayev, *ZVORAO* 15, p. 091 (one of nos. 45-8).

Other statuettes of the same in Kazan are our next numbers. Turayev mentions four shabtis, but Mrs Hodjash found only these three.

Inscription: The god's father^{a)} Nesamun, may he be healthy^{b)}, true of voice.

Commentary:

a) The title is written in such a way that its reading is ambiguous. It may be read either simply "god's father" or with the epithet "beloved of the god". b) Cf. Leclant, *Montouemhat*, 248.

36. ANOTHER SHABTI OF NESAMUN. Kazan, no. 5404(27). Plate 113.

Blue faience: 10.5 x 4.7 x 4cm. History: same as in no.35. Provenance: not recorded, probably Thebes. Date: Dyn. XXI. Bibliography: Turayev, *ZVORAO* 15, p.091, one of nos.45-8.

Inscription: The god's father Nesamun.

37. A THIRD SHABTI OF NESAMUN. Kazan, no. 11617(4). Plate 113.

Blue faience: 10.5 x 3.5 x 2cm. History: same as in no.35, Provenance: not recorded. Date: Dyn. XXI. Bibliography: Turayev, *ZVORAO* 15, p. 091 (one of nos. 45-8).

Inscription: The god's father Nesamun.

38. SHABTI OF PAKHURA. Kazan, no. 5404(21). Plate 113.

Blue faience: 7.7 x 2.9 x 1cm. History: same as in no.35. Provenance: not recorded. Date: Dyn. XXI. Bibliography: Turayev, *ZVORAO* 15, p. 091, no.49.

Inscription: May Osiris *P3-ḥr* ^{a)}, true of voice, be illumined!

Commentary:

a) Cf. Ranke, *PN I*, 116, nos.16-7.

39. ANOTHER SHABTI OF PAKHURA. Kazan, no. 5404(22). Plate 113.

Blue faience: 8.1 x 2.8 x 2. History: same as in no.35. Provenance: not recorded. Date: Dyn.XXI. Bibliography: Turayev, *ZVORAO* 15, p. 091, no.50.

Inscription: May Osiris Pakhura, true of voice, be illumined!

40. SHABTI. Kazan, no. 5404(32). Plate 113.

Name lost. Blue faience: 8.3 x 4 x 4cm. History: same as in no.35. Provenance: not recorded. Date: Dyn. XXI.

Inscription: Osiris, the we^ceb-priest and lector-priest....

41. SHABTI OF DJEME^cESANAKHT. Kazan, no. 11626(1). Plate 113.

Terra-cotta: 11.5 x 3.2 x 3cm. Provenance: Thebes, Bab el-Gasus. Date: Dyn. XXI, temp. Psusennes I.

Bibliography: Turayev, *ZVORAO* 15, p. 091, no.55.

Inscription: May Osiris *Dd-m3^ct-jw.s-^cnhtj a)*, true of voice, be illumined!

Commentary:

a) Cf. Ranke, *PNI*, 410, no.13. The same owner has our next number, her burial is assigned no.109 in Daressy's lists.

42. ANOTHER SHABTI OF DJEME^cESANAKHT. Kazan, no. 11626(2). Plate 113.

Redbrown clay: 11.5 x 4.3 x 4cm. History: same as in no.35. Provenance: Thebes, Bab el-Gasus. Date:

Dyn.XXI. Bibliography: Turayev, *ZVORAO* 15, p.091, no.56.

Inscription: May Osiris Djeme^cesanakht, true of voice, be illumined!

43. SHABTI. Kazan, no. 11626(4). Plate 114.

Name damaged. Green faience: 10 x 3 x 3cm. History: same as in no. Provenance: not recorded. Date: Dyn. XXI.

Inscription: Osiris....

44. SHABTI OF ANAKHT. Kazan, no. 11626(3). Plate 114.

Green faience: 10 x 2.7 x 7cm. Provenance: not recorded, possibly Thebes. Date: Dyn. XXI.

Inscription: The pastophore^{a)} of Khons *^c3-nhtw b)*, true of voice.

Commentary:

a) Cf. *Wb* I, 165, 2; Erichsen, *DGL*, 89. The determinative is possibly "house", though "forearm with hand holding stick" would be normal here. "House", however, becomes usual in the abnormal hieratic and demotic. b) Cf. Ranke, *PNI*, 57, no.24.

45. SHABTI OF DJEKHONSEF^cONKH. Kazan, no. 15701. Plate 114.

Bright blue faience: 11 x 4 x 3cm. History: K.Gratchiova collection till 1970. Provenance: not recorded, probably Thebes. Date: Dyn. XXI. Bibliography: *Cat*, no.195.

Inscription: Osiris, the overseer of granaries^{a)} Djekhonsef^conkh^{b)}, true of voice.

Commentary:

a) Scil. of Amun. b) Cf. Ranke, *PNI*, 412, no.4.

46. SHABTI. Kazan, no. 5404(1). Plate 114.

Name unreadable. Faience, height: 11cm. History: same as in no.35. Provenance: not recorded. Date: Dyn. XXI.

Bibliography: Turayev, *ZVORAO* 15, p.092, no.59.

Inscription: May Osiris, the god's father and servant, the scribe of the army ... be illumined!

47. SHABTI OF NEBTUNAKHT. Moscow, no. A-4935-II(1). Plate 114.

Greenish blue faience: 13 x 5 x 3cm. History: N.N.Andreyeva collection till 1970. Provenance: not recorded. Date: Dyn. XXI.

The faded inscription reads with much difficulty, but the "seat" of "Osiris", being certain, gives one the idea of the layout of its constituents. What precedes it must be the subjunctive of "to illumine" and what follows the name. The latter begins with *nb* and ends with *nht*, but has two horizontal signs between.

Inscription:

May Osiris, *Nbw-t3wj-nhtw a)*, true of voice, be illumined!

Commentary:

a) Cf. Ranke, *PNI*, 185, 24.

48. SHABTI, Moscow, no. A-4936-II. Plate 114.

Name lost. Faience: 12.2 x 4 x 2.3cm. History: same as in no.47. Provenance: not recorded. Date: Dyn. XXI.

Inscription: lost.

49. SHABTI OF NESUB'ASTE. Moscow, no. A-4937-II. Plate 114.

Faience: 9.3 x 4.4 x 3.6cm. History: same as in no.47. Provenance: not recorded. Date: Dyn. XXI. Bibliography: *Cat*, p.60 n. 2.

One of the five statuettes (nos. 52-5) which belong to the same person. Only the front view of nos. 51-5 was taken when they were photographed, enabling us to read line 2 alone, which contains name and the titles of the owner¹.

Inscription: Osiris, the god's father, master of the secrets, scribe....

50. ANOTHER SHABTI OF NESUB'ASTE. Moscow, no. A-4938-II. Plate 114.

Faience: 9 x 4 x 3cm. History: same as in no.47. Provenance: not recorded. Date: Dyn. XXI. Bibliography: *Cat*, p.60 n. 2.

Inscription: Osiris, the god's father, master of the secrets....

51. A THIRD SHABTI OF NESUB'ASTE. Moscow, no. A-4939-II. Plate 115.

Faience: 13 x 3.8 x 3.4cm. History: same as in no.47. Provenance: not recorded. Date: Dyn. XXI. Bibliography: *Cat*, p.60 n. 2.

Inscription: Osiris, the god's father, master of the secrets, scribe of the White House (i.e. Treasury)^{a)} Nesub'aste.^{b)}...

Commentary:

a) Presumably a temple's treasury is meant. b) Cf. Ranke, *PN I*, 174, no.18.

52. A FOURTH SHABTI OF NESUB'ASTE. Moscow, no. A-4940-II. Plate 115.

Faience: 12.8 x 3.8 x 3.4cm. History: same as in no.47. Provenance: not recorded. Date: Dyn. XXI. Bibliography: *Cat*, no.190.

Inscription: Osiris, the god's father, master of the secrets, scribe of the White House Nesub'aste, true of voice.

53. A FIFTH SHABTI OF NESUB'ASTE. Moscow, no. A-4941-II (2). Plate 115.

Faience: 10 x 4 x 2.5cm. History: same as in no.47. Provenance: not recorded. Date: Dyn. XXI. Bibliography: *Cat*, no.191.

Inscription: Osiris, the god's father, master of the secrets, scribe of the White House...

54. A SIXTH SHABTI OF NESUB'ASTE. Moscow, no. A-4935-II (2).

Faience: 13 x 4.2 x 3.2cm. History: same as in no.47. Provenance: not recorded. Date: Dyn. XXI. Bibliography: *Cat*, p.60, n. 2.

No photograph has been taken. According to Mrs Hodjash, it belongs to the same owner as our nos. 51-5. The inscription is, however, but poorly readable.

55. SHABTI OF AMENEMOPE. Kazan, UM.

Now probably lost. Blue faience, height: 10cm. Provenance: not recorded, but doubtless Thebes, Dra Abu en-Naga. Date: Dyn. XXI. Bibliography: Turayev, *ZVORAO* 15, p.091, no.44.

Turayev describes the statuette in the words as follows: "The implements, sack and inscription of 6 vertical lines are in black ink. The inscription is Chapter 5 of the Book of the Dead put into the mouth of "the priest of Amon-Ra, the King of Gods, lord of..., scribe of the House of Amon 'Imn-m-ipt=Amon-em-apt".

At that time (1903) it was not known that Chapter 5 was only inscribed on the shabtis of one single person (Turayev refers to the case of the Kazan statuette, in a note to his description, as "extremely rare"), namely the

¹ The arrangement of the text is the same on all the statuettes. Where the shabti is incomplete, the name, which is in the end of line 2, is lacking.

Amenemope in question. His tomb at Dra Abu en-Naga was discovered in the last decades of the last century (cf. Aubert, *Statuettes*, 173ff.; Schneider, *Shabtis* I, 331f.) and its equipment was divided between many museums and private collections in Europe (cf. the list of statuettes in op.cit., 344, n.42). It is a pity that this particular statuette should have got lost, but it is possible that the piece was only overlooked during the preparation of this catalogue. It is noteworthy that Turayev's reference to one of Amenemope's shabti is the second earliest in Egyptological literature, the earliest being that of Wiedemann, *RecTrav.* 17, 1895 13f..

Amenemope's titles are in fact "Prophet-priest of Amonrasonter (Amenre, the King of gods), master of secrets, chief draughtsman of the House of Amun".

The late R.I.Rubinstein in her catalogue of the shabtis of the Hermitage and SMFA still to be published discusses Herm, no.2666 which belongs to the same Amenemope. Since it was a policy of the Egyptian Department of the Hermitage under M.E.Matthew (Matié) to take into their collection particularly important, rare or otherwise interesting things of local museums (but at the same time to give to these museums their doublets as well),¹ we thought it not unlikely that Herm, no.2666, should be the object of an exchange with Kazan. An enquiry started with A.O.Bolshakov², the keeper of the Hermitage Egyptian collection, however, answered this question in the negative. The Hermitage statuette is another shabti of the same Amenemope and comes from the collection of Count Delia who bequeathed it to the Museum on 12 February (the Old Style) 1913.

56. FRAGMENT OF A SHABTI OF NESTWATAKHE. Odessa, no. 52539. Plate 124.

Blue faience, height when intact: 11.5cm. Provenance: not recorded, but likely to be Thebes. Date: Dyn. XXI. Bibliography: Turayev, *Prop*, 77, no.108.

Inscription: ...[the lady of the house *Nj-sj*] -*t3-wd3t-3ht* a).

Commentary:

a) The figure was still intact when described by Turayev, who read the name as *D (?) s-m-wd3* (cf. Ranke, *PN* I, 359, no.8). Our reading is based on the fact that what Turayev took for *m* is really *t* and so must be taken for the article (immaterial whether as a variant of *t3* or as the possessive article *ta* -, which becomes indistinguishable from it). The element *3ht* is spelt with "horizon", which is most unusual, but the sign is clear.

57. SHABTI OF HARSAMTOW. Odessa, no. 52900. Plate 115.

Bright blue faience, height: 11cm. History: same as in no.12. Provenance: not recorded, but doubtless Thebes. Date: Dyn. XXI or later. Bibliography: *Cat*, no.193.

Inscription: Osiris, the prophet-priest of Amun *Hrw-zm3w-t3wj* a).

Commentary:

a) Cf. Ranke, *PN* I, 250, no.15. The reading of the name is based on the interpretation of the crucial sign as the emblem of the unification of the South and the North. The "lung and windpipe" is absolutely certain and the whole cannot but be a variant of the above symbol, cf. *Valeurs*, G 485-95, where the form of our sign is not noted, however.

58. SHABTI OF TJIMMOW. Odessa, no. 52902. Plate 115.

Terra-cotta, height: 9cm. Provenance: not recorded. Date: Dyn. XXI or later. Bibliography: Turayev, *Zap* 30, 78, no.118.

Inscription: Osiris, *T3j-jm.w* a), true of voice.

Commentary:

a) Cf. Ranke, *PN* I, 387, no.13. Ranke knows only one example and that dating from the Late Period.

59. SHABTI. Perm, no.3258. Plate 115.

Name lost. Bright blue faience: 8.4 x 4.5 x 2.9cm. History: A.A.Palnikov collection; bought from Mrs Matveyeva in St. Petersburg as part of her brother's collection. Provenance: not recorded. Date: Dyn. XXI. Bibliography: Turayev, *ZVORAO* 11, 129, no.215.

¹Such as one of the two shabtis of Queen Henut-tawy (see our no.24) or the block from the Saqqara tomb of the overseer of the King's *Gynaikion* Pay (published by I.Livshits, *StMarr*, 385f.; to be added to the dossiers *PM* III, 663; Berlandini, *BIFAO* 77, 1977, 29ff.; De Meulenaere, *CdÉ* 50, 1975, 87ff., *KRI* III, 208ff.; VII, 116f.; his tomb was discovered by G.Th. Martin, *JEA* 62, 1976, 13, n.13; we have not seen Martin, *Hidden Tombs*) and others.

²Our thanks are extended to him for the information supplied by him.

Inscription: Osi[ris]...

60. SHABTI OF 'ESE. Perm, SAG, no. 1117. Plate 115.

Bright blue faience: 9.2 x 3.5 x 2.5cm. History: SMFA (no. I.1.a.6996) till 1947. Provenance: not recorded, possibly Thebes. Date: Dyn. XXI.

Inscription: Osiris, the songstress of Amun *3st a)*, true of voice.

Commentary: a) Cf. Ranke, *PN* I, 3, no.18.

61. STATUETTE OF A CHIEF WORKMAN. Perm, SAG, no. 1118. Plate 115.

Provenance: not recorded. Date: Dyn. XXI.

The shabtis in the form of a mummy were usually made in great number for one person so that some idea of the organization of this considerable work-force was bound to pop up sooner or later. It did pop up under Dyns. XIX-XX when there appeared "officers" appointed to command the rank-and-file. In contradistinction to the latter they were represented as living persons and not as mummies. Under Dyn. XXI and later they were inscribed with the titles of chief workmen: "chief of ten men" or "chief of fifty men". These titles were pointed out by Černý, *JEA* 34, 1948, 121. Usually these statuettes bear no inscription at all and never are they inscribed with the shabti-formula (Chapter VI of the Book of the Dead). This one, however, has the name of its owner.

Inscription: Osiris Khaemnun^{a)}, true of voice.

Commentary: a) Cf. Ranke, *PN* I, 264, no.1.

62. SHABTI. Polenovo, no. not ascertained. Plate 116.

Name lost. Terra-cotta. Provenance: not recorded. Date: Dyn. XXI.

Inscription: Maybe illumined!

63. SHABTI OF HAYA. Polenovo, no. 937. Plate 116.

Grey faience: 12 x 4.5 x 3.5cm. History: brought from Egypt by V.D. Polenov in 1882. Provenance: not recorded. Date: Dyn. XXI.

Inscription: Osiris, *Hj a)*, true of voice.

Commentary: a) See our no.10, note "b".

64. SHABTI OF PSHENESE. Polenovo, no. 938. Plate 116.

Blue faience: 8 x 3.2 x 2.7cm. History: same as in no.63. Provenance: not recorded. Date: Dyn. XXI. Bibliography: *Cat*, no.192.

Inscription: Osiris, *P3-šrj-nj-3st a)*, true of voice.

Commentary: a) Cf. Ranke, *PN* I, 118, no.7.

65. SHABTI OF PNEFERHO. Poltava, no. A-149/1. Plate 116.

Bright blue faience: 9 x 3 x 2cm. History: P.P. Bobrovsky collection till 1894. Provenance: not recorded, but doubtless Thebes. Date: Dyn. XXI. Bibliography: *Opis*, no.66; Suprunenko, *Pam*, no.16.

Inscription: (1) May Osiris, the chief document keeper of the Treasury of Amun (2) *P3--nfr-ḥr a)*, true of voice, be illumined!

Commentary: a) Cf. Ranke, *PN* I, 113, no.10.

66. SHABTI. Odessa, no. 52528. Plate 116.

Name lost. Blue faience, height: 10cm. Provenance: not recorded. Date: Dyn. XXI. Bibliography: Turayev, *Prop*, 77, no.110.

Inscription: May Osiris, the g[od's] f[ather] ... be illumined!

67. SHABTI OF NESKHONS. Odessa, no. 52529. Plate 116.

Blue faience, height:12cm. History: same as in no.12. Provenance: not recorded. Date: Dyn. XXI.

Inscription: Osiris, *Nj-s (w/lj)-hnsw a)*, true of voice.

Commentary:

a) Cf. Ranke, *PN I*, 178, no.20. This name can be understood either as masculine (*Nj-sw* in this case) or feminine (*Nj-sj*).

68. SHABTI OF NEBNAKHTE. Riga, no. K-1262. Plate 116.

Brown faience:8.5 x 3.3 x 2cm. History: S.A.Kovler's collection till 1952. Provenance: not recorded. Date: Dyn. XXI.

Inscription: Osiris, *Nebnakhte a)*, true of voice.

Commentary: a) Cf. Ranke, *PN I*, 185, no.24.

69. SHABTI OF KAR. Riga, no. K-1263. Plate 117.

Pale green faience:13.5 x 4.5 x 3cm. History: same as in no.10. Provenance: not recorded. but doubtless Thebes, Bab el-Gasus. Date: Dyn. XXI.

The shabti seems to be the one mentioned in the invoice of "Lot 6", published below in Appendix 1.

Out of four lines readable is only one, on the shabti's front: "the god's father *K[3]r*". The name is Ranke, *PN I*, 346, no.17. The person is registered under no.56 in Daressy's list (*ASAE* 8, 1907, 8, no.56).

70. SHABTI OF PEDISOBEK. Vilnius, no. TD-2542.

Blue faience:8.5 x 2.8 x 2cm. Provenance: not recorded. Date: Dyn. XXI.

Inscription: Osiris, *P3-djw-Sbk a)*, true of voice.

Commentary: a) Cf. Ranke, *PN I*, 126, no.8.

71. SHABTI. Vilnius, no. IM-4963.

Name lost. Blue faience:10.4 x 3.3 x 2.5cm. Provenance: not recorded. Date: Dyn. XXI. The inscription is practically lost.

72. SHABTI OF MERUTAMUN. Voronezh, no. 3. Plate 116.

Blue faience:9.6 x 4.2 x 1cm. History: YU MFA in 1893-1918, VU MFA in 1918-33. Provenance: Thebes, Bab el-Gasus. Date: Dyn. XXI. Bibliography: Turayev, *ZVORAO* 11, 160, no.44; *Cat*, no.184.

Inscription: Osiris, *Mrjt-Jmnw a)*.

Commentary:

a) Cf. Ranke, *PN I*, 161, no.15. Her burial is assigned no.71 in Daressy's list (*ASAE* 8, 1907, 9 and 28). she was the daughter of the First Prophet Menkhepre^c.

73. SHABTI OF NESPAHERNEFER. Voronezh, no. 4. Plate 117.

Blue faience:12.7 x 4.2 x 2.8cm. History: same as in no.72. Provenance: Thebes, Bab el-Gasus. Date: Dyn. XXI. Bibliography: Turayev, *ZVORAO* 11, 160, no.47.

Inscription: May Osiris, the god's father, (his) beloved, *Nj-sw-p3-hr-nfr a)* be illumined!

Commentary:

a) The order of the two last elements of the name Ranke, *PN I*, 175, no.5 is reversed. Since, however, the shabti's appartenance to Bab el-Gasus is certain, this spelling of the name is only a variant of the correct one. Since the name in question is attested four times in the Bab el-Gasus dossier, while associated with the same title (cf. Niwinski, *Coffins*, nos. 107, 150, 430, 431), it is impossible to identify the owner of this shabti.

74. SHABTI OF PEF-ADJAR. Voronezh, no. 5. Plate 117.

Blue faience:9.9 x 3.9 x 2.4cm. History: same as in no.72. Provenance: Thebes, Bab el-Gasus. Date: Dyn. XXI.

Bibliography: Turayev, *ZVORAO* 11, 160, no.45; *Cat*, no.60.

Inscription: Osiris, the we^ceb-and lector-priest *P3j.f- c_{dr} a)*, true of voice.

Commentary:

a) Cf. Ranke. *PN I*, 127, no.12. Ranke notes that the name, meaning "his helper", envisages Amun as its bearer's protector. His burial is assigned no.99 in Daressy's list (*ASAE* 8, 1907, 11; Niwinski, *Coffins*, no.82).

75. ANOTHER SHABTI OF PEF-ADJAR. Yuriev.

Blue faience: 9.9 x 3.9 x 2.4cm. It is mentioned by Turayev, *ZVORAO* 11, 160, no.46, but was not seen by Mrs Hodjash during her visit to the Voronezh museum, the depository of the collection preserved prior to 1918 in Yuriev. Lost?

76. SHABTI OF TAAMESTOW. Voronezh, no. 6. Plate 117.

Blue faience: 9 x 3.5 x 2.5cm. History: same as in no.72. Provenance: not recorded, but probably Thebes. Date: Dyn. XXI. Bibliography: Turayev, *ZVORAO* 11, 160, no.50; *Cat*, no.189.

Inscription: Osiris, *Tj-.njt-Imnw-nswt-t3wj a)*, true of voice.

Commentary: a) Cf. Ranke. *PN I*, 358, no.6.

77. SHABTI OF PSUSHENNE. Voronezh, no. 7. Plate 117.

Glazed clay: 9.1 x 3.5 x 2.5cm. History: same as in no.72. Provenance: Thebes, Bab el-Gasus. Date: Dyn. XXI. Bibliography: Turayev, *ZVORAO* 11, 160, no.48.

Inscription: Osiris, *P3-sb3-ḥ^cjw-n-njw^t a)*, true of voice.

Commentary:

a) Cf. Ranke. *PN I*, 117, no.1. His burial is assigned no.85 in Daressy's list (*ASAE* 8, 1907, 10 and Niwinski, *Coffins*, no.118). His title is "god's father of Amun".

78. SHABTI OF ANKHESENHOR. Voronezh, no. 8. Plate 117.

Blue faience: 12 x 4.5 x 2.7cm. History: same as in no.72. Provenance: not recorded, but probably Thebes. Date: Dyn. XXI. Bibliography: Turayev, *ZVORAO* 11, 160, no.49. *Cat*, no.181.

Inscription: Osiris, *c_{nh}.s-n-Hrw a)*, true of voice.

Commentary: a) Most curiously not in Ranke.

79. SHABTI OF KHONSEM HAB. Voronezh, no. 10. Plate 117.

Terra-cotta: 9 x 3.3 x 2cm. History: same as in no.72. Provenance: Thebes, Bab el-Gasus. Date: Dyn. XXI. Bibliography: Turayev, *ZVORAO* 11, 160, no.55.

Inscription: Osiris *Hnsw-m-ḥb a)*.

Commentary:

a) Cf. Ranke, *PN I*, 271, no.3. Turayev points out another shabti of the same man in the Baron Stieglitz Lyceum (Turayev, *ZVORAO* 11, 138, no.124. This burial is assigned no.106 in Daressy's list, *ASAE* 8, 1907, 11; Niwinski, *Coffins*, no.150).

80. SHABTI OF NESKHONS. Voronezh, no. 11. Plate 118.

Terra-cotta: 8.9 x 2.9 x 1.9cm. History: same as in no.72. Provenance: Thebes, Bab el-Gasus. Date: Dyn. XXI. Bibliography: Turayev, *ZVORAO* 11, 160, no.56.

The shabti belongs to a woman as well show the breast-plates on her bosoms.

Inscription: Osiris *Nj-sj-Hnsw- a)*, true of voice..

Commentary:

a) Cf. Ranke, *PN I*, 178, no. 20. It is impossible to identify her with one of the several Neskhons, attested at the so-called Priestly

Cache.

81. SHABTI OF NESPRE^c. Voronezh, no.49.

Faience. Provenance: not recorded, but doubtless Thebes. Date: Dyn. XXI or later.

Inscription: May Osiris, the god's father and prophet of Amun *Nj-sw-p3-R^cw* ^{a)}, be illumined!

Commentary: a) Cf. Ranke, *PN I*, 175, no. 7

82-3. TWO SHABTIS OF AKHENMUT. Kiev, UM, nos. 6585 and 6057.

Now probably lost. Blue-faience, height: 10/9 7cm. Provenance: not recorded, possibly Thebes, Bab el-Gasus. Date: Dyn. XXI. Bibliography: Turayev, *ZVORAO* 12, 207, nos. 4-5.

Turayev's description: "Osiris *Ih (?) -n-Mwt* ".

Since University museums of Russia had benefited from the decision of Alexander III to distribute between them the objects assembled as Lot 6 by the Khedive's order, it is possible that these shabtis were of the Bab el-Gasus stock. If so, their owner can be identified with the person listed by Daressy as no. 91 (*ASAE* 8, 1907, 10; Niwinski, *Coffins*, no.34).

84-5. TWO SHABTIS OF NESAMUN (?). Kiev, UM, nos. 6509 and 6510.

Terra-cotta, painted white, height: 9cm. Provenance: not recorded, possibly Thebes, Bab el-Gasus. Date: Dyn. XXI. Bibliography: Turayev, *ZVORAO* 12, 207, nos. 10-11.

Turayev's description: "The tools, eyes, fillet and sack are in ink. The vertical inscription: *Shd* Osiris in the place of the house of Amon *Nsi-'Imn*. " The man's title is misread by Turayev and can only be a matter of guesses.

The title is possibly *jmj-jst-^c nj* (or *m*) *prw Jmnw* ? Such a title is recorded but once in the Bab el-Gasus dossier (Niwinski, *Coffins* no.102) and its bearer is none other than Nesamenope! It is very likely that this name was actually written on the Kiev shabti. This person was buried under King Amenope.

86-7. TWO SHABTIS OF ANKHESNMUT. Kiev, UM, nos. 6501 and 6506.

Terra-cotta, painted blue, height: 9cm. Now probably lost. Provenance: not recorded, possibly Thebes, Bab el-Gasus. Date: Dyn. XXI. Bibliography: Turayev, *ZVORAO* 12, 207, nos. 12-3.

Turayev's description: "Osiris *cⁿh-sn.Mwt* ." The name is doubtless that of Ranke, *PN I*, 67, no.20.

The owner can be identified with one of the three bearers of the same name known to have been buried in the Priestly Cache, cf. Niwinski, *Coffins*, nos. 115, 189, 319.

88-9. TWO SHABTIS OF NESPEHAR^cAN. Kiev, UM, nos. 6054 and 6058.

Blue faience, height: 12/10cm. Now probably lost. Provenance: not recorded, possibly Thebes, Bab el-Gasus. Date: Dyn. XXI. Bibliography: Turayev, *ZVORAO* 12, 207, nos. 6-7.

Turayev's description: "Osiris *Nsi-P3-hr cⁿ* ". For the name, see Ranke, *PN I*, 175, no.10. He may be identical with the person listed under no.35 in Daressy, *ASAE* 8, 1907, 6; cf. Niwinski, *Coffins*, no.367.

90. SHABTI. Yuriev.

Name uncertain. Now probably lost. Terra-cotta, height: 8.6cm. Provenance: Thebes, Bab el-Gasus. Date: Dyn. XXI. Bibliography: Turayev, *ZVORAO* 11, 160, no. 54.

According to Turayev the name reads *Dd-Hr-m-ih^t* (*iw.f - cⁿh* ?). No such name, however, is known or one more or less close to it can be found in the Bab el-Gasus dossier.

91. SHABTI OF WENNOFRE. Kaunas, no. Tt-2730. Plate 118.

Blue faience: 9.6 x 3.1 x 2cm. Provenance: not recorded. Date: Dyn. XXI.

Inscription: May Osiris *Wnnw-nfrw-a)*, true of voice, be illumined!

Commentary: a) Cf. Ranke, *PN I*, 79, no. 19. I

92-3. TWO SHABTIS OF DJEDAMUNEFANKH. Odessa, nos. not ascertained.

Blue faience, height: 9.5cm. Now probably lost. Provenance: not recorded. Date: Dyn. XXI. Bibliography:

Turayev, *Prop* , 77, nos. 104-5.

Turayev's description: "The inscription, 1 vertical line in front and one on the back pillar, gives the *shd*"-formula with the name of the priest *Dd-'Imn-iw f- cnh*."

94. SHABTI OF DJEDHOREFANKH. Odessa, no. 52530.

Terra-cotta, glazed yellow, height: 9.2cm. Provenance: not recorded. Date: Dyn. XXI. Bibliography: Turayev, *Prop* , 77, nos. 106.

Turayev's description: "The inscription, traced in ink gives the name *Dd-Hr-iwf- cnh*."

95. SHABTI OF NESKHONS. Odessa, no. 52531.

Faience, height: 10.5cm. Provenance: not recorded, possibly Thebes. Date: Dyn. XXI. Bibliography: Turayev, *Prop* , 77, no. 109.

96. SHABTI OF TEL. Odessa, no. 52538.

Blue faience, height: 8.3cm. Provenance: not recorded. Date: Dyn. XXI.

The owner of a set of shabtis is represented here as a living person supervising the work of his own statuettes imitating the shape of his mummy. Such statues began to be inscribed under Dyn. XXI, sometimes not only with the owner's name, but also with titles like "chief of ten" or "fifty" (Schneider, *Shabtis* I, 162), scil. shabtis, cf. our nos. 14 and 61. The implements of an ordinary mummiform statuette are replaced here with a whip.

Inscription: Osiris *Tnr* ^{a)}, true of voice.

Commentary: a) Cf. Ranke, *PNI*, 381, no.18.

97. SHABTI OF THUTMOSE (?). Odessa, no. 52533.

Terra-cotta, glazed yellow: 10 x 4.5 x 3cm. Provenance: not recorded. Date: Dyn. XXI.

Inscription:

May Osiris *Dhwtj* (?) -*msjw* .

98. SHABTI OF ...EMHE. Odessa, no. 52556. Plate 118.

Blue faience. History: same as in no.12. Provenance: not recorded, but doubtless Thebes. Date: Dyn. XXI.

Inscription: Osiris, the god's father of Amun ...-*m-h3t* ^{a)}, true of voice.

Commentary: a) The *m* is cursive.

99. SHABTI OF PEKME. Ivanovo, no. A-612. Plate 118.

Blue faience: 9 x 3 x 2.5cm History: same as in no.30. Provenance: not recorded. Date: Dyns. XXII-XXIV.

Inscription: Osiris, *P3-k3-mwj* ^{a)}, true {of voice}.

Commentary: a) Cf. Ranke, *PNI*, 120, no.6.

100. SHABTI OF TESKHONS. Kiev, no. BV-1268.

Greenish blue faience: 7.3 x 3 x 2cm. History: discovered in the village Stavischi of the Kiev region; SHM Kiev till 1958. Provenance: not recorded, but doubtless Thebes. Date: Dyns. XXII-XXIV. Bibliography: *Cat*, no.194.

Inscription:

(1) Word spoken by Osiris, (2) the prophet of Montu, lord of (3) Wise ^{a)}, *Dj-s* (*w*) - *Hnsw* ^{b)}: (4) O these shabtis, (5) if Osiris Teskhons is reckoned (6) to do any work, which they are wont to do there, (namely) in the necropolis, (7) lo, the deficiency is compensated there by (8) a man who will do his share (of work), "Behold, I am (here)", ye (9) shall say if ye are reckoned, at any time, (10)....

Commentary:

a) The determinative is abnormally written before the city's name proper, no doubt, in the desire of arranging the signs in the most economical way. b) Cf. Ranke, *PNI*, 397, no.26.

101. SHABTI OF TSHENTAEHE. Polenovo, no. 941. Plate 118.

Faience: 12.8 x 3.3 x 2.3cm. History: Baron Kiester collection till 1835. Provenance: not recorded. Date: Dyns. XXII-XXIV. Bibliography: *Cat*, no.198.

Inscription:

May Osiris, *T3-šrjt-nj-t3-jhjt* ^{a)}, *Qnnt* ^{b)}, be illumined! She says: O these (2) shabtis, if Tshentache, born to Kenenet, is reckoned and counted off to do any (3) work done there in the necropolis, lo, the deficiency is compensated there (4) by a man against his duty, "Behold, I am (here)", thou shalt say, (5) (if) ye are reckoned at any time (to do the work).done there, (6) to make the field prosper, to flood the river-banks, to travel (7) (upon) the sand of the West to the East and vice versa, "Behold I am (here)".

Commentary:

a) Cf. Ranke, *PN I*, 370, no.3. b) Not in Ranke, if correctly read.

102. ANOTHER SHABTI OF TSHENTAEHE. Polenovo, no. 942. Plate 118.

Faience: 10.2 x 2 x 3cm. History: same as in no.94. Provenance: not recorded. Date: Dyns. XXII-XXIV.

Inscription: identical with the preceding no.

103. SHABTI OF MUTERTAIOI. Tiflis, no. 28.

Turquoise blue faience: 13.5 x 4 x 3cm. History: formerly Herm (no.1317). Provenance: not recorded. Date: Dyns. XXII-XXIV.

Inscription: May Osiris *Mwt-tw-jjr-dj.s* ^{a)} be illumined!

Commentary: a) Cf. Ranke, *PN I*, 147, no.10.

104. SHABTI OF TA-BJ, Moscow, no. A-4942-II. Plate 118.

Faience: 8.5 x 2.7 x 1.5cm. History: same as in no.47. Provenance: not recorded. Date: Dyns. XXII-XXIV.

Inscription: *T3-bj* ^{a)}.

Commentary:

a) Cf. Ranke, *PN I*, 356, no.9. The reading *Q3-bj* or *Q3bj* is also possible, but such a name is not in Ranke. It would even be preferable, since the name determinative is that of a man, while *T3-bj* is a woman's name. The shabti's beard is not decisive in any way, for bearded statuettes of women are well known, since they represent not so much a woman as Osiris identified with her.

105. SHABTI. Tallinn, no. K-460/AM-5908/1. Plate 119.

Name lost. White faience: 13 x 4 x 3cm. History: same as in no.21. Provenance: not recorded. Date: Dyns. XXII-XXIV.

Inscription: O [Os]iris....

106. SHABTI. Tallinn, no. K-462/AM-5908/3. Plate 119.

Name lost. White faience: 13 x 3.8 x 2.8cm. History: same as in no.21. Provenance: not recorded. Date: Dyns. XXII-XXIV.

Inscription: May Osiris...be illumined!

107. SHABTI. Voronezh, no. 9. Plate 119.

Name lost. Faience: 9.1 x 4.5 x 4cm. Provenance: not recorded. Date: Dyns. XXII-XXIV. Bibliography: Turayev, *ZVORAO* 11, 160, no.51. The inscription was already unreadable when Turayev saw it.

108. SHABTI. Kazan, no. 5404(26). Plate 119.

Name lost. Terra-cotta: 13 x 3.8 x 3cm. History: same as in no.35. Provenance: not recorded. Date: Dyns. XXII-XXIV. Bibliography: Turayev, *ZVORAO* 15, p. 092, no.65.

Inscription: May Osiris, the god's father, {his} beloved, ...be illumined!

109. SHABTI OF HAREMMAKHROW. Tiflis, no. 27. Plate 119.

Turquoise blue faience: 16 x 5 x 4cm. History: formerly Herm (no.6724). Provenance: not recorded. Date: Dyns. XXV or later.

Inscription: (Only three out of six lines are readable on the photograph sent by the authorities of the museum):

to flood the river-banks, to travel (upon) the sand (of the desert) of the East herefrom (i.e. from the West, the realm of the dead) in / the

necropolis, lo, the deficiency is substituted by a man against his duty, / "Behold he ^{a)} (is here)", ye shall say, (even) the overseer ^{b)} of the department *Hrw-m-m3^c-hrw c)*...

Commentary:

a) A rare digression from the usual text which requires "I am here". b) "Horn" must be a variant of "tongue", the ideogram of "overseer". This meaning is not attested in *Valeurs*. c) Cf. Ranke, *PN I*, 247, no.22. The ideogram of *m3^c-hrw* is here "man with hand to mouth". No other reading for the name "Harem-" followed by this sign is possible, since it is the normal determinative of the term in question, duly noted in Ranke.

110. SHABTI OF SENBOF. Polenovo, no. 945. Plate 119.

Green faience: 6.7 x 1.8 x 1.1cm. History: same as in no.101. Provenance: not recorded, possibly Saqqara. Date: Dyns. XXV-XXVI, Taharqo-Psammetichos I. Bibliography: *Cat*, no.199.

Inscription: May Osiris, the god's father and servant *Snb.f a)*, true of voice,, be illumined!

Commentary:

a) Cf. Ranke, *PN I*, 314, no.5. The man may be the same as that who was responsible for the burial of Apis XXXVI who died in Year 24 of Taharqo, cf. Malinine, *Serapeum*, no.125; Aubert, *Statuettes*, 216; *PM III*, 791.

111. ANOTHER SHABTI OF SENBOF. Polenovo, no. 946. Plate 119.

Green faience: 7.4 x 2 x 1cm. History: same as in no.101. Provenance: not recorded, possibly Saqqara. Date: Dyns. XXV-XXVI, Taharqo-Psammetichos I.

Inscription: Same as in the preceding no.

112. SHABTI OF INHAROW. Riga, no. D-917. Plate 119.

Green faience: 14.5 x 5 x 3cm. History: same as in no.10. Provenance: not recorded; Heracleopolis, according to the statuette's inscription. Date: Dyn. XXVI.

Inscription:

(1) May Osiris, (the first prophet of) ^{a)}, Harshaf, lord of Hinensi^{b)}, *Jrt- (nj-) Hrw-r.w c)*, born to the musician^{d)} of Harshaf (2) *3s t-ršjt e)*, true of voice, be illumined and say: O these shabtis, if ye are reckoned, (3) if (ye are counted off) to do any work done there in the necropolis, lo, (4) the deficiency is compensated by a man against his duty, (or tasks), "Behold, I am (here)", (5) ye shall say; (if) ye are reckoned at any time (to do the work) done there, (6) (, namely:) to make the field prosper, to flood the river-banks, to (7) travel (upon) the sand of the West (to) the East (8) and vice versa, "Behold I am (here)", ye shall say.

Commentary:

a) Some priestly title is omitted here, and perforce of the full title of Harshaf, the chief deity of Heracleopolis, the conclusion that the shabti's owner occupied a prominent position in that city is inevitable, whence our suggestion. b) For Hinensi, Heracleopolis and his god Harshaf, Arsaphes, see Montet, *Géographie II*, 186ff.. c) Cf. Ranke *PN I*, 42, no.11. d) Cf. *Wb I*, 121, 18; *Valeurs*, B, 195. e) Cf. Ranke, *PN I*, 4, no.10.

113. SHABTI OF PA-ABU-MEH / PSAMTJEKSONB. Riga, no. K-1264. Plate 120.

Green faience: 15.4 x 4.6 x 3cm. History: same as in no. 68. Provenance: not recorded; it must be Memphis, but the site of his tomb is unknown. Date: Dyn. XXVI, rather its second half.

Inscription:

(1) May Osiris, the treasurer of the King of Lower Egypt, the person attached to the King's foetus^{a)} *P3-3bw-mh b)*, whose young (i.e. child's) name^{c)} is (2) (*Psmtk*)l -*snb d)*, son of *c3-nj-h3 e)*, born (to) the lady of the house *T3-wpt-nfyt f)*, (3) true of voice, be illumined and say: O these shabtis, if (4) Osiris, the treasurer of the King of Lower Egypt Pa-abu-meh be reckoned (5) to do any work done there in the necropolis, lo, (6) the deficiency is compensated there by a man against his tasks, (7) "Behold, I am (here)", ye shall say; (if) ...is reckoned (8) at any time (to do the work) done there, to make the field prosper ... (9) to travel (upon) the sand of the West (to) the East

Commentary:

a) Cf. Section X, no.17, n."c" below. b) Cf. Ranke *PN I*, 99, no.27; De Meulenaere, *Nom*, 7, no.16; Aubert, *Statuettes*, 223. c) On the use of this name at the period of Dyn.XXVI, see De Meulenaere, *Nom*. The originally "young" name became in those days one proclaiming the persons loyalty to the king of his time. d) Cf. Ranke, *PN I*, 137, no.2. e) Not in Ranke, meaning "chief of thousand". f) Cf. Ranke, *PN I*, 355, no.10.

114. SHABTI. Moscow, no. KP-26017. Plate 120.

Name lost. Faience: 18 x 5.5 x 4cm. History: N.K.Roerikh collection. Provenance: not recorded. Date: Dyns. XXV-XXVI. Bibliography: *Cat*, no.204 The inscription is practically non-existent.

115. SHABTI OF MERPTAHHEPE. Kaunas, no. Tt-2717. Plate 120.

Grey faience: 9.8 x 3.2 x 3cm. Provenance: not recorded, possibly Memphis. Date: Dyn. XXVI.

Inscription:

(1) May Osiris, Merptahhepe ^{a)} born to ... true of voice, be illumined and say: O [these] shabtis, [if they reckon] (2) Osiris, *Mrj-Pth-Ḥpw*, true of voice, to do work done at the necropolis, (3) lo, the deficiency is compensated by a man against his tasks, "Behold (4) I am (here)", ye shall say; (if) you are reckoned at any time (5) (to do work) done there, to make the field prosper, to flood (6) the river-banks, to travel (upon) the sand from the West (to) (7) the East, or vice versa, "Behold, I am (here)", (8) ye shall say....

Commentary:

a) See Ranke *PN I*, 156, no.14. Ranke mentions another shabti of hers in Budapest (Aeg. 129).

116. SHABTI OF NEUBAI. Kazan, no. 11607(6). Plate 120.

Dark blue faience: 11.3 x 2.8 x 1.5cm. History: same as in no.35. Provenance: not recorded. Date: Dyn. XXVI or later.

Inscription: Osiris, the commander of the army *N3j.w-bj* ^{a)}, born to *T3-šrj t- nj (t) - jḥjt* ^{b)}.

Commentary:

a) Ranke *PN I*, 170, no.14, knows this name from a single example, which dates from Dyn. XVIII. Coptic permits, in such a construction, the use of both the singular and the plural forms of a noun. In Ranke's example as well as in ours the former is used, whence our reading. b) Cf. Ranke, op.cit., 368, no.7.

117. SHABTI OF PISAMITJKI. Tallinn, no. K-465/AM-5909,1. Plate 121.

Pale green faience: 6.5 x 4 x 2.8cm. Provenance: not recorded, probably Memphis. Date: Dyn. XXVI.

Inscription:

(1) O these shabtis, if (2) Osiris, the friend^{a)} *Psmṯk* ^{b)}, born to *Ttj-m-ḥ3t* ^{c)}, (3) true of voice, is reckoned to do any work done in ...

Commentary:

a) Archaic title, revived in Dyn. XXVI. It was rather a rank, not connected with the discharge of any particular office. Its importance lay in the fact that it gave access to its bearer into the king's privacy. According to Diodorus (I, 70, 2) no male person below 20 years of age were admitted to the king and that can only mean that no one had ever been created "friend" before coming of age. The case of Ikhnemofre of the times of Sesostri III is perhaps an exception for all the periods of the Pharaonic history: he was made "friend" (the reading is due to Gardiner, cf. Schaefer, *Unt IV*, 2, p. 5ff.) at the age of 26. b) Cf. Ranke *PN I*, 136, no.8. c) Not in Ranke. The name is Memphite, *Ttj* being Manetho's King Othoes, the tutelary deity of Memphis and its necropolis.

118. SHABTI OF PISAMTJEKE^c. St.Petersburg, no. A-1156-II(3).

Faience: History: SHM, then Secondary School no.331, Moscow, till 1965. Provenance: not recorded. Date: Dyn. XXVI.

The shabti and several others are arranged in a row on a plate and put under glass to form a single frame. It was not possible to take it out for photographing and study. For that reason we are unable to give a translation of the inscription. Fortunately, the name (but not the title) of the owner and that of his mother are clear. The first, *Psmṯk - ḥ3* ^c*w*, is not in Ranke, while the second is either Ranke, *PN I*, 42, no.10, or no. 17, both beginning in *jrtj* "eyes".

119. FRAGMENT OF A SHABTI. Poltava, no. A-149/48. Plate 121.

Greenish blue faience: 6.5 x 3.4 x 4cm. History: P.P.Bobrovsky collection till 1903, bought in Cairo. Provenance: Fayum. Date: Dyn. XXVI. Bibliography: Suprunenko, *Pam*, no.20.

Inscription:

(x+1) Whatever the time (he) may be reckoned at (2) to make the fields prosper, to flood (3) the river-banks, to travel (upon) the sand from the West (4) to the East and vice versa, "Behold, (5) I am (here)", ye shall say.

120. SHABTI OF WAHPRE^c. Odessa.

Green faience, height: 6.5cm. Now probably lost. Provenance: not recorded. Date: Dyn. XXVI. Bibliography: Turayev, *Prop*, 78, no.111.

Turayev's description: "The inscription on the back: the priest of Isis *W3ḥ-jb-R^c*".

121-2. TWO SHABTIS OF ANOTHER (?) WAHPRE^c. Vilno.

Dark green faience, height: 18.2 / 17cm. History: Count Michael Tyschkiewicz collection. Now probably lost. Provenance: not recorded. Date: Dyn. XXVI. Bibliography: Turayev, *ZVORAO* 12, 187, nos.56-7. Turayev's description: "*Shd* Osiris *W3h-ib-r^c ms n T3- htrt m3^c- hrw*, that is "May Osiris Wahpre^c, born to Ta-hetret, true of voice, be illumined!"

123. SHABTI OF PETAMENOPE. Kiev, UM 1959.

(Upper part) Stone, height: 16cm. History: bought at a pub in the Governorate of Volyn. Now probably lost. Provenance: Thebes, Asasif, TT 33. Date: Dyn. XXVI, temp. Psammetichos I. Bibliography: Turayev, *ZVORAO* 12, 207, no.3.

Turayev's description: "The upper part of a large stone ushebti of fine workmanship with the tools and the sack standing out and with an incised inscription in horizontal lines that begin on the statuette's back, below its arms: *shd* Osiris *hri-hb*, the chief, *P-di-Imn-Ipt.* It is BoD, Chapter VI that follows."

For the shabtis of this illustrious person see Aubert, *Statuettes*, Index.

124. SHABTI OF PEMU Kiev, MSA.

Bright green faience, height: 12cm. History: I.A.Chemena collection. Now probably lost. Provenance: not recorded, probably the region of Letopolis. Date: Dyn. XXVI. Bibliography: Turayev, *ZVORAO* 12, 194, no.115.

Turayev's description: "The inscription reads: *shd* Osiris the King's scribe *hri-hb*, *P3--my*, true of voice, and BoD, Chapter VI. On the back-pillar there is a vertical line, *Wn-r-gs* (the sign of "city") *-hr- b3- m3^c- m3-hrw*. The statuette's feet are damaged."

All that can only mean that the statuette belongs to the King's scribe Pemu (cf. Ranke. *PN* I, 105, no.7), whose father is a *wn-r3* priest of Letopolis, Halbes (op.cit. 253, no.27). The epithet of the dead is erroneously spelt by Turayev, but without a consultation with the statuette it is difficult to be too positive in the rectification of his mistake.

125. SHABTI OF PEFHERINITRE. Ivanovo, no.A-616. Plate 120.

Black faience: 7.3 x 4cm. History: same as in no.30. Provenance: not recorded. Date: Dyn. XXVI.

Inscription: Osiris *P3j.f-hrj-ntrj* a)...

Commentary:

a) Cf. Ranke, *PN* I, 127, no.17. Any connection with the person on the staff of Apis XXVII in Year 21 of Psammetichos I (Malinine, *Sérapeum*, nos. 246, 251) cannot even be conjectured without a title and a filiation.

126-7. TWO SHABTIS OF PISAMITJKI. Odessa.

Blue faience, height: 18 / 17.8cm. Now probably lost. Provenance: not recorded. Date: Dyn. XXVI. Bibliography: Turayev, *Prop*, 77, nos.96-7.

Turayev's description: "The inscription contains Spell VI of BoD with the name of ...*Psmtk ms Dw3-Rhjt* ", that is Pisamitjki, born (to) *Sb3-rhjt* (cf. Ranke, *PN* I, 303, no.10).

128. SHABTI OF PISAMITJKI PETESEP. Tallinn, no. K-469/AM-5909,5. Plate 121.

Green faience: 10.5 x 3 x 3.5cm. History: Anastasi collection; subsequently, through the mediation of Captain Butenev, I.Burchardt collection. Date: Dyn. XXVI or later. Bibliography: Turayev, *ZVORAO*, 11, 146, no.32

Inscription:

May Osiris, the god's father and servant, the controller of the Mansions {of the Crown of Lower Egypt} a) Pisamitjki b) *P3-dj-zp3* c) be illumined!

Commentary:

a) For the title see Jelinková, *ASAE* 50, 1950, 321ff.; Ead, *ASAE* 55, 1958, 79ff.; Sayed, *RdÉ* 28, 1976, 97ff.; Id, *Sais*, 111f. b) The *k* in this name is written behind "owl". c) Not in Ranke. Sep, the centipede, is the god of the road from Memphis to Heliopolis, cf. Montet, *Géographie* I, 164f., Bonnet, *RÄRG*, 698f..

129. SHABTI OF PISAMITJKI. Erevan, no. V-430/804. Plate 121.

Green faience: 15.5 x 5 x 3cm. History: Herm (no.997); SHM Arm till 1937. Provenance: not recorded, possibly Memphis. Date: Dyn. XXVI or later. Bibliography: Golénischeff, *Inv*, no.997 (p.143); Schneider, *Shabtis* II,

180.

In the Hermitage there were four shabtis of the same owner, nos. 994-7.

Inscription: May Osiris, the charioteer *Pisamitjki*^{a)}, born to *Tjz-Njtj-prjt*, ^{b)}, be illumined!

Commentary:

a) Other shabtis of the same owner are in Leiden (5.3.1.139-45 in Schneider's catalogue), Bologna, Florence, Zagreb (listed by Schneider), Moscow. The Moscow museum appears to possess the largest number of this owner's statuettes, cf. Rubinstein, *Shabties*, nos. 297-354 (three of these are Herm 994-6, as indicated above). b) Ranke, *PN I*, 394, no.2.

130. SHABTI OF AHMOSE. Perm, no. not ascertained.

Greenish yellow faience, height: 13.5cm. History: same as in no.59. Provenance: not recorded. Date: Late Dynasties. Bibliography: Turayev, *ZVORAO* 11, 129, no.211.

Inscription: May Osiris Ahmose^{a)}, born to *Hrdw - c_nhw* ^{b)}, true of voice, be illumined!

Commentary:

a) Cf. our no. 2, note "b". b) Cf. Ranke, *PN I*, 277, no.14. Ranke notes here other statuettes of the same person in Florence and Cairo.

131. SHABTI OF EFEC^o.Odessa, no. 52521. Plate 121.

Faience. Provenance: not recorded. Date: Late Dynasties.

Inscription: Osiris *Jw.f- {r} - c₃* ^{a)}.

Commentary:

a) Cf. Ranke, *PN I*, 14, nos.2-3. The sense "he shall be big", that is the child shall live long enough to become an adult, requires the form of Futurum III, which is indistinguishable in writing from that of Circumstantialis, the crucial *r* being normally omitted. We will not follow the question of this name any further here (its relationship with the construction which replaces *jw* by *j_rj*, the problem of their homonymy etc.).

132. SHABTI OF ANEMHO. Kazan, no. 11607(26). Plate 121.

Greenish blue faience: 11.6 x 3.4 x 3cm. History: same as in no.35. Provenance: not recorded, possibly Athribis. Date: Late Dynasties. Bibliography: Turayev, *ZVORAO* 15, p.092, no.59 (so?).

Inscription: Osiris the god's father and servant *c_n-m-hr* ^{a)}, born to *Rnpt-nfirt* ^{b)} true of voice.

Commentary:

a) Cf. Ranke, *PN I*, 61, no.14. The owner is named after the god of Athribis (Nome X, LE), cf. Spiegelberg, *REA* 1, 218ff.. b) Cf. Ranke *PN I*, 224, no.11.

133. SHABTI OF ANKHBENDED. Odessa, no. 52899. Plate 122.

Yellowish green faience, height: 14cm. Provenance: not recorded, possibly Mendes. Date: Late Dynasties. Bibliography: Turayev, *Prop*, 77, no.101; *Cat*, no.202.

Inscription: (1) May Osiris *c_nh-b3-ddt* ^{a)}, (2) born to *3st-jjr-dj.s* ^{b)}, true of voice, be illumined!

Commentary:

a) Cf. Ranke, *PN I*, 63, no.14. The owner and very probably his shabtis derive from Mendes, cf. *Rec* 18, 10 (1267) quoted by Ranke. b) Cf. Ranke *PN I*, 3, no.19.

134. SHABTI OF ANKHHEPE. Perm, no. 3411. Plate 122.

Greenish yellow faience: 13.9 x 3.6 x 2.4cm. History: same as in no.59. Provenance: not recorded, probably Mendes. Date: Late Dynasties.

Inscription: May Osiris *c_nh--Hpw* ^{a)}, born to *T3-djt-H3t-mhjt* ^{b)}, true of voice, be illumined!

Commentary:

a) Cf. Ranke, *PN I*, 65, no.25. b) Op.cit., 374, no.3, where Ranke's reading should be emended accordingly. The shabtis of this person are known, but Ranke adduces only one example of this name. The name is mendesian.

135. SHABTI OF ANOTHER (?) ANKHHEPE. Kiev, MSA.

Pale green faience, height: 18cm. History: Archimandrite Porphyry Uspensky collection. Now probably lost. Provenance: not recorded. Date: Late Dynasties. Bibliography: Turayev, *ZVORAO* 12, 194, no.114.

Turayev's description: "The incised vertical line reads: *Shd* Osiris *ḥnḥ-Ḥp*, born to *Dd* ...", that is, "May Osiris Ankhhepe, born to ..., be illumined!"

It is possible that the statuette belongs to the owner of the preceding number, if Turayev was uncertain about the mother's name.

136. SHABTI OF WT3 . St.Petersburg, no. A-1156-II(4).

Faience. History: same as in no.118. Provenance: not recorded. Date: Late Dynasties.

Inscription: May Osiris *Wt3* ^{a)}, son of *T3j-Jnjw-ḥrt-jm.w* ^{b)}, true of voice, born to ..., be illumined!

Commentary:

a) Cf. Ranke, *PN I*, 87, no.27; Junker, *Weta*. A Late Period revival of the archaic name? b) Cf. Ranke, *PN I*, 387, no.15.

137. SHABTI OF UDJAHOR. Poltava, no. A-149/42. Plate 122.

Greenish blue faience; 15.1 x 6.4 x 6.7cm. History: same as in no.119. Provenance: not recorded. Date: Late Dynasties. Bibliography: Suprunenko, *Pam*, no.19.

Inscription: (1) O these shabtis, if (2) Osiris *Wd3-Ḥrw* ^{a)}, born to *T3* - ... *m-ḥbjt* ^{b)} is reckoned

Commentary: a) Cf. Ranke, *PN I*, 88, no.26.

138. SHABTI OF PAAMUN. Polenovo, no. 947. Plate 122.

Green faience: 8.6 x 2.5 x 1.8cm. History: same as in no.101. Provenance: not recorded. Date: Late Dynasties.

Inscription: May Osiris *P3-(nj)-Jmnw* ^{a)}, true of voice, be illumined!

Commentary: a) Cf. Ranke, *PN I*, 106, no.8.

139. SHABTI OF PEKA^cAS. Kazan, no. 11760. Plate 122.

Green faience: 20.8 x 6 x 6cm. History: same as in no.35. Provenance: not recorded, but known to be Giza (Aubert, *Statuettes*, 253). Date: Late Dynasties. Bibliography: Turayev, *ZVORAO* 15, p. 091, no.57; Id, *Prop*, 77, n.1; Aubert, *Statuettes*, 253; *Cat*, p.62, fig.180 (the left one of the three statuettes reproduced there).

Inscription:

(1) May Osiris, the captain of troops^{a)} *P3* - *ḥ3^cw- sw* ^{b)}, born (to) *T3-š3jdjd* ^{c)}, true of voice, be illumined and (2) say, O these shabtis, if the Osiris captain of troops Peka^cas, (3) born (to) Ta-shaydid, true of voice, be reckoned (i.e. summoned) to do any work done (4) in the necropolis, lo his deficiency (i.e. absence) is compensated there by (5) a man against (i.e. confronted with) him, his tasks, "Behold, I am here", (6) ye shall say, when you are reckoned, at any time (to do the works) done there, (7) and to make the field(s) prosper, to inundate the river-banks, to travel (lit. row) (upon) the sand from the West (to) the East and vice versa, (9) "Behold, I am (here)", ye shall say.

Commentary:

a) A military title which makes its first appearance under Dyn. XXI (cf. e.g. Maspero, *MR*, 520, fig.1, and 523, fig.5; Černý, *JEA* 32, 1946, 26, n.3; 27) when it became necessary to keep a distance between the sovereign, "great overseer of army", and the high-placed commanders of his army. The spelling of the word "army" is based on its being more or less homonymic to the expression *m-šs* "very", "greatly", as is clear from Coptic: *me* ^c*eše* (army) and *emašo* (very) (cf. Černý, *CED*, 96). The homonymy becomes perfect in the expression "great (lit. big) army". b) Cf. Ranke, *PN I*, 116, no.9, though read differently. For this person and his shabtis, cf. Aubert, *Statuettes*, 253. c) Turayev, *Prop*, 77, n.1; Ranke, *PN I*, 367, no.22 and n.1; II, 396; Legrain, *ASAE* 15, 1915, 284f.; Thirion, *RdÉ* 37, 1986, 134, no.30.

140. ANOTHER SHABTI OF PEKA^cAS. Odessa, no. 52907. Plate 122.

Light green faience, height: 21cm. Provenance: not recorded, but doubtless Giza. Date: Late Dynasties. Bibliography: Turayev, *Prop*, 77, no. 95; *Guide* (1975), pl.22; Aubert, *Statuettes*, 253; *Cat*, no.201.

The inscription is practically identical with that of the preceding number with only that difference that the word "troops" is written here with the ideogram "army", as is also in the two figures that follow, and not with "cord" as in the Kazan shabti.

141. A THIRD SHABTI OF PEKA^cAS. Tartu, no. CI-157. Plate 123.

Pale green faience, height: 21cm. History: Von Serdowin collection; subsequently MLSE till 1923. Provenance: not recorded, but doubtless Giza. Date: Late Dynasties. Bibliography: Turayev, *ZVORAO* 11, 163, no. 1; Aubert, *Statuettes*, 253.

The inscription is practically identical with that of the Kazan and Odessa shabtis. The title is written with the ideogram "army", as in that of Odessa and not with "cord" as in that of Kazan. Beside that, the variation is minimal.

142. A FOURTH SHABTI OF PEKA^cAS. Tartu, no. CI-158. Plate 123.

Light green faience: 21 x 5.5 x 4cm. History: same as in no.131. Provenance: not recorded, but doubtless Giza. Date: Late Dynasties. Bibliography: Turayev, *ZVORAO* 11, 163, no. 2; Aubert, *Statuettes*, 253.

The inscription is practically identical with that of the preceding number.

143. SHABTI OF PISAMITJKI. Tallinn, no. K-466/AM-590912. Plate 124.

Pale green faience, height: 6cm. History: same as in no.15. Provenance: not recorded. Date: Late Dynasties. Bibliography: Turayev, *ZVORAO* 11, 146, no. 33; *Cat*, no. 207.

Inscription: Osiris Pisamitjki, born to *T3-w3ht - B3stt* ^{a)}.

Commentary:

a) Not in Ranke. Between *t (3)* and *w3ht* there is no sign. What can be taken for one is an interval between the shabti's wig and its back-pillar.

144. ANOTHER SHABTI OF PISAMITJKI. Tartu, no. CI-156.

Greenish blue faience: 10.5 x 3 x 2cm. History: same as in no.15; subsequently the clergyman Kerber collection till 1850; MLSE till 1923. Provenance: not recorded. Date: Late Dynasties. Bibliography: Turayev, *ZVORAO* 11, 163, no. 3.

Inscription: Osiris Pisamitjki, born to Tawahub'aste.

145. SHABTI OF PSAMTJEKANEIT. Kazan, no. 5404(7). Plate 122.

Green faience: 9 x 2.4 x 2cm. History: same as in no.35. Provenance: not recorded. Date: Late Dynasties. Bibliography: Turayev, *ZVORAO* 15, p.092, no. 61.

Inscription: *Psmṯk-^c-Njtj* ^{a)}, son of *Hrw- {m} -ḥb* ^{b)}.

Commentary: a) Cf. Ranke, *PN I*, 136, nos. 10 and 12. b) *Op.cit.*, 248, no.7

146. ANOTHER SHABTI OF PSAMTJEKANEIT. Kazan, no. 11607(7). Plate 122.

Blue faience: 9 x 2.4 x 2cm. History: same as in no.35. Provenance: not recorded. Date: Late Dynasties. Bibliography: Turayev, *ZVORAO* 15, p.092, no. 62.

Inscription: same as in the preceding no..

147. A THIRD SHABTI OF PSAMTJEKANEIT. Kazan, no. 5404(24).

Pale blue faience: 9.5 x 2.5 x 2.5cm. History: same as in no.35. Provenance: not recorded. Date: Late Dynasties. Bibliography: Turayev, *ZVORAO* 15, p.092, no. 63.

Inscription: same as in the preceding nos. 145-6.

148. SHABTI OF PISAMTJEKMIRE^c. Polenovo, no. 939. Plate 124.

Green faience: 12.3 x 3.5 x 2.8cm. History: same as in no.94. Provenance: not recorded. Date: Late Dynasties.

Inscription: May Osiris, the overseer of *š3 (jt ?)-contingents* ^{a)} *Psmṯk - mrj - R^cw* ^{b)}, born (to) *Shmt - nfrt* ^{c)}, be illumined!

Commentary:

a) Probably the word *Wb IV*, 406, 2 is meant. b) Cf. Ranke, *PN II*, 286, no.29. For the reading of the last sign, see *Valeurs*, 379f., nos. 491, 493, 499 etc. The reading *c^opi* "winged scarab" is also possible, though less likely. c) Cf. Ranke, *PN I*, 319, no.26; *nfr* is very indistinct.

149. SHABTI OF PISAMTJEKNUFE. Tallinn, no. K-473/AM-5910/4. Plate 123.

Pale green faience: 11.3 x 3.5 x 3.6cm. History: same as in no.119. Provenance: not recorded. Date: Late Dynasties. Bibliography: Turayev, *ZVORAO* 11, 146, no.30.

Inscription:

May Osiris, the god's father (of)^{a)} Horus *Psmṯk - nfr* (?)^{b)}, born (to) *Jrtj.w - r .w* ^{c)}, true of voice, be illumined!

Commentary:

a) Everything depends on the reading of the name. If it is read correctly, the bird that follows the title is superfluous unless it is taken for a god's name, "Horus" in our interpretation. b) We read the name as Ranke, *PN I*, 136, no.20, but the reading is far from certain. What is actually written is *tsmṯ* plus something looking like "seal". Since on these statuettes *t* and *p* often look very much alike, we take the whole as *psmṯ* plus "vessel" with which the name is sometimes determined (cf. Griffith, *DPR*, 201, no.3). c) Cf. Ranke, *PN I*, 42, no.10.

150-1. TWO SHABTIS OF PSAMTJEKSINEIT. Kiev, MSA.

Green faience, height: 15cm. History: same as in no.125. Now probably lost. Provenance: not recorded. Date: Late Dynasties. Bibliography: Turayev, *ZVORAO* 12, 194, nos.112-3.

Turayev's description: "The inscription in horizontal lines gives BoD, Spell VI. The name of the deceased is *Psmṯk*, son of Neit (?)".

152. SHABTI OF PSAMTJEK...(?). Kiev, UM.

Green faience, height: 14.5cm. Now probably lost. Provenance: not recorded. Date: Late Dynasties. Bibliography: Turayev, *ZVORAO* 12, 207, nos.15.

Turayev's description: "The incised inscription reads with difficulty: *Shḏ* Osiris *Psm (tk)-yp-?ḥw* (?)".

153. SHABTI OF PSHENPTAH. Kazan, no. 5404(18). Plate 124.

Green faience: 9.7 x 2.3 x 2cm. History: same as in no.35. Provenance: not recorded, probably Memphis. Date: Late Dynasties.

Inscription:

(1) Osiris^{a)}, the god's father and servant of Ptah, lord of ^{c)}Ankh-t3wy, (2) *P3-šrj-nj-Pth* ^{b)}, son of the prophet of Ptah *z3-Pth* ^{c)}.

Commentary:

a) The inscription is very indistinct and in places is almost indecipherable. b) Cf. Ranke, *PN I*, 118, no.18. c) Cf. op. cit., 282, no.1.

154. SHABTI OF PATAKHEMMEWODJ. Irkutsk, no. K-926. Plate 124.

Pale green faience: 6.8 x 3 x 2.2cm. History: Senator Erakov and his family collection till 1936. Provenance: not recorded, possibly the Western Delta, Buto. Date: Late Dynasties.

Inscription:

(1) May Osiris, the servant of Horus, great of two Uto-goddesses^{a)} (2) ...^{b)}, Nun of Poi^{c)} *P3-n j-t j - (njt) - ḥbjt - w3ḏw* ^{d)}... be illumined!

Commentary:

a) That is Horus whose two crowns, personified by the goddesses Nekhbe and Uto, the two solar eyes, are efficient enough to give him greatness, the eyes being all-seeing, all penetrating, supplying their owner with absolute knowledge. The so-called *dualis a potiori* lets the Egyptians to present this couple of goddesses as a pair of identical ones, as two Uto-goddesses. b) Uncertain, since this statuette and our next number has been badly photographed, so far as this particular place is concerned. c) For this city, the capital of Predynastic Lower Egypt, see Montet, *Géographie* I, 91. No cult of Nun, the god of the ocean as well as of the Nile flood, has hitherto been attested for the place. Cf. Gauthier, *DG* II, 35. d) Cf. Ranke, *PN I*, 111, no.21, meaning "the son of the goddess of Khemmis is safe and sound".

155. ANOTHER SHABTI OF PATAKHEMMEWODJ. Tallinn, no. K-467/AM-5909/3. Plate 125.

Pale green faience: 7.4 x 3.2 x 2.3cm. Provenance: not recorded, possibly Buto. Date: Late Dynasties.

It is curious that the statuette should have been broken in exactly the same way as the preceding number. It has preserved, nevertheless, one word more of the inscription incised on them.

Inscription:

(1) May Osiris, the servant of Horus, great of two Uto-goddesses (2) ...^{a)}, Nun of Poi Patakhemmewodj born^{b)} (3) [to ^{c)} ...], be illumined!

Commentary:

a) See note "b" in our preceding number. b) This word is lost on the Irkutsk shabti. c) In fact no line 3 has been preserved. The words "be illumined" in the Egyptian text open the spell.

156. SHABTI OF PETUSIRE. Voronezh, no. 35.

Faience, height: 11.5cm. History: same as in no.72. Provenance: not recorded. Date: Late Dynasties. Bibliography: Turayev, *ZVORAO* 11, 160, no.52.

Inscription: O shabtis of Osiris, *P3-dj -3st - [jrt] a)*...

Commentary: a) Cf. Ranke, *PNI*, 123, no.1.

157. SHABTI OF PETESE. Polenovo, no. 944. Plate 125.

Blue faience: 8.5 x 2.2 x 1.6cm. History: same as in no.94. Provenance: not recorded, but Memphis being the best likelihood. Date: Late Dynasties. Bibliography: *Cat*, no.206.

Inscription:

(1) May Osiris^{a)}, the overseer of the singers of the (2) Bed-chamber^{b)} of the Great House *P3-djw-3st c)*, true of voice, the possessor of reverence, be illumined!

Commentary:

a) The *t* that follows "god", the determinative of "Osiris", is a space-filler. b) Singers attached to the king's bed-chamber is certainly what must only have been expected, since the discovery of the famous Hymns to the crowns made by Golenischev. Egyptian crowns and therefore all the other gods of Egypt, the king inclusive were to be daily awakened and put to sleep with the accompaniment of hymns intoned by specially trained singers. c) Cf. Ranke, *PNI*, 121, no.18.

158. SHABTI OF ANOTHER PETESE. Odessa, no. 52532. Plate 124.

Pale blue faience, height: 8.2cm. Provenance: not recorded. Date: Late Dynasties.

Inscription: Osiris Petese.

159. SHABTI OF PETUB'ASTE. Voronezh, no. 22. Plate 125.

Green faience: 12 x 2.8 x 1.8cm. History: same as in no.72. Provenance: not recorded. Date: Late Dynasties. Bibliography: Turayev, *ZVORAO* 11, 160, no.53; *Cat*, no.210.

Inscription: Osiris *P3-djw-B3stt a)*, born (to) *Nht-B3stt b)*.

Commentary: a) Cf. Ranke, *PNI*, 123, no.5. b) Cf. op.cit., 210, no.7.

160. SHABTI OF PETEHEKA. Tallinn, no. K-472. Plate 125.

Green faience, height: 10.2cm. History: same as in no.128. Provenance: not recorded. Date: Late Dynasties. Bibliography: Turayev, *ZVORAO* 11, 146, no.34.

Inscription: May Osiris, the god's father *P3-djw-Hk3 a)*, true of voice, born (to) *Hdb (t) -j rt- bjnt b)* be illumined!

Commentary: a) Cf. Ranke, *PNI*, 125, no.19. b) Cf. op.cit., 272, no.16; II, 383.

161. SHABTI OF PETETI. Poltava, no. A-149/38. Plate 125.

Pale blue faience: 6.5 x 3 x 2cm. History: P.P.Bobrovsky collection till 1908. Provenance: Thebes. Date: Late Dynasties. Bibliography: *Otchet* (1908), 20, no.45; Suprunenko, *Pam*, no.17.

Inscription: Osiris, *P3-dj-dj a)*...

Commentary: a) Cf. Ranke, *PNI*, 126, no.12.

162. SHABTI OF ESBENDET (Smendes). Odessa, no. 52524. Plate 126.

Pale green faience, height: 18.5cm. Provenance: not recorded, but doubtless Mendes. Date: Late Dynasties. Bibliography: Turayev, *Prop*, 77, no.99.

Inscription: O these shabtis, if Osiris, *Nj-sw-B3-nbw-Ddt a)*, (2) born (to) *R^cw-nbw-Wd3t b)* be calculated to do any work...^{c)}

Commentary:

a) Cf. Ranke, *PN I*, 174, no.17. He is not on the list of Mendesians printed in De Meulenaere, *Mend II*. b) The name is not in Ranke (to judge by Ranke, *PN III*, 44f.). c) The rest, in lines 3-7, is too much effaced to enable a translation.

163-6. FOUR SHABTIS OF NANAFUB'ASTE Sarapul, no. 4310/2-5. Plate 126.
Green faience. Provenance: not recorded. Date: Late Dynasties.

Inscription: Osiris, *N^c - {n.} f- B3stt a)*, born (to) *T3-wh3(t) - Jpjj b)*.

Commentary:

a) On four almost identical statuettes, very small in size, the name is written with the datival *n* dropped. The name is not in Ranke, but the pattern is that of Ranke, *PN I*, 182, no.17; II, 366. b) Not in Ranke.

167. SHABTI OF NITEMHE. Kazan, no. 11761.
Blue faience: 9.7 x 2.5 x 2cm. Provenance: not recorded. Date: Late Dynasties.

Inscription: Osiris, *Njtj-m-ḥ3t a)*, born (to) *Dd-B3stt-rwd b)*.

Commentary:

a) Cf. Ranke, *PN I*, 182, no.1; b) op.cit. II, 334, 12. The name is known to Ranke only from a single example (a queen).

168. SHABTI OF RA... Polenovo, no. 949. Plate 125.
Green faience: 4 x 2 x 1cm. History: acquired in Egypt by V.D. Polenov in December of 1881. Provenance: not recorded. Date: Late Dynasties.

Inscription: Osiris, *R^c[w] -...*

169. SHABTI OF HEPMEN. Perm, no. 2793. Plate 126.
Light green faience: 11 x 3.5 x 3cm. History: Eltermann collection. Provenance: not recorded. Date: Late Dynasties.

Inscription: Osiris, *Ḥpw-mnw a)*, born (to) *3st-wrt b)*, true of voice.

Commentary:

a) Cf. Ranke, *PN I*, 237, no.13. It is noteworthy that Ranke knows of no examples of this name later than the period of Dyns. XVIII-XX. b) op.cit., 4, no.1.

170. SHABTI OF HOR, Riga, no. D-918. Plate 125.
Faience, height: 15cm. History: same as in no.10. Provenance: not recorded. Date: Late Dynasties.
Bibliography: Turayev, *ZVORAO* 11, 152, no.29.
Numerous shabtis of this person are scattered in museums and private collections, cf. Aubert, *Statuettes*, 252. There is one in SMFA (I.1.a.6808)¹.

Inscription: May Osiris, the prophet and the commander of the army *Ḥrw a)*, born (to) *Wḏ3-šw b)*, true of voice, be illumined!

Commentary: a) Cf. Ranke, *PN I*, 245, no.18. b) op.cit., 89, no.3.

171. ANOTHER SHABTI OF HOR. Riga, no. D-1609. Plate 127.
Light green faience: 20 x 5 x 3cm. History: a private collection till 1965. Provenance: not recorded. Date: Late Dynasties.

Inscription:

(1) May Osiris, the prince and administrator, the prophet and the commander of the army Hor, born (to) Wedja-Shu, true of voice, be illumined and say: O (2) these shabtis, if Osiris, the prince and administrator, the prophet and the commander of the army Hor, (3) born (to) Wedja-Shu, true of voice, is reckoned to do any work done there in the necropolis, lo, his deficiency is compensated thereby (scil. by the shabtis in question) as a man against his tasks, (5) "Behold, I am (there)", ye shall say: (6) (if) ye are reckoned at any time (to do works) done there (7) and to make the fields prosper, to flood (8) the river-banks, to travel (upon) the sand from the West (9) the East and vice versa, "Behold, I am (here)", (10) ye shall say.

172. SHABTI OF ANOTHER HOR. Tiflis, no. 29. Plate 127.

¹We usually abstain from mentioning the shabtis in SMFA and the Hermitage pending the publication of R.I.Rubinstein's catalogue.

Turquoise blue faience: 10 x 3 x 3cm. History: formerly Herm (no.1505). Provenance: not recorded. Date: Late Dynasties.

Inscription: Osiris, Hor, born (to) *Rwrw* ^{a)}.

Commentary: ^{a)} Cf. Ranke, *PNI*, 221, no.8.

173. SHABTI OF A THIRD HOR. Perm, no. 2799. Plate 127.

Pale blue faience: 14 x 3.5 x 3cm. History: same as in no.169. Provenance: not recorded. Date: Late Dynasties.

Inscription: Osiris, the *jmn* - ^c -priest of Ub'aste, the eye of {Re} ^{a)}, the prophet Hor, born to *Rnpt-nfrt* ^{b)}, true of voice.

Commentary: ^{a)} "Sun" is omitted, the sign above "eye" being "t". ^{b)} Cf. Ranke, *PNI*, 224, no.11.

174-6. THREE SHABTIS OF A FOURTH HOR. Kiev, MSA.

Green faience, height: 12, 11 and 10.7cm. History: Archimandrite Antonin (Kapustin) collection. Now probably lost. Provenance: not recorded. Date: Late Dynasties. Bibliography: Turayev, *ZVORAO* 12, 194, nos. 103-5.

Turayev's description: Osiris Hor, born to *T3-dj (t)-B3stt*, true of voice".

177. SHABTI OF A FIFTH HOR. Odessa, no. 52908. Plate 127.

Pale green faience, height: 16cm. Provenance: not recorded. Date: Late Dynasties. Bibliography: Turayev, *Prop*, 77, no.100.

Inscription:

May Osiris, the god's father of Horus ^{a)}, Hor, born (to) *T3-šrjt- (njt-) Pth* ^{b)}, be illumined (2) to do any work done there in the necropolis, lo, the desertion (or absence) is compensated (3) thereby as a man against his tasks, (4) "Behold, he is (here)", ye shall say, if he is calculated (5) at any time when (work) is done there, while it is done.

Commentary:

^{a)} Uncertain. ^{c3} *prjw* "elder of the houses" might be read, unless it is the epithet of Horus. ^{b)} Cf. Ranke, *PNI*, 368, no.22.

178. SHABTI OF HARIMHOTEP. Perm, no. 3265. Plate 127.

Greenish yellow faience: 13.2 x 2.6 x 3.2cm. History: A.A.Palnikov collection, bought from the "old-clothes man Vassily". Provenance: not recorded, possibly Memphis. Date: Late Dynasties. Bibliography: none, if not Turayev, *ZVORAO* 11, 129, no.211.

Inscription: May Osiris, *Hrw-jj-m-htp* ^{a)}, true of voice, born to *T3-šrjt- (n jt-) B3stt* ^{b)}, daughter of *Hrdw - c nḥw* ^{c)} be illumined!

Commentary:

^{a)} Cf. Ranke, *PNI*, 245, 22. A Memphite name, whence our surmise as to the provenance of the piece. ^{b)} Cf. op. cit., 368, no.15. The owner's mother. ^{c)} Op. cit., 277, no.14. usually the filiation formula includes in itself the names of one's parents. Here, however, the father's name is omitted and that of the maternal grandmother is indicated in its stead.

179. SHABTI OF HOR-IR-AA. Odessa, no. 52901. Plate 127.

Blue faience, height: 11cm. Provenance: not recorded. Date: Late Dynasties. Bibliography: Turayev, *Zap*, 77, no.102.

Inscription: Osiris, *Hrw-jr - c3* ^{a)}, true of voice.

Commentary: ^{a)} Cf. Ranke, *PNI*, 246, no.4.

180. SHABTI OF HARWODJ. Kaunas, no. Tt-2718. Plate 128.

Grey faience: 19.6 x 5.5 x 6cm. Provenance: not recorded, but doubtless Hawara, the tomb discovered by Petrie in 1888. Date: Late Dynasties.

For his other shabtis (399 statuettes in all) see Schneider, *Shabtis* II, 191, nos.205-6, for his tomb see Petrie, *Kahun*, 9 and 19.

Inscription:

(1) May Osiris, the prophet and the servant of Neit^{a)}, *Hrw-w3ḏw* ^{b)}, born (to) *šdt* ^{c)}, be illumined and say: O (2) these shabtis if

Osiris, the servant of Neit Harwodj, born to Shedit, be reckoned (3) to do any work done there in the necropolis, Io, the deficiency is compensated (4) thereby as a man against his tasks, "Behold, I am (here)", ye shall (5) say, (if) ye are reckoned at any time [there] (6) to make the fields prosper to flood (7) the river-banks, to travel (upon) the sand, (8) from the West to the East and vice versa, "Behold I am (here)", ye (9) shall say at (any) time, (so) ye shall say.

Commentary:

a) On the other shabtis the order of these titles is reversed. Unfortunately our photographs from Kaunas are deficient in this place, but the second title, the servant of Neit, precedes the name without any doubt. In line 2 it alone is repeated. b) Cf. Ranke, *PN I*, 250, no.13. c) Op. cit., 331, no.23.

181. SHABTI OF ANOTHER HARWODJ. Tiflis, no. 31. Plate 128.

Turquoise blue faience: 6 x 2.5 x 2cm. History: formerly Herm (no.1500) Provenance: not recorded. Date: Late Dynasties.

Inscription: (1) May Osiris Harwodj, born (to) *Tmw* ^{a)}, true of voice (?), be illumined!

Commentary:

a) Cf. Ranke, *PN I*, 391, no.2. This name, however, is masculine and dates from the period of the Middle Kingdom.

182. SHABTI OF HARPEKHROT. Kaunas, no. Tt-2719. Plate 128.

Blue faience: 11.5 x 4.8 x 3cm. Provenance: not recorded, probably Hermopolis. Date: Late Dynasties.

Inscription:

May Osiris, the (priest) who knows what exists and prophet, the *jmn*-^c priest *Hrw-p3--hrdw* ^{a)}... be illumined!

Commentary:

a) The name is most curiously overlooked by Ranke (cf., however, *PN I*, 247, no.10). It is restituted here from another shabti of the same man in Cairo, cf. CM 47838. His mother's name is Tfene, cf. Ranke, *PN I*, 380, no.16.

183. SHABTI OF HARKHEBE. Riga, no. D-928. Plate 128.

Green faience: 11.4 x 2.5 x 2cm. History: same as in no. 10. Provenance: not recorded. Date: Late Dynasties. Bibliography: Turayev, *ZVORAO* 11, 152, no.29; *Cat*, no.197.

Inscription: (1) may Osiris *Hrw-m-hbjt* ^{a)}, born to *Hrdww-cnhw* ^{b)}, be illumined!

Commentary: a) Cf. Ranke, *PN I*, 247, no.15. b) Op. cit., 277, no.14.

184. SHABTI OF HARWERRE. St. Petersburg, no. A-1156-II(2).

Faience. History: same as in no. 118. Provenance: not recorded, possibly Mendes. Date: Late Dynasties.

Inscription:

(1) The *jmj-hntj* and *wpjw-rhwj*- priest ^{a)} *Hrw-wr-R^cw* ^{b)}, true of voice, engendered^{c)} (2) by *Dsr* ^{d)} born^{e)} (to) the lady of the house *3st-[m]- hbjt* ^{f)}, true of voice^{g)}.

Commentary:

a) The priestly titles characteristic of Nome XVI LE, the latter meaning "he who judged the two young fellows". The title refers to Thoth, the tutelary god of the adjacent nome (XV LE), who judged Horus and Seth. b) Cf. Ranke, *PN I*, 246, no.20. The name is, however, attested for the period of Dyn. XII only. c) Lit. "born", which must precede a matronym. Here it is followed by the patronym, hence our translation. d) Cf. Ranke, *PN I*, 409, no.6, where the name is feminine, the sole example attested for the period of the Middle Kingdom. The *s* that precedes the name may be its part, but may just as well be the phonetic complement of *msjw* "born". e) Lit. "made". f) Cf. Ranke, *PN I*, 4, no.3. g) Very indistinct.

185. SHABTI OF SI'ESE. Voronezh, no. 23. Plate 128.

Greenish grey faience: 17 x 5 x 4.5cm. History: same as in no. 72. Provenance: not recorded, but probably Mendes. Date: Late Dynasties. Bibliography: *Cat*, no.203.

It is noteworthy that Turayev did not include this fine piece in his catalogue. Did it enter the Yuriev/Derpt collection after 1899 (the year of Turayev's description in *ZVORAO* 11)?

Inscription:

(1) May Osiris *jmj-hntj* and *wpjw-rhwj*- priest ^{a)} *Z3-3st* ^{b)}, born to *Thtnt* ^{c)}, true of voice, be illumined {and say}:

O (2) these shabtis, if Osiris *jmj-hntj* and *wpjw-rhwj*- priest (3) Si'ese, true of voice, is reckoned to do any work done there in the (4)

necropolis, lo, the deficiency is compensated by a man against (5) his tasks, "Behold, I am (here)", ye shall say, (6) (if) ye are reckoned at any time (7) (to do works) done there, and to make the fields (8) flourish, to flood your (sic!) river-banks, (9) to travel (upon) the sand of the West to the East and vice versa, (10) "Behold I am (here)".(11) ye shall say.

Commentary:

a) Cf. our no. 184, note "a". b) Cf. Ranke, *PN I*, 280, no.8, see also Schneider, *Shabtis II*, 194f. c) Cf. Ranke, *PN I*, 393, nos.19-20. This name is not in the catalogue of Mendesian names in De Meulenaere, *Mend II*.

186.SHABTI OF SEMEN-PTAH-PISAMITJKI. Odessa no. 52910. Plate 128.

Green faience, height: 19cm. Provenance: not recorded, probably Mendes. Date: Late Dynasties. Bibliography: Turayev, *ZVORAO* 11, 77, NO.98; *Put* (1975), pl.[22]; *Cat*, no.200.

For numerous shabtis of the same see Schneider, *Shabtis II*, 195.

Inscription:

(1) O these shabtis, if Osiris (2) *Smn-Pth-Psmrk* a), born to *T3-šrjt-njt-Šhmt* b), is reckoned to do any work done (3) there in the necropolis, lo, the deficiency is compensated (4) by a man against his tasks, "Behold, I am (here)", ye shall say, (5) at any time, when works are conducted (lit. when it is worked), and to make the fields (6) prosper, to flood the river-banks, to travel (upon) the sand from the West to the East and vice versa, "Behold I am (here)" ye shall say.

Commentary:

a) Cf. Ranke, *PN I*, 307, no.10. b) Op. cit., 369, no.22.

187. SHABTI OF SETJAAMONPE. Odessa, no. 52525.

Greenish yellow faience, height: 19.5cm. History: same as in no.12. Provenance: not recorded. Date: Late Dynasties.

Inscription:

(1) May Osiris *St3-Jmnw -pw* a) born to *T3-šrjt-njt-t3-jht* b) be illumined (2) and say c): O shabtis, if Osiris d), is called (3) to do any work done there in (4) the necropolis, lo, the deficiency is compensated thereby, (5) as a man against his task, (6) to make fields prosper, (7) to flood the river-banks, "Behold I am (here)" (8-9) ye shall say.

Commentary:

a) Cf. Ranke, *PN I*, 322, no. 25. b) Op. cit., 370, no.3. c) Very uncertain. True of voice" is also possible in place of "say". d) the name is omitted.

188. SHABTI OF TAWAHAMUN. Tallinn, no. K-470/AM-5910/1. Plate 129.

Pale green faience, height: 12.9cm. History: same as in no.128. Provenance: not recorded. Date: Late Dynasties. Bibliography: Turayev, *ZVORAO* 11, 146, no.27; *Cat* no. 196.

Inscription: May Osiris (2) *T3-w3ht-Jmnw* a), born (to) *T3-w3ht-B3stt* b), be illumined!

Commentary. a) Not in Ranke. b) Not in Ranke.

189. ANOTHER SHABTI OF TAWAHAMUN. Tallinn, no. K-470/AM-5910/2.

Pale green faience, height: 12.9cm. History: same as in no.128. Provenance: not recorded. Date: Late Dynasties. Bibliography: Turayev, *ZVORAO* 11, 146, no.28; *Cat* p.60, n.3 (to no.196).

Inscription: same as in the preceding no.

190. SHABTI OF TAUB'ASTE. Tallinn, no. K-463/AM-5908/4. Plate 128.

Pale green faience. History: same as in no.15. Provenance: not recorded. Date: Late Dynasties.

Inscription: Osiris *T [3]-B3stt* ...

191. SHABTI OF DJEHO. St.Petersburg, no. A-92-II. Plate 129.

Faience: 18 x 4 x 2.5cm. History: CAM till 1946. Provenance: not recorded. Date: Late Dynasties.

Inscription: May Osiris, the prophet and king's scribe *Dd-hr* a), true of voice, born to *W3djht*, true of voice, be illumined!

Commentary.

a) Cf. Ranke *PN I*, 411, no. 12. b) Op.cit., 74, no. 29, or 75, nos. 19 and 21. Ranke does not know this name after Dyn. XIII

192. ANOTHER SHABTI OF DJEHO. Perm, no. 3263. Plate 129.

Greenish grey faience: 16 x 2.7 x 4.1cm. History: same as in no.59. Provenance: not recorded. Date: Late Dynasties. Bibliography: Turayev, *ZVORAO* 11, 129, no. 212.

Inscription: same as in no.191

193. A THIRD SHABTI OF DJEHO. Perm, no. 3264. Plate 129.

Greenish grey faience: 17.5 x 4.4 x 2.3cm. History: same as in no.59. Provenance: not recorded. Date: Late Dynasties. Bibliography: Turayev, *ZVORAO* 11, 129, no. 213

Inscription: same as in nos. 191-192.

194. SHABTI OF ANOTHER DJEHO. Ivanovo, no. A-250. Plate 129.

Faience: 10.1 x 3.2 x 2cm. History: same as in no.30. Provenance: not recorded. Date: Late Dynasties.

Inscription: Osiris, the chief of singers of Hathor ^{a)} Djeho.

Commentary: a) The goddess' name is proleptically written at the beginning of the title.

195. SHABTI OF THOTEMHE. Perm, no. 3260. Plate 129.

Greenish blue faience: 9.4 x 2.6 x 1.6cm. History: same as in no.59. Provenance: not recorded. Date: Late Dynasties. Bibliography: Turayev, *ZVORAO* 11, 129, no. 208; *Cat*, p. 61, n.1 (to n. 209)

Inscription: (1) May ^{a)} Osiris, *Dḥwtj-m-ḥ3t* ^{b)}, (2) born (to) *T3j-B3stt -jm.w* ^{c)}, be illumined!

Commentary.

a) The inverse order of the lines is normal for religious inscriptions. b) Cf. Ranke *PN* I, 408, no. 1. It is noteworthy that he knows of no examples datable to Late Period. c) *Op.cit.*, 387, no. 18.

196. ANOTHER SHABTI OF THOTEMHE. Perm, no. 3261. Plate 129.

Greenish blue fayence: 9.4 x 2.7 x 1.6cm. History: same as in no.59. Provenance: not recorded. date: Late Dynasties. Bibliography: Turayev, *ZVORAO* 11, 129, no. 209, *Cat*, no.209.

Inscription: (1) May Osiris Thotemhe, born (to) (2) Tjiub'astemmow.

197. SHABTI OF DJEPTAHEFCONKH. Vilno.

Green faience, height: 9.1cm. Now probably lost. Provenance: not recorded. Date: Late Dynasties. Bibliography: Turayev, *ZVORAO* 12, 187, no. 58.

Turayev's description: "The inscription reads: *Shd Osiris Dd-n-Pth-iwf-ḥnh* ". The name is doubtless Ranke, *PN* I, 410, no.11, the *n* being a mistake, either Turayev's or ancient.

198. SHABTI. Kaunas, no. Tt-2721. Plate 131.

Name lost. Faience. Provenance: not recorded, possibly Mendes. Date: Late Dynasties.

Inscription: May Osiris, the *jmj-ḥntj* and *wpjw-rḥwj* - priest ^{a)}, [the prophet of] Osiris in [Anpe]^{b)} be illumined!

Commentary.

a) Cf. our no.184, note "a". b) Probably so. cf. Schneider, *Shabtis*, no. 5.3.1.164; the shabti belongs to a certain *Nj-sw-b3-nbw-ddt* (Smendes). For Osiris in the Mendesian theology see De Meulenaere, *Mendes* II, 178ff..

199. SHABTI OF ...RWDJ-EROU. Odessa, no. 52619. Plate 131.

Fragment Blue faience. Provenance: not recorded. Date: Late Dynasties.

Inscription: *-rwḡ-r.w*, true of voice.

200. SHABTI. Kaunas, no. Tt-2715. Plate 130.

Blue faience: 9.3 x 3 x 2cm. Provenance: not recorded. Date: Late Dynasties.

Inscription: May Osiris ...be illumined!

201. SHABTI. Kazan, no. 11617(6).

Blue faience: 10.5 x 3.5 x 2cm. History: same as in no.35. Provenance: not recorded. Date: Late Dynasties.

Inscription: The god's father

202. SHABTI. Kazan, no. 11617(3).

Faience: 12 x 5 x 4cm. Provenance: not recorded. Date: Late Dynasties. Of the text on this statuette only the two final signs denoting "true of voice" remain. The rest is nothing but indistinct traces.

203. SHABTI. Odessa, no. 52537. Plate 130.

Name lost. Blue faience, height: 8cm. History: same as in no.12. Provenance: not recorded. Date: Late Dynasties.

Inscription: Osiris....

204. SHABTI. Perm, no. 2795.

Name uncertain. Dark green faience: 13.1 x 3.5 x 2cm. History: same as in no.167. Provenance: not recorded. Date: Late Dynasties. The vertical line of hieroglyphs on the statuette's front is practically illegible.

205. SHABTI. Perm, no. 3254.

Greenish blue faience: 10.2 x 2.5 x 1.4cm. History: same as in no.59. Provenance: not recorded. Date: Late Dynasties.

Inscription is in the back of the statuette. Perhaps, the same referred to by Turayev, *ZVORAO* 11, 129, no.210.

206. SHABTI. Perm, no. 3413.

Greenish yellow faience: 15 x 4.2 x 2.7cm. History: same as in no.59.

207. SHABTI. Poltava, no. A-149/19. Plate 130.

Greenish blue faience: 8.5 x 2.5 x 0.7cm. History: P.P.Bobrovsky collection till 1907. Provenance: not recorded. Date: Late Dynasties or the Ptolemaic Period. Bibliography: Suprunenko, *Pam*, no.29. Remnants of an inscription.

208. SHABTI. St.Petersburg, no. A-1156-II(1).

Faience. History: same as in no.118. Provenance: not recorded. Date: Late Dynasties. Inscription is unreadable in the photograph. The owner's name is possibly Pisamitjki, without further specifications, since the name is followed by "born to".

209. SHABTI. St.Petersburg, no. A-1156-II (5).

Faience. History: same as in no.118. Provenance: not recorded. Date: Late Dynasties or the Ptolemaic Period.

Inscription: (what can be made out in the bad photograph of the framed set of shabtis no. A-1156-II): (1) May Osiris ... (2) ... be illumined!

210. SHABTI. Tambov, 1959. Plate 130.

Name lost. Terra-cotta: 6 x 2 x 1cm. History: MTAC till 1918. Provenance: not recorded. Date: Late Dynasties. Inscription effaced.

211. SHABTI. Ivanovo, no. A-620.

Name uncertain. Pale green faience: 11 x 3.5 x 2cm.. History: same as in no.30. Provenance: not recorded. Date: Late Dynasties.

Inscription: Osiris, the god's father and the sem-priest ..., born (to) Wedja-Shu^a).

Commentary: a) Cf. our no. 170, note "b".

212. SHABTI OF PETUSIRE. Riga, no. D-927. Plate 130.

Pale green faience: 14 x 4.2 x 3cm. History: same as in no.10. Provenance: not recorded; Heracleopolis is required by the owner's title. Date: the Ptolemaic Dynasty, early.

Inscription:

(1) May Osiris "His son, his beloved"-priest ^{a)}, *P3-djw-3st-jrt* ^{b)}, born to the lady of the house *3st-rštj* ^{c)}, be illumined (2) and say: O these shabtis, if I am reckoned to (3) do any work done there, in the necropolis, lo, (4) lo, my absence is compensated by a man against his tasks, "Behold, (5) I am (here)", ye shall say, (if) ye are reckoned on any day, (6) at any time (to do any work) done there and to make the fields prosper, (7) to flood the river-banks, to travel (upon) (8) the sand from the West to the East and vice versa, (9) "Behold, I am (here)", ye shall say.

Commentary:

a) A priestly title, cf. *Wb* III, 410, 4-6. Its writing goes back to Dyns. IV-VI with the device then in use of the so-called split line (cf. Edel, *Gram*, § 89). In a text written in vertical lines, two or more groups of words or phrases, having a certain element in common, were arranged in narrower lines, below which, in the middle, the common element was written. When transcribed into ordinary horizontal lines, the common element is placed after the last group or phrase, the whole looking so as if it were connected only with this last one, whereas in fact it refers to all. Such an arrangement always "dates" a text (showing that it was copied from an archaic or archaizing archetype; the latter goes for *Nauf*, on the strength of lines 30-1) or a term, or a title. b) Cf. Ranke, *PN I*, 123, no.1. For the man, see Aubert, *Statuettes*, 261. c) Cf. Ranke, *PN I*, 4, no.10.

213. ANOTHER SHABTI OF PETUSIRE. Riga, no. D-923. Plate 130.

Green faience: 8.8 x 2.5 x 2cm. History: P.Lugn collection, subsequently LSU till 1950. Provenance: same as in no.212. Date: The Ptolemaic Dynasty, early.

Inscription: (1) "His son, his beloved"-priest Petusire, (2) born to the lady of the house Esrasht.

214. A THIRD SHABTI OF PETUSIRE. Riga, no. D-921.

Green faience: 8.7 x 2.5 x 2cm. History: P.Lugn collection, subsequently LSU till 1950. Provenance: same as in no.212. Date: The Ptolemaic Dynasty, early.

215. SHABTI OF HEPE. Perm, no. 3259. Plate 130.

Bright green faience: 13.2 x 2.3 x 3.3cm. History: A.A.Palnikov collection, bought from Mrs. Russova. Provenance: not recorded. Date: The Ptolemaic Dynasty, early.

Inscription: May *Hpw* ^{a)} be illumined^{b)} to do any work^{c)}!

Commentary:

a) Cf. Ranke, *PN I*, 237, nos. 1 and 23; 238, no. 14. In all these cases he quotes no examples later than Dyn. XVIII. b) We take *sh* for the late writing of *shd*, though *Wb* IV, 224ff. notes no variation in the spelling of this verb. There is no reason to take it for the first element of the name. c) If *sh* is a verb and not part of the name, the above translation is the only possible; if, however, it is such an element, the final words can only be regarded as a participial phrase, meaning "who does any work".

216. SHABTI OF ESHTFENE. Odessa, no. 52527. Plate 130.

Green faience, height: 12cm. History: the piece comes from A. von Laurin and Chr. Huber's find, made about 1845. Provenance: not recorded, but doubtless Saqqara-North. Date: The Ptolemaic Dynasty, early. Bibliography: Turayev, *Prop*, 77, no. 103.

Turayev's description: "The inscription of one line on the statuette's front, badly preserved, gives the *shd* - formula with the name of the accountant scribe *Ns...*, son of *Tḥn*".

Turayev's description permits to identify the owner of the Odessa statuette with the person whose other shabtis are in the Cairo Museum (CM 47522-3). Their legend, as it is printed in Newberry, *Statuettes*, 157, reads:

" May Osiris, the king's scribe who counts (all) things *Nj-sw-Šw-Tfnwt* ^{a)}, born (to) *Tḥn* (t) ^{b)}, true of voice, be illumined!

Commentary:

a) Cf. Ranke, *PN I*, 179, no.7. This man's tomb was discovered about 1845. His granite sarcophagus, the fragments of a wooden coffin and a stela were sent by Laurin and Huber, the consuls of Austria, to Vienna, together with one shabti. Two others were acquired from Huber by the Cairo Museum, while still another (Brundage collection) was published in Aubert, *Statuettes*, 251, fig. 151. b) Cf. Ranke, *PN I*, 393, no. 16.

217. LID OF A SHABTI-BOX OF DJEME^cES ^cANAKHT. Riga, no. D-1590. Plate 131.

Wood: 24.5 x 20 x 6cm. History: same as in no. 10. The piece may have belonged to "Lot 6" presented by the

Khedive to Russia and distributed between the University Museums of the then Russian Empire by the order of Emperor Alexander III.

Provenance: not recorded, but likely to be Thebes, Bab el-Gasus. Date: Dyn. XXI, temp. Psusennes I and the First Prophet Menkhepre.

The invoice of "Lot 6", the Khedive's present to Russia, formed on the basis of the Bab el-Gasus find, mentions three boxes for shabtis, so that the lid in question may be part of this find. Everything depends on the history of the lid between 1893 and the year of its accession to LSU. Before its classification it is impossible to be positive on this score. If the lid does belong to "Lot 6", its owner may be the same as our nos. 41-2.

Inscription: Osiris Djeme^ces^canakht, **a**) true of voice.

Commentary: **a**) For shabti-boxes of the same or the same-named person see *PM* I, 633, 641-42.

APPENDIX 1

Seeing that some of the shabtis published in this section come from the so-called "Lot 6" (the Khedive's gift to Russia, distributed between the University Museums in 1895), it seems advisable to publish here the invoice received by the Odessa customhouse. We leave out the four coffins published or discussed in Section II and the three boxes for shabtis, of which only one lid could be identified and even that tentatively (our no. 217). The rest is the list of shabtis, but enumerated are their owner's names and not individual statuettes. It seems that in most cases one or two statuettes of each person, put on the list, were envisaged, and so when a name is repeated twice or even thrice, it means that these shabtis belong to two or three different owners. One cannot, however, exclude a possibility of some mistake, because there is a case when the name is repeated, though the Bab el-Gasus find contains just one person of that name. all the names can naturally be found in Daressy's lists (we use *ASAE* 8, 1907, 4ff.) We reproduce this portion of the invoice as it was copied for us by N.G.Dokont from the original document kept in the archive of the Odessa Museum, which is headed as *Sixième Lot*. The invoice version of each name is accompanied by our transliteration, if necessary, and a note in those cases in which an item of our catalogue is mentioned in the customhouse list. A remark in parentheses refers to the repetitions of a name in the list published here.

Statuettes funéraires

1. Ankh f n khonsou, (cf. no. 27 below): *Cnh.f-n-Hnsw*
2. Nessi ta neb taoui: *Nj-sj-t3-nbt-t3wj*
3. Padou amen, (cf. no. 45 below): *P3-djw-Jmnw*
4. Isit m kheb (cf. no. 26 below): *3st-m-hbjt*
5. Hat pa menfi amon: *Jmnw-(m)-h3t-p3-mšcw*
6. Tadou mont: *T3-djt-Mwt-tw*
7. Ousorhatimes: *Wsr-h3t-msjw*
8. Meritamen: (cf. nos. 14, 35 below, though there is only one such person on Daressy's list). see our no. 72. *Mrjt- Jmnw*.
9. Tet mout aus ankh: *Dd-Mwt-tw-jw.r-Cnhtj*
10. Amenhotep. See our no. 28.
11. Ta shed khonsou: *T3-šdt-Hnsw*
12. Isit. See our no. 60: *3st*
13. Ankh n mout. See our nos. 82-3: *3h-n-mwt*
14. Meritamen:
15. Heroub: *Hrjt-wbht*
16. Tent taoui: *T3-njt-t3wj*
17. Dou khonsou ari: *Dj-Hnsw-jrj*
18. Bok n mout: *B3kw-nj-Mwt-tw*
19. Nesi ta ouza khou. See our no. 59: *Nj-sj-t3-wd3t-3ht*
20. Padoua out ren ant: ? If "Padoua" corresponds to *P3-djw*, there is nothing like this name in Daressy's list. If, however, "Padoua" stands for *P3-sb3*, the rest may be taken for some misreading of *h Cjw-n-njw*. One shabti of

Psusennes from Bab el-Gasus is in our catalogue, no. 77.

21. Khaer. See our no. 69. *Kr (K3r)*
22. Pen fouzaro. See our nos. 74-5: *P3j.f - c_{dr}*
23. Shedsounamon: *Šd-sw-Jmnw*
24. Khonsoumses: *Hnsw-msjw*
25. Nespakashouti: *Nj-sw-p3-q3-šwtj*
26. Isit m kheb
27. Ankh f n khonsou
28. Tabaken khonsou: *T3-b3kt-njt-Hnsw*
29. Hent taoui: *Hnwt-t3wj*
30. Tetou mat ast enkh. See our nos. 41-2: *Dd-M3 c_t-jw.s- c_{nh}tj*
31. Nesi amen ap. See our nos. 84-5: *Nj-sw-Jmnw-(m)-jp3t*
32. Nessi mout: *Nj-sj-Mwt-tw*
33. Ankh s n mat. See our nos. 78, 86-7: *c_{nh}.s-n-Mwt-tw*
34. Ankh n mat. See our no. 32: *c_{nh}-(f)-n-Mwt-tw*.
35. Meritamen
36. Ta -shed khonsou
37. Hori
38. Nesi amon. See our no. 30: *Nj-sw-Jmnw*.
39. Takhali. See our nos. 38-9: *P3-h3rw*. (a misspelling)
40. Ta' nefer: *T3j-nfr*
41. Hatseshni: *G3t-zšnj*
42. Khonsou m kheb. See our no. 79. *Hnsw-m-hb* (*h* misspelt as "kh"):
43. Nespa nofer hir. See our no. 73: *Nj-sw-p3-nfr-hr*.
44. Nesi khonsou. See our nos. 67, 80: *Nj-sj-Hnsw*
45. Padou amen
46. Nesi par hir an. See our nos. 88-9: *Nj-sw-p3-hr- c_n*

The reader will notice that the major part of this list did not enter our catalogue, the statuettes having probably been reserved for the collections of SMFA, Moscow, and the Hermitage.

VII B. UNINSCRIBED SHABTIS¹

1. SHABTI. Ekaterinburg, no. SM-1936. Plate 131.

White faience: 7.5 x 3 x 2.2 cm. History: AM till 1936.

2. SHABTI. Ekaterinburg, no. SM-1937. Plate 131.

Pale green faience: 8 x 2.2 x 1.5 cm. History: same as in no. 1.

3. SHABTI. Erevan, no. V-429/803. Plate 134.

Terra-cotta: 16 x 5 x 4 cm. History: Romantchenko collection; Herm (no. 1328) till 1930; SHM Arm in 1930-37.

4. SHABTI. Erevan, no. V-431/805.

Painted wood (traces of white and yellow): 19 x 5 x 4 cm. History: Herm (no. 4874) till 1930; SHM Arm in 1930-37. Date: New Kingdom.

5. OVERSEER OF TEN. Erevan, no. V-463/837. Plate 132.

Terra-cotta (hair black): 18.5 x 5 x 5 cm. History: Herm (no. 5309) till 1930; SHM Arm in 1930-37. Date: Dynasty XXI-XXIV.

6. SHABTI. Erevan, no. V-481/855. Plate 132.

Terra-cotta: 18.5 x 5 x 6 cm. History: Herm till 1928; SHM Arm in 1928-37. Date: Dyn. XXI-XXIV.

7. SHABTI. Ivanovo, no. A-596/1. Plate 134.

Faience: 9.5 x 2.7 x 2.1 cm.

8. SHABTI. Ivanovo, no. A-611.

Bright blue faience: 5.5 x 1.2 x 1 cm. History: D.G. Burylin collection; ILM till 1959.

9. SHABTI. Ivanovo, no. A-613.

Pale green faience: 7.5 x 1.7 x 1 cm. History: same as in no. 8.

10. SHABTI (incomplete). Ivanovo, no. A-616. Plate 132.

Faience: 7.8 x 3.2 x 2.2 cm.

11. SHABTI. Ivanovo, no. A-626. Plate 133.

Terra-cotta (painted blue): 2.5 x 1.1 x 6.6 cm. History: same as in no. 8.

12. SHABTI. Kazan, no. 5404(1a). Plate 132.

Green faience: 7.8 x 2.2 x 2 cm. History: CHMC till 1928.

13. SHABTI. Kazan, no. 5404(2). Plate 134.

Bluish green faience: 10.3 x 4 cm. History: same as in no. 10. Date: Dyns. XXI-XXIV.

14. SHABTI. Kazan, no. 5404(3). Plate 133.

Pale yellow faience: 8.5 x 2 x 2 cm. History: same as in no. 12.

15. SHABTI. Kazan, no. 5404(4).

¹ We exclude from this group the shabtis, which lost their inscriptions. As a rule, these uninscribed figurines are late, mostly dating from the Last Dynasties or the Ptolemaic Period.

16. SHABTI. Kazan, no. 5404(5).
17. SHABTI. Kazan, no. 11607(1). Plate 132.
Green faience: 7.9 x 2.2 x 2 cm. History: same as in no. 12.
18. SHABTI. Kazan, no. 11607(2). Plate 132.
Green faience: 8.3 x 2.1 x 2 cm. History: same as in no. 12.
19. SHABTI. Kazan, no. 11607(3). Plate 133.
Green faience: 13.5 x 4.5 x 1.5 cm. History: same as in no. 12.
20. SHABTI. Kazan, no. 11607(4). Plate 132.
Blue faience: 6 x 2 cm. History: same as in no. 12.
21. SHABTI. Kazan, no. 11607(5). Plate 132.
Green faience. History: same as in no. 12.
22. SHABTI. Kazan, no. 11659(1).
Painted terra-cotta (wig brown): 20 x 6.3 x 4 cm. History: V.I. Zausaylov collection.
23. SHABTI. Kazan, no. 11659(2).
Painted terra-cotta (wig brown): 20. 6.3 x 4 cm. History: same as in no. 22.
24. SHABTI. Kazan, no. 11661 Plate 134.
Blue faience: 10. x 3.5 x 3 cm. History: same as in no. 20.
25. SHABTI (incomplete). Kazan, no. 11725. Plate 131.
Blue faience: 7. x 4 x 3 cm. History: same as in no. 12.
26. SHABTI. Kaunas, no. Tt-2716. Plate 132.
Terra-cotta (traces of black in hair): 20 x 5.8 x 4 cm.
27. SHABTI. Kaunas, no. Tt-2720. Plate 132.
White faience: 14.5 x 5.5 x 2.8 cm.
28. SHABTI. Kaunas, no. Tt-2723. Plate 133.
White faience: 10.3 x 3.5 cm.
29. SHABTI. Kaunas, no. Tt-2724. Plate 133.
Blue faience: 6.5 x 2.3 cm.
30. SHABTI. Kaunas, no. Tt-2725. Plate 132.
Green faience: 10.4 x 3.5 cm.
31. SHABTI. Kaunas, no. Tt-2726. Plate 132.
Dark grey faience: 10.8 x 3.3 x 2 cm.
32. SHABTI. Kaunas, no. Tt-2731. Plate 133.
Blue faience: 8.3 x 2.2 x 2.2 cm.
33. SHABTI. Kaunas, no. Tt-2833. Plate 133.
Pale blue faience: 6 x 1.5 x 1 cm.
34. SHABTI. Kaunas, no. Tt-2833. Plate 133.
Terra-cotta: 6.8 x 2 x 1 cm.

35. SHABTI. Kaunas, no. Tt-2835. Plate 133.
Blue faience: 5.1 x 1.2 x 0.8 cm.
36. SHABTI. Kaunas, no. Tt-2836.
Terra-cotta: 5.6 x 1 x 1 cm.
37. SHABTI. Kaunas, no. Tt-2837. Plate 133.
Terra-cotta: 6 x 1.8 x 1 cm.
38. SHABTI. Kaunas, no. Tt-2838. Plate 133.
Terra-cotta: 6 x 2.1 x 1 cm.
39. SHABTI. Kaunas, no. Tt-2839. Plate 133.
Blue faience: 5.7 x 1.8 x 1 cm.
40. SHABTI. Kiev, no. AT-158.
Terra-cotta: 14.7 x 4 x 4 cm. Date: New Kingdom.
41. SHABTI. Kiev, no. AT-159.
Terra-cotta, height: 15.7 cm. Date: New Kingdom.
42. SHABTI. Kiev, no. AT-160.
Faience: 8.3 x 3 x 2.5 cm. Date: Dyns XXI-XXIV.
43. SHABTI. Kiev, no. BV-1308. Plate 134.
Faience, height: 15.5 cm. History: A. P. Gorbatchenko collection, entered in 1972.
44. SHABTI. Moscow, no. A-4950-II.
Glazed faience, height: 9 cm. History: N.N. Andreyeva collection.
45. SHABTI. Odessa, no. 52526. Plate 133.
Terra-cotta printed green, height: 10 cm. Bibliography: Turayev, *Prop*, 78, no. 115.
46. SHABTI (incomplete). Odessa, no. 52536. Plate 133.
Blue faience, height: 10 cm. History: A.A. Rafalovitch collection; OSU till 1924.
47. SHABTI (fragment). Odessa, no. 52540.
Blue faience: 5 x 2 cm. History: same as in no. 46.
48. SHABTI. Odessa, no. 52903. Plate 135.
Greenish grey faience, height: 9 cm. Bibliography: Turayev, *Prop*, 78, no. 112. Turayev notes that the shabti's back was inscribed but that the inscription is indiscernible; we had no photograph of the shabti's back. If Turayev is right, the piece should have been included in the group of inscribed shabtis.
49. SHABTI. Odessa, no. 52904. Plate 135.
Terra-cotta, height: 9 cm. Bibliography: Turayev, *Prop*, 78, no. 113.
50. SHABTI. Perm, SAG no. 1119. Plate 135.
Pale green faience: 6.2 x 2.2 x 1.1 cm. History: SMFA (no. 6996) till 1947. Date: Dyns. XXI-XXIV.
51. SHABTI. Perm, no. 2798. Plate 134.
Pale green faience: 12.4 x 3.5 x 2.4 cm. History: Elterman collection. Date: Dyn. XXVI.
52. SHABTI. Perm, no. 3257. Plate 135.
Bright blue faience: 10.2 x 2.5 x 1.9 cm. History: A.A. Palnikov collection, bought from Mme Russova. Date. Dyn. XXVI.

53. SHABTI. Polenovo, no. 940. Plate 135.
Terra-cotta: 9.7 x 3.7 x 1.8 cm. History: V.D. Polenov collection, brought from Egypt in 1882.
54. SHABTI. Polenovo, no. 943. Plate 135.
Grey faience: 9.2 x 2 x 1.5 cm. History: same as in no. 53.
55. SHABTI (incomplete). Polenovo, no. 948. Plate 135.
Terra-cotta: 7 x 3.2 x 2.3 cm. History: same as in no. 53.
56. SHABTI. Polenovo, no. 1042(2). Plate 134.
57. SHABTI. Polenovo, no. 1048. Plate 135.
Bright blue faience: 5.5 x 1.8 x 1 cm. History: same as in no. 53.
58. SHABTI. Polenovo, no. 1049. Plate 136.
Bright blue faience: 4.9 x 1.4 x 0.5 cm. History: same as in no. 53.
59. SHABTI. Poltava, no. A-149/2. Plate 136.
greenish blue faience: 10.5 x 2.4 x 1.6 cm. History: P.P. Bobrovsky collection, entered in 1903. Provenance: Thebes. Bibliography: *Otchet* (1907), 20, no. 46; Suprunenko, *Pam*, no. 32.
60. SHABTI. Poltava, no. A-149/20. Plate 136.
Greenish blue faience: 7 x 1.8 x 1 cm. History: same as in no. 59, entered in 1907. Bibliography: Suprunenko, *Pam*, no. 31.
61. SHABTI. Poltava, no. A-149/21. Plate 136.
Greenish blue faience: 7 x 2 x 1 cm. History: same as in no. 60. Bibliography: Suprunenko, *Pam*, no. 30.
62. SHABTI. Poltava, no. A-149/22. Plate 136.
Greenish blue faience: 6.4 x 2 x 1.5 cm. History: same as in no. 60. Bibliography: Suprunenko, *Pam*, no. 24.
63. SHABTI. Poltava, no. A-149/23. Plate 136.
Red faience: 6.4 x 2 x 1 cm. History: same as in no. 60. Bibliography: Suprunenko, *Pam*, no. 25.
64. SHABTI (incomplete). Poltava, no. A-149/24. Plate 136.
Greenish blue faience: 3.1 x 1.5 x 1 cm. Provenance: Thebes. Bibliography: *Otchet* (1907), 20, no. 44; Suprunenko, *Pam*, no. 27.
65. SHABTI. Poltava, no. A-149/25. Plate 136.
Blue faience: 6.7 x 1.8 x 1 cm. History: same as in no. 60. Bibliography: Suprunenko, *Pam*, no. 22.
66. SHABTI. Poltava, no. A-149/26. Plate 136.
Greenish blue faience: 4.5 x 2 x 1 cm. History: same as in no. 59. Bibliography: *Otchet* (1907), 20, no. 47; Suprunenko, *Pam*, no. 28. Suprunenko notes that the piece entered the museum in 1911, but how then could it be mentioned in *Otchet* (1907)?
67. SHABTI. Poltava, no. A-149/49. Plate 136.
Greenish blue faience: 10 x 4 x 2.2 cm. History: same as in no. 59, entered in 1911. Bibliography: *Otchet* (1907), 20, no. 43; Suprunenko, *Pam*, no. 23.
68. SHABTI (incomplete). Poltava, no. A-149/50.
Bright blue faience: 4 x 4 x 2.2 cm. History: E.N. Skarzhinskaya collection, acquired in 1880s; entered the museum in 1906. Bibliography: Suprunenko, *Pam*, no. 18.
69. SHABTI (incomplete). Poltava, no. A-149/56.

Limestone (white stucco): 18 x 7.5 x 5 cm. History: same as in no. 59, entered in 1911. Provenance: Thebes. Bibliography: Suprunenko, *Pam*, no. 21.

70. SHABTI. Poltava, no. A-149/109.

Pale green faience: 4.5 x 1.7 x 0.7 cm. History: same as in no. 60, entered in 1907. Bibliography: Suprunenko, *Pam*, no. 26.

71. SHABTI. Riga, no. D-911. Plate 134.

Pale green faience: 19 x 3.6 x 2 cm. History: LSU till 1930.

72. SHABTI. Riga, no. D-916.

Pale green faience: 10.5 x 1.9 x 1 cm. History: same as in no. 71.

73. SHABTI. Riga, no. D-919. Plate 137.

Pale green faience: 8.5 x 2.2 x 1.8 cm. History: same as in no. 71.

74. SHABTI. Riga, no. D-920. Plate 137.

Pale green faience: 10.5 x 1.9 x 1 cm. History: same as in no. 71.

75. SHABTI. Riga, no. D-922. Plate 137.

Faience: 9.8 x 4 x 1 cm. History: same as in no. 71.

76. SHABTI. Riga, no. D-924. Plate 137.

Wood: 16.2 x 4.2 x 3 cm. History: same as in no. 71. Date: New Kingdom.

77. SHABTI. Riga, no. D-929. Plate 137.

Painted (traces of white and black) sandstone: 7.3 x 2.8 x 1.2 cm. History: same as in no. 71.

78. SHABTI. Riga, no. D-931 + D-1042. Plate 137.

Bright blue faience: 10.7 x 3.7 x 2 cm. History: same as in no. 71. Date: Dyns. XXI-XXII.

79. SHABTI. Riga, no. D-932. Plate 137.

Painted (traces of black) wood: 15 x 4 x 1.5 cm. History: same as in no. 71.

80. SHABTI. St. Petersburg, no. A-88-II. Plate 136.

Greenish blue faience: 11 x 4 x 3 cm. History: CAM till 1946.

81. SHABTI. St. Petersburg, no. A-90-II. Plate 138.

Greenish blue faience: 7 x 3.5 x 2 cm. History: same as in no. 80.

82. SHABTI. St. Petersburg, no. A-100-II. Plate 138.

Greenish blue faience, height: 12 cm. History: Herm till 1930; CAM in 1930-46.

83. SHABTI. St. Petersburg, no. A-1035-II. Plate 138.

Faience: 6.7 x 2 x 1.5 cm. History: St. Isaac's Cathedral till 1938.

84. SHABTI. St. Petersburg, no. A-1052-II. Plate 138.

Pale green faience: 11 x 3.5 x 2 cm.

85. SHABTI. St. Petersburg, no. A-1053-II. Plate 138.

Faience, height: 11.1 cm.

86. SHABTI. St. Petersburg, no. A-1090-II. Plate 138.

Faience, height: 9 cm.

87. SHABTI. St. Petersburg, no. A-1115-II. Plate 138.

Faience: 19.3 x 5 x 3.6 cm. History: same as in no. 83.

88. SHABTI. St. Petersburg, no. A-1156-II(12).

History: SHM, then in the museum of the secondary school no. 331, Moscow, till 1965.

89. SHABTI. Tallinn, no. K-468/AM-5909/4.

Pale green faience: 10.7 x 3 x 2.9 cm.

90. SHABTI. Tartu, no. SI-200. Plate 85; V.20.1-2.

Wood.

91. SHABTI. Tartu, no. SI-257. Plate 139.

Faience.

92. SHABTI. Tartu, no. SI-258. Plate 136.

Faience.

93. SHABTI. Tartu, no. SI-259. Plate 136.

Faience.

94. SHABTI. Tartu, no. SI-260. Plate 136.

Faience.

95. SHABTI. Tartu, no. SI-261. Plate 136.

Faience.

96. SHABTI. Tartu, no. SI-262. Plate 136.

Faience.

97. SHABTI. Tartu, no. SI-263. Plate 136.

Faience.

98. SHABTI. Tartu, no. SI-264. Plate 136.

Faience.

99. SHABTI. Tiflis, no. 30. Plate 139.

Pale green faience: 8.7 x 3 x 2 cm. History: formerly Herm (no. 2663).

100. SHABTI. Tiflis, no. 35(1). Plate 139.

Pale green faience: 13.5 x 5 x 4 cm. History: O.D. Kivit collection, entered in 1935.

101. SHABTI. Vilnius, no. IM-4966.

Faience: 7.4 x 2.6 x 2.4 cm.

102. SHABTI. Vilnius, no. TD-2541.

Blue faience: 8.2 x 3 x 2.4 cm. Date: Dyns. XXI-XXIV.

103. SHABTI. Voronezh, no. 12.

Terra-cotta: 6.7 x 3.3. x 1.8 cm. History: YU MFA till 1918 ; VU MFA till 1933.

104. SHABTI. Voronezh, no. 13. Plate 139.

Greenish blue faience: 8.6 x 2 x 1.1 cm. History: same as in no. 103. Bibliography: Turayev, *ZVORAO* 11, 160, no. 61.

105. SHABTI. Voronezh, no. 14. Plate 138.

Faience: 8.6 x 1.8 x 1.1 cm. History: same as in no. 103. Bibliography: Turayev, *ZVORAO* 11, 160, no. 62.

106. SHABTI. Voronezh, no. 15. Plate 139.

Greenish blue faience: 9.3 x 2 x 1.1 cm. History: same as in no. 103. Bibliography: Turayev, *ZVORAO* 11, 160, no. 63.

107. SHABTI. Voronezh, no. 16. Plate 139.

Faience.

108. SHABTI. Voronezh, no. 17.

Glazed terra-cotta: 5.6 x 1.8 x 1.1 cm. History: same as in no. 103. Bibliography: Turayev, *ZVORAO* 11, 160, no. 64.

109. SHABTI. Voronezh, no. 18. Plate 136.

Blue faience: 6 x 1.8 x 0.6 cm. History: same as in no. 103. Bibliography: Turayev, *ZVORAO* 11, 160, no. 57.

110. SHABTI. Voronezh, no. 20. Plate 135.

Painted terra-cotta (skin-red, hair black): 17.5 x 6 x 4 cm. History: same as in no. 103. Date: Dynasties XXI-XXIV. Bibliography: Turayev, *ZVORAO* 11, 160, no. 69. Turayev identified the statuette's material as limestone.

111. SHABTI. Voronezh, no. 21. Plate 139.

Pale blue faience. Date: Dyns. XXI-XXIV.

112. SHABTI. Voronezh, no. 128.

Iron: 22.2 x 5 x 2.7 cm. History: formerly in SMFA.

SMALL SHABTIS

113. SHABTI. Odessa, no. 52721. Plate 140.

Bibliography: Turayev, *Prop*, 90. The piece is doubtlessly included in the number of ninety two very small shabtis, referred to by Turayev under nos. 189-280.

114. SHABTI. Odessa, no. 52735. Plate 140.

115. SHABTI. Odessa, no. 52744. Plate 140.

116. SHABTI. Odessa, no. 52745. Plate 140.

117. SHABTI. Odessa, no. 52746. Plate 140.

118. SHABTI. Odessa, no. 52749. Plate 140.

119. SHABTI. Odessa, no. 53750. Plate 140.

120. SHABTI. Odessa, no. 52752. Plate 140.

121. SHABTI. Odessa, no. 52755. Plate 140.

122. SHABTI. Odessa, no. 52761. Plate 140.

123. SHABTI. Odessa, no. 52765. Plate 140.

124. SHABTI. Odessa, no. 52767. Plate 140.

125. SHABTI. Odessa, no. 52768. Plate 140.

126. SHABTI. Odessa, no. 52770. Plate 140.

127. SHABTI. Odessa, no. 52773. Plate 140.

128. SHABTI. Odessa, no. 52774. Plate 140.

129. SHABTI. Odessa, no. 52775. Plate 140.

130. SHABTI. Odessa, no. 52777. Plate 140.

131. SHABTI. Odessa, no. 52778. Plate 140.

132. SHABTI. Odessa, no. 52779. Plate 140.

133. SHABTI. Odessa, no. 52788. Plate 141.

134. SHABTI. Odessa, no. 52791. Plate 141.

135. SHABTI. Odessa, no. 52792. Plate 141.

136. SHABTI. Odessa, no. 52793. Plate 141.

137. SHABTI. Odessa, no. 52794. Plate 141.

138. SHABTI. Odessa, no. 52795. Plate 141.

139. SHABTI. Odessa, no. 52802. Plate 141.

140. SHABTI. Odessa, no. 52809. Plate 141.

141. SHABTI. Odessa, no. 52810. Plate 141.

142. SHABTI. Odessa, no. 52811.

143. SHABTI. Dnepropetrovsk, no. 1. Plate 141.

It is not impossible that this and the other 22 small shabtis in Dnepropetrovsk should derive from the group of 92 figures noted by Turayev in 1912 in Odessa, since it was an established custom after 1917 to share one's abundance with other museums which were deficient in this line. If so, somewhat less than one half of the Odessa group of small shabtis is still missing.

144. SHABTI. Dnepropetrovsk, no. 2. Plate 141.

145. SHABTI. Dnepropetrovsk, no. 3. Plate 141.

146. SHABTI. Dnepropetrovsk, no. 4. Plate 141.

147. SHABTI. Dnepropetrovsk, no. 5. Plate 141.

148. SHABTI. Dnepropetrovsk, no. 6. Plate 141.

149. SHABTI. Dnepropetrovsk, no. 7. Plate 141.

150. SHABTI. Dnepropetrovsk, no. 8. Plate 141.

151. SHABTI. Dnepropetrovsk, no. 9. Plate 141.

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152. SHABTI. Dnepropetrovsk, no. 10. Plate 141.
153. SHABTI. Dnepropetrovsk, no. 11. Plate 141.
154. SHABTI. Dnepropetrovsk, no. 12. Plate 141.
155. SHABTI. Dnepropetrovsk, no. 13. Plate 141.
156. SHABTI. Dnepropetrovsk, no. 14. Plate 141.
157. SHABTI. Dnepropetrovsk, no. 15. Plate 141.
158. SHABTI. Dnepropetrovsk, no. 16. Plate 141.
159. SHABTI. Dnepropetrovsk, no. 17. Plate 141.
160. SHABTI. Dnepropetrovsk, no. 18. Plate 141.
161. SHABTI. Dnepropetrovsk, no. 19. Plate 141.
162. SHABTI. Dnepropetrovsk, no. 20. Plate 141.
163. SHABTI. Dnepropetrovsk, no. 21. Plate 141.
164. SHABTI. Dnepropetrovsk, no. 22. Plate 141.
165. SHABTI. Dnepropetrovsk, no. 23. Plate 141.

COFFINS FOR SHABTIS

166. COFFIN FOR A SHABTI. Odessa, no. 5286 0.
Wood: 15 x 28 x 12 cm. Date: Dyns. XVII-XVIII. Bibliography: Turayev, *Prop*, no. 92.

VIII. VESSELS

1. DISH.¹ Odessa, no. 52542. Plate 142.

Height: 2.3 cm, dia:² 6.3 cm, dia (mouth/bottom): 5 cm. Date: Old Kingdom.

2. VESSEL. Odessa, no. 52574.

Height: 3 cm. History: A.A. Rafalovitch collection, OSU till 1924. Date: Old Kingdom.

3. BOWL. Odessa, no. 52820. Plate 142.

Glazed, height: 2.5 cm, dia: 4.5 cm, dia (mouth): 3.5 cm, dia (bottom): 3 cm. Date: Old Kingdom.

4. COSMETIC JAR. Odessa, no. 52933.

Alabaster, height: 3.8 cm. Date: Old Kingdom.

5. JAR. Riga, no. D-994.

Alabaster, height: 3.5 cm, dia: 3.5 cm, dia (mouth): 2.5 cm. History: P. Lugin collection; LSU in 1931-50. Date: Old Kingdom. Bibliography: *Cat*, no. 216.

6. JAR. Riga, no. D-1038. Plate 142.

Alabaster, height: 4 cm, dia: 7.4 cm, dia (mouth): 5 cm. History: *Doma baznica* museum, then LSU till 1950. Date: Old Kingdom. Bibliography: *Cat*, no. 215.

7. JAR OR RATHER A BOWL with a massive lid, in the centre of which there is an opening serving as the jar's mouth. Riga, no. D-1040.

Alabaster, height: 8.9 cm, dia: 12.5 cm, dia (mouth): 3.5 cm. History: same as in no. 6. Date: Old Kingdom. Bibliography: *Cat*, no. 213.

8. JAR. Ivanovo, no. A-530.

Alabaster, height: 5 cm, dia: 5 cm, dia (mouth): 1.8 cm, dia (bottom): 4.2 cm. History: D.G. Burylin collection; in ILM till 1959. Date: Middle Kingdom. Bibliography: *Cat*, no. 220.

9. VESSEL. Ivanovo, no. A-531. Plate 142.

Alabaster, height: 5.8 cm, dia (mouth): 1.5 cm, dia (bottom): 5.3 cm. History: same as in no. 8. Date: Middle Kingdom. Bibliography: *Cat*, no. 222.

10. JAR. Ivanovo, no. A-533(2).

Alabaster, height: 29 cm, dia: 17.5 cm, dia (rim): 13 cm, dia (bottom): 11 cm. History: same as in no. 8.

11. JAR. Ivanovo, no. A-535(1). Plate 142.

Alabaster, height: 19 cm, dia (mouth): 11 cm, dia (bottom): 8 cm. History: same as in no. 8. Date: Middle Kingdom.

12. JAR. Odessa, no. 52575.

Height: 15.5 cm. History: same as in no. 2. Date: Middle Kingdom.

13. BOWL. Odessa, no. 52819.

Alabaster, dia: 22.5 cm. History: same as in no. 2. Date: Middle Kingdom. Bibliography: Dokont, *VDI* 1965, no. 2, p. 212; *Album*, no. 188; *Cat*, no. 217.

¹ Earthware if the material is not indicated.

² If unspecified, the greatest diameter is meant.

14. VESSEL. Odessa, no. 52830.
Alabaster, height: 5.8 cm. Date: Middle Kingdom.
15. VESSEL. Odessa, no. 52932. Plate 142.
Alabaster, height: 5 cm. History: same as in no. 2. Date: Middle Kingdom. Bibliography: Dokont, *VDI* 1965, no. 2, p. 210; *Album*, no. 189; *Cat*, no. 224.
16. CHALICE. Odessa, no. 52940.
Alabaster, height: 14 cm. History: same as in no. 2. Date: Middle Kingdom. Bibliography: Dokont, *VDI* 1965, no. 2, p. 210.
17. VESSEL. Odessa, no. 52956. Plate 142.
Greywacke, height: 5.5 cm, dia: 3 cm. History: same as in no. 2. Date: Middle Kingdom. Bibliography: Dokont, *VDI* 1965, no. 2, p. 210.; *Album*, no. 189; *Cat*, no. 219.
18. SPHERICAL VESSEL. Perm, no. 2802.
Bright green faience, dia: 4.2 cm. History: Elterman collection. Provenance: Qurna; bought April 10, 1895. Date: Middle Kingdom.
19. VESSEL. Riga, no. D-995. Plate 143.
Breccia, height: 4.2 cm, dia (rim): 5 cm, dia (mouth): 0.5 cm. History: same as in no. 5. Date: Middle Kingdom.
20. JAR. Riga, no. D-996. Plate 143.
Alabaster, height: 5 cm, dia: 4.8 cm. History: same as in no. 5. Date: Middle Kingdom.
21. JAR. Riga, no. D-1001. Plate 143.
Alabaster, height: 5.5 cm, dia: 3.2 cm. History: same as in no. 5. Date: Middle Kingdom.
22. VESSEL. Riga, no. D-1002. Plate 143.
Alabaster, height: 4.9 cm, dia: 4.8 cm. History: same as in no. 5. Date: Middle Kingdom.
23. FLASK. Riga, no. D-1033.
Alabaster, height: 10.6 cm, dia: 4.7 cm. History: same as in no. 5. Date: Middle Kingdom. Bibliography: *Cat*, no. 221.
24. VESSEL. Riga, no. D-1034. Plate 143.
Alabaster, height: 19.5 cm, dia (rim): 9.1 cm. History: same as in no. 5. Date: Middle Kingdom. Bibliography: *Cat*, no. 218.
25. TRAY ON A SHORT FOOT. Riga, no. D-1039. Plate 143.
Alabaster, height: 6.5 cm, dia: 28.7 cm. History: LSU till 1950. Date: Middle Kingdom.
26. SPHERICAL VESSEL. Ivanovo, no. A-526.
Alabaster, height: 10 cm, dia: 7.5 cm. History: same as in no. 8. Date: New Kingdom.
27. COSMETIC JAR WITH SMALL HANDLES AND LID. Ivanovo, no. A-631. Plate 144.
Blue onyx, height: 4 cm, dia: 7.5 cm. History: same as in no. 8. Date: New Kingdom.
28. JAR. Kazan, no. 11642. Plate 144.
Height: 13.5 cm, dia: 5 cm. History: in Herm till 1934. Date: New Kingdom.
29. JAR WITH HANDLES. Odessa, no. 52512.
Alabaster, height: 26 cm, dia: 10 cm. Date: New Kingdom. Bibliography: *Album*, no. 186; *Cat*, no. 228.
30. JAR (painted in imitation of an alabaster jar). Odessa, no. 52513.
Wood, height: 16.5 cm. Date: New Kingdom. Bibliography: Turayev, *Prop*, 90, no. 286.

31. JAR (painted in imitation of an alabaster jar). Odessa, no. 52514.
Wood, height: 18 cm. Date: New Kingdom. Bibliography: Turayev, *Prop*, 90, no. 287.
32. VESSEL. Perm, no. 2887. Plate 144.
Wood, height: 6 cm, dia: 5 cm. History: A.A. Palnikov collection; bought from Mrs. Matveyeva, whose brother had brought it from Egypt. Date: New Kingdom.
33. JAR. Riga, no. D-1031. Plate 144.
Alabaster, height: 11.1 cm, dia: 5.2 cm. History: same as in no. 5. Date: New Kingdom.
34. JAR. Riga, no. D-1037. Plate 144.
Alabaster, height: 8.2 cm, dia: 7.4 cm. History: same as in no. 5. Date: New Kingdom.
35. AMPHORE. Riga, no. K-1261. Plate 145.
Height: 6.3 cm, dia: 5 cm. History: S.A. Kovler collection, entered in 1952. Date: New Kingdom.
36. COSMETIC JAR. Tallinn, no. K-529/AM-5684. Plate 145.
Alabaster, height: 4.2 cm, dia: 3.2 cm. History: Anastasy collection till 1833; gift to Captain Butenev who presented it to J. Burchardt; EPM in 1870-1940. Date: New Kingdom.
37. COSMETIC JAR. Ekaterinburg, no. SM-1961.
Pale green faience, height: 3.5 cm, dia: 4.5 cm, dia (mouth): 4.4 cm, dia (bottom): 2 cm. History: AM, Sverdlovsk, till 1936. Date: Dyn. XXVI.
38. ALABASTRON. Ivanovo, no. A-524.
Alabaster, height: 18 cm, dia: 5 cm, dia (mouth): 1.2 cm, dia (bottom): 3.5 cm. History: same as in no. 8. Date: Dyn. XXVI. Bibliography: *Cat*, no. 231.
39. FLASK. Ivanovo, no. A-532. Plate 145.
Alabaster, height: 12 cm, dia: 10.9 cm, dia (mouth): 2.2 cm. History: same as in no. 8. Date: Dyn. XXVI. Bibliography: *Cat*, no. 234.
40. ALABASTRON. Polenovo, no. 815. Plate 145.
Alabaster, height: 6 cm, dia: 3.3 cm. History: D.V. Polenov collection, Baron Kiester's gift. Date: Dyn. XXVI. Bibliography: *Cat*, no. History: same as in no. 8. Date: Dyn. XXVI. Bibliography: *Cat*, no. 232.
41. COSMETIC JAR. Polenovo, no. 856. Plate 145.
Alabaster, height: 5 cm, dia: 3.5 cm. History: same as in no. 40. Date: Dyn. XXVI. Bibliography: *Cat*, no. 233.
42. FLASK. Poltava, no. A-149/73.
Height: 8.9 cm, dia: 8 cm. History: P.P. Bobrovsky collection. Date: Dyn. XXVI. Bibliography: *Otchet* (1907), 21, no. 72; Suprunenko, *Pam*, no. 44.
43. ALABASTRON. Riga, no. D-993.
Alabaster, height: 7.1 cm, dia: 2.1 cm. History: same as in no. 5. Date: Dyn.: XXVI. Bibliography: *Cat*, no. 230.
44. COSMETIC JAR. Riga, no. D-998. Plate 145.
Alabaster, height: 4.8 cm, dia: 2.8 cm. History: same as in no. 5. Date: Dyn. XXVI.
45. HEDGEHOG-SHAPED JAR. Riga, no. D-1003. Plate 148.
Faience: 3.8 x 5.6 x 3.7 cm. History: same as in no. 5. Date: Dyn. XXVI. Bibliography: *Cat*, no. 235.
46. JAR. Riga, no. D-1029. Plate 145.
Alabaster, height: 20.3 cm, dia: 5.4 cm. History: same as in no. 5. Date: Dyn.: XXVI.

47. JAR. Riga, no. D-1030.
Alabaster, height: 22.5 cm, dia: 5.9 cm. History: same as in no. 5.
48. JAR. Riga, no. D-1032.
Alabaster, height: 22, dia: 7.5 cm, dia (mouth): 4 cm. History: same as in no. 5. Date: Dyn. XXVI.
49. JAR. Riga, no. D-1035. Plate 145.
Alabaster, height: 20.5 cm, dia (gorge): 5.5 cm. History: same as in no. 5. Date: Dyn. XXVI.
50. JAR. Riga, no. D-1036. Plate 146.
Alabaster, height: 15 cm, dia: 3.5 cm. History: same as in no. 5. Date: Dyn. XXVI.
51. JAR. Erevan, no. V-477/851. Plate 146.
Height: 10 cm, dia: 5 cm, dia (gorge): 3 cm. History: M.S. Saryan collection; SHM Arm till 1937. Date: Late Period.
52. JAR. Odessa, no. 52576.
Height: 12.5 cm. History: same as in no. 2. Date: Late Period.
53. COSMETIC VASE. Odessa, no. 52618.
Blue faience, height: 2.5 cm, dia: 2.5 cm. Date: Late Period.
54. FLASK. Odessa, no. 52947. Plate 146.
Height: 10 cm. Date: Late Period.
55. VESSEL. Perm, no. 2801. Plate 146.
Pale blue faience, height: 4.6 cm, dia (mouth): 2.3 cm. History: same as in no. 18.
56. VESSEL. Poltava, no. 149/79.
Greenish blue faience, height: 4.2 cm, dia: 2.3 cm, dia (mouth): 2 cm. History: same as in no. 42, entered in 1907. Date: Late Period. Bibliography: *Otchet* (1907), 21, no. 69; Suprunenko, *Pam*, no. 45.
57. BOTTLE. Voronezh, no. 25. Plate 146.
Height: 12.8 cm, dia: 2.8 cm, dia (mouth): 3.5 cm. History: YU MFA till 1918; VU MFA till 1933. Date: Late Period. Bibliography: Turayev, *ZVORAO* 11, 162, no. 76.
58. FLASK, with Hathor head in low relief. Kazan, without a number.
Faience: 20 x 6.5 x 4 cm. History: formerly in CSIM. Date: Ptolemaic Period. Bibliography: Turayev, *ZVORAO* 15, 100, no. 15; *Cat*, no. 241.
59. SHELL USED AS A DISH. Odessa, no. 52519. Plate 146.
3 x 9 x 8 cm. History: same as in no. 2. Date: Ptolemaic Period.
60. COLANDER. Odessa, no. 52839. Plate 146.
Bronze, height: 4 cm, dia (gorge): 6 cm. History: same as in no. 2. Date: Ptolemaic Period.
61. COLANDER. Odessa, no. 52840.
Bronze, height: 3 cm, dia: 9 cm. History: same as in no. 2. Date: Ptolemaic Period.
62. DISH. Odessa, no. 52841.
Bronze. History: same as in no. 2. Date: Ptolemaic Period.
63. COSMETIC JAR. Odessa, no. 52868. Plate 148.
Faience, height: 25 cm. Provenance: found probably at Kertch. History: A.L. Bertie-Delagarde collection; presented in 1897. Date: Ptolemaic Period. Bibliography: Derevitsky et alii, *MIO*, 2; Turayev, *EV*, 32; Dokont, *VDI* 1965, no. 2, p. 210; *Cat*, no. 237.

64. HANDLE OF A PATERA. Moscow, no. A-4946-II. Plate 147.

Bronze: 13.5 x 3 cm. History: N.N. Andreyeva collection. Date: Roman Period. Bibliography: *Cat*, no. 289.

65. VESSEL in the shape of Bes' head. Poltava, no. A-149/71.

6.7 x 5.6 x 4.3 cm. History: same as in no. 42, entered in 1912. Date: Roman Period. Bibliography: Suprunenko, *Pam*, no. 47.

66. GRYPHON'S HEAD, probably once ornamenting a bronze vessel. Tallinn, no. K-483/AM-5875/5.

Bronze: 4 x 2.5 cm. History: same as in no. 36. Bibliography: *Cat*, no. 288.

SITULAE

67. SITULA. Erevan, no. V-435/809. Plate 147.

Bronze, height: 9.5 cm, dia: 4.5 cm. History: Herm (no. 491) till 1930; SHM Arm till 1937. Date: Late or Ptolemaic Period.

68. SITULA. Odessa, no. 52936. Plate 147.

Bronze, height: 8.5 cm, dia: 2.8 cm. Date: Dyn. XXVI. Bibliography: Turayev, *Prop*, 90, no. 285; *Cat*, no. 236.

69. SITULA. Perm, no. 3171. Plate 147.

Bronze, height: 7.2 cm, dia: 2.4 cm. History: same as in no. 32. Date: Late Period. Bibliography: Turayev, *ZVORAO* 11, 127, no. 128.

70. SITULA. Perm, no. 3172. Plate 147.

Bronze, height: 6.1 cm, dia: 2.6 cm. History: same as in no. 32. Date: Late Period. Bibliography: Turayev, *ZVORAO* 11, 127, no. 127.

71. SITULA. Perm, no. 3173. Plate 147.

Bronze, height: 7.8 cm, dia: 2.7 cm. History: same as in no. 32. Date: Late Period. Bibliography: Turayev, *ZVORAO* 11, 127, no. 129.

72. SITULA. Perm, no. 3174. Plate 147.

Bronze, height: 6.7 cm, dia: 2.4 cm. History: same as in no. 32. Date: Late Period. Bibliography: Turayev, *ZVORAO* 11, 127, no. 130.

73. SITULA. Perm, no. 3175.

Bronze, height: 1.7 cm. History: same as in no. 32. Date: Late Period.

74. SITULA. Tiflis, no. 18. Plate 147.

Bronze, height: 11.5 cm. History: formerly in Herm, no. 7275. Date: Dyn. XXVI.

GLASS

75. CUP (fragment). Smolensk, no. 3343/184). Plate 147.

Blue glass with yellow and red wavy ornament, height: 4.2 cm, dia (foot): 3.4 cm. History: Princess M.K. Tenisheva collection. Date: Amarna Period.

76. AMPHORISKOS. Ekaterinburg, no. AN-18. Plate 147.

Blue glass, height: 7.2 cm, dia: 4.5 cm. History: Herm till 1948; UHRM in 1948-66. Date: Ptolemaic Period. Bibliography: *Cat*, no. 238.

77. BALSAMORION. Ekaterinburg, no. AN-27. Plate 148.

Bright blue glass with the mother-of-pearl hue, height: 12.5 cm, dia: 4 cm, dia (gorge): 4.5 cm, dia (bottom): 3.5 cm. History: same as in no. 76. Date: Ptolemaic Period.

78. VESSEL (fragment). Kaunas, no. Tt-2843. Plate 148.

Glass: 5 x 7 cm. Date: Roman Period.

79. AMPHORISKOS. Odessa, no. 52553.

Glass, height: 5.5 cm. Date: Ptolemaic Period.

80. AMPHORISKOS. Perm, no. 1056. Plate 148.

Blue and orange glass, height: 8 cm, dia: 5.2 cm. History: Herm till 1948. Date: Late Period. Bibliography: *Cat*, no. 239.

81. ALABASTRON. Tallinn, no. K-1686/AM-4330. Plate 148.

Blue and yellow glass, height: 8.7 cm, dia: 2.8 cm. History: K. Ditmark collection, entered in 1897; before that in J. Burchardt collection. Date: Ptolemaic Period. Bibliography: *Cat*, no. 240.

82. BALSAMARION. Vilnius, no. IM-4973.

Glass, height: 6.6 cm, dia: 2.9 cm, dia (gorge): 1.4 cm. Date: Roman Period.

83. BALSAMARION. Vilnius, no. IM-4974.

Pale green glass, height: 14.9 cm, dia: 4.5 cm, dia (mouth): 2.2 cm. Date: Roman Period.

84. BALSAMARION. Perm SAG, no. 1052.

Green glass, height: 6 cm, dia: 7.8 cm, dia (mouth): 7.4 cm. History: same as in no. 80. Date: Roman Period.

85. BALSAMARION. Perm SAG, no. 1053.

Green glass, height: 7 cm, dia: 5.5 cm, dia (mouth): 1.8 cm. History: same as in no. 80. Date: Ptolemaic Period.

86. BALSAMARION. Perm SAG, no. 1054.

Green glass, height: 9 cm, dia: 5.6 cm, dia (mouth): 2.8 cm. History: same as in no. 80. Date: Roman Period.

87. BALSAMARION. Perm, SAG, no. 1055.

Green glass, height: 9 cm, dia: 5.6 cm, dia (mouth): 2.8 cm. History: same as in no. 80. Date: Roman Period.

88. AMPHORISKOS. Sochi, no. 1.

Glass, height: 11 cm, dia: 5 cm, dia (mouth): 2 cm. History: unknown. Date: Late Period.

IX. CANOPIC JARS

Late Period unless otherwise specified

1. MODEL OF A CANOPIC JAR, cover with baboon's head. Dnepropetrovsk, no. E-27. Plate 149.
Limestone, height: 23, dia¹: 11 cm. Eyes, eyebrows and nostrils, black. History: A.N. Pol collection.
Bibliography: *Cat*, no. 258.

2. MODEL OF A CANOPIC JAR, cover with falcon's head. Dnepropetrovsk, no. E-30. Plate 149.
Limestone, height: 23 cm, dia: 11 cm. Eyes, eyebrows and forehead, black. History: same as in no. 1.
Bibliography: *Cat*, no. 257.

3. CANOPIC JAR, cover with human head. Dnepropetrovsk, no. E-32. Plate 150.
Limestone, height: 16 cm, dia: 11.5 cm. History: same as in no. 1. Bibliography: *Cat*, no. 243.

4. CANOPIC JAR, cover with human head. Dnepropetrovsk, no. E-33. Plate 149.
Limestone, height: 36.5 cm, dia: 14 cm. Eyes, eyebrows and ears contoured with black paint. History: V.Ya. Levenson collection. Date: Dyns. XXII-XXIV or later. Bibliography: *Cat*, no. 255.

Inscription:

The protection of Imsety ^{a)} {is the protection of} Osiris the singer of the inner (part of the temple) ^{b)} Yamut, ^{c)} true of voice.

Commentary:

a) One of the four Horus' sons who are personified in canopic jars. They are represented as cripples without arms and legs. The head of this particular son of Horus is human, in contra-distinction to his brothers. They are represented as a falcon, baboon and jackal. Cf. Bonnet, *RÄRG*, s. v. Another canopic jar of the same person (a jackal-head cover) is in Moscow (SMFA). For the four *genii* as well as the formulae incised or inscribed on canopic jars see Sethe, *Geschichte* (=id, *AkSchr*, 587ff). The formula on the Dnepropetrovsk jar is a shortened version of what Sethe calls "Typus XIX" (pp cit., p. 15*). b) Cf. Yoyotte, *CRAIBL* 1961, p. 43 f. In the Libyan Period (Dyns. XXII-XXIV) the title belongs exclusively to Amun's female singers, though in the times of late Dyn. XVIII it is attested for male singers, cf. Hodjash/Berlev, *Reliefs*, no. 72. c) Cf. Ranke, PN I, 5, no. 12, both as a man's and a woman's name. The difference between the name noted in Ranke and ours lies in the pronominal suffix, which changes the name from an invocation to the goddess Mut to that addressed to the bearer's own mother. For the names of this pattern see op. cit. II, 85 f.

5. COVER WITH JACKAL'S HEAD. Dnepropetrovsk, no. E-3178. Plate 150.
Limestone, height: 17 cm, dia (base): 9.5 cm. History: same as in no. 1. Date: Dyns. XVII-XIX. Bibliography: *Cat*, no. 256.

6. MODEL OF A CANOPIC JAR, cover with jackal's head. Erevan, no. V-462/836. Plate 149.
Limestone, height: 24.5 cm. History: Herm (no. 3532) till 1930, SHM Arm in 1930-37.

7. CANOPIC JAR. Erevan, no. V-478/852.
Terra-cotta, height: 13 cm. History: M.S. Saryan collection.

8. COVER WITH HUMAN HEAD (projecting disk on the underside). Ivanovo, no. A-533(1). Plate 150.
Limestone, height: 13.5 cm (that of the disk is 1.5 cm), dia (disk): 8.5 cm. Traces of black in irises. History: D.G. Burylin collection. Date: Dyn. XVIII. Bibliography: *Cat*, no. 264.

9. CANOPIC JAR OF UDIAHOR. Ivanovo, no. A-534. Plate 149.
Alabaster, height: 25 cm, dia: 14 cm. History: same as in no. 8. Date: Dyn. XXVI. Bibliography: *Cat*, no. 263.

Inscription:

¹ When unspecified, always the greatest diameter is meant.

(1) Words ^{a)} spoken by Nephthys, ^{b)} I hide (my) secret, ^{c)} I keep (lit. make) (2) *Hprj* ^{d)} safe, who is in me ^{e)}, (3) for the protection of Osiris *Wd3-Hrw*, ^{f)} true of voice, born (to) ^{g)} *nh-b3.k*, is the protection of (4) *Hprj*, since Osiris *Wd3-Hrw*, true of voice, is *Hprj*.

Commentary:

a) Cf. Sethe, *Geschichte*, 229, b, 12*, Typus XIX, b. b) The sister of Osiris and Isis, the protectress of the dead. c) The man's inner organs are here meant, cf. Sethe, op. cit., 235. d) One of the Horus' children, normally represented with the baboon's head, see Sethe, op. cit. e) That is, in the jar in question with which the goddess identified herself. f) Ranke, PN I, 88, 26. *wd3-hr*. g) Not in Ranke, nor in Thirion, *Notes*, either. The name of the owner's mother.

10. COVER WITH HUMAN HEAD. Ivanovo, no. a-535(2).

Alabaster, height: 10 cm, dia: 11.5 cm. History: same as in no. 8.

11. COVER WITH HUMAN HEAD. Ivanovo, no. A-621. Plate 150.

Bright blue faience, height: 7.5 cm, dia: 10 cm. Eyes, eyebrows, mouth and stripes, black. History: same as in no. 8. Date: Dyns. XIX-XX. Bibliography: *Cat*, no. 242.

12. CANOPIC JAR, cover with human head. Kiev, no. AT-178.

Limestone, height: 31.5 cm, dia (cover): 14.5 cm, dia (base): 10 cm. History: B.I. and V.N. Khanenko collection. Bibliography: *Cat*, no. 265.

13. COVER WITH HUMAN HEAD. Kiev, no. BV-753. Plate 150.

Stone, height: 6.9 cm, dia: 8 cm. History: SHM Kiev till 1956. Bibliography: *Cat*, no. 253.

14. CANOPIC JAR, cover with human head. Odessa, no. 52503. Plate 149.

Painted terra-cotta, height: 24 cm. Date: Dyn. XXVI. Bibliography: Turayev, *Prop*, 88, no. 34; id, *EV*, 32; *Cat*, no. 250. The jar belongs to the same set as our next number.

Inscription:

(1) Words ^{a)} spoken by Neith: ^{b)} I have come and ^{c)} (2) overthrown thy enemies (3) under thee; (0) Neith, put (lit. embrace) the arms (4) around (lit. upon) him, who is in me, for he who is in me is *Dw3(w)-m'wt.f* ^{d)}.

Commentary:

a) Sethe, *Geschichte*, 230 and 13* ff. He identifies the spell as Typus XIX. It must be pointed out, however, that the Odessa recension shows considerable deviations from the variants noted by Sethe on the basis of numerous copies. b) The goddess is one of the four protectresses of Osiris that correspond to the four Horus' sons as their counterparts, cf. Sethe, op. cit., 226. c) Lit. "while I overthrow" or as in the above translation. d) One of Horus' sons, usually represented as a genius with a falcon' head. The rule that governed the representation of these genii was not very strict and, besides, the covers belonging to one set of jars could easily have been changed both in antiquity and in modern times, to say nothing of "possibilities" in the antiquities' trade as well as in the museums and private collections.

15. CANOPIC JAR. without a cover of the same set as the preceding one. Odessa, no. 52504(1). Plate 151.

Terra-cotta, height: 24 cm (measurements taken with a lid, shown on our photograph, which, however, does not belong here). Date: Dyn. XXVI. Bibliography: Turayev, *Prop*, 88, no. 35; Id, *EV*, 32; *Cat*, no. 249.

Inscription:

(1) Words spoken by Selkis: ^{a)} I have come (2) and collected for thee thy limbs and kept {thee} sa{fe}: (0) Selkis, ^{b)} put (lit. embrace) thy ^{c)} arms around (lit. upon {him who} is (4) in thee, for he who is in thee is *Kbhw-snw.f* ^{d)}

Commentary:

a) One of the four protectresses of the dead mentioned in our no. 14, note "b". b) The goddess' name replaces here that of the genius to whom this jar is dedicated. c) Masc., instead of the correct fem. d) He was usually represented with a jackal's head.

16. COVER WITH BOVINE HEAD. Odessa, no. 52504(2).

Terra-cotta. Date: Dyn. XXVI. Bibliography: see the preceding number. This cover does not belong to the jar no. 52504(1) though both are reproduced here as if it did. It comes from a set of canopic jars made for some sacred bull of cow.

17. CANOPIC JAR with a human head. Odessa, no. 52506. Plate 151.

Terra-cotta, height: 28 cm. Date: Dyn. XIX. Bibliography: *Cat*, no. 260, where only the lid is described.

18. COVER WITH HUMAN HEAD. Odessa, no. 52667. Plate 150.
Terra-cotta. Eyes, eyebrows, stripes, black. Date: Dyn. XIX. Bibliography: *Cat*, no. 245.
19. COVER WITH HUMAN HEAD. Odessa, no. 52667. Plate 153.
Terra-cotta. Eyes, eyebrows, nostrils, mouth, stripes, black. Bibliography: Turayev, *Prop*, 88, no. 145; *Cat*, no. 244.
20. COVER WITH JACKAL'S HEAD. Odessa no. 52862. Plate 152.
Terra-cotta, height: 11 cm. Bibliography: *Cat*, no. 262.
21. MODEL OF A CANOPIC JAR, cover with baboon's head. Odessa, no. 52882. Plate 151.
Limestone, height: 30 cm, dia: 10.2 cm. Bibliography: *Cat*, no. 259.
22. SET OF CANOPIC JARS. Odessa, nos. 52885-8. Plate 152.
Limestone, height: 35, 32, 30 and 30 cm respectively. Date: Late Dyns. Bibliography: Turayev, *Prop*, 88, nos. 137-40; *Cat*, no. 254 (inventory-numbers are erroneously indicated there as 52883-6).
23. CANOPIC JAR without a cover. Odessa, no. 71698.
Limestone. History: SHM Kertch till 1957.
24. CANOPIC JAR, cover with jackal's head. Poltava, no. A-149/57. Plate 151.
Bright blue faience, height: 22.5cm, dia: 12 cm. History: P.P. Bobrovsky collection, entered in 1908. Date: Dyns. XIX-XX. Bibliography: Suprunenko, *Pam*, no. 34; *Cat*, no. 248.
25. CANOPIC JAR, cover with falcon's head. Poltava, no. A-149/58. Plate 151.
Bright blue faience, height: 20 cm, dia: 12 cm. History: same as in no. 24. Date: Dyns. XIX-XX. Bibliography: Suprunenko, *Pam*, no. 33; *Cat*, no. 247. It is possible that the jar belongs to the same set as no. 24.
26. COVER WITH HUMAN HEAD. Poltava, no. A-149/70. Plate 152.
Terra-cotta, height: 12.5cm, dia (bottom): 5.5cm. History: same as in no. 24. Bibliography: Suprunenko, *Pam*, no. 36; *Cat*, no. 246.
27. COVER WITH HUMAN HEAD. Poltava, no. A-149/72. Plate 152.
Terra-cotta, height: 9.8cm, dia: 11cm. History: same as in no. 24. Bibliography: Suprunenko, *Pam*, no. 35; *Cat*, no. 246.
28. MODEL OF A CANOPIC JAR. St. Petersburg, no. A-920-II. Plate 151.
Stone, height: 28.2 cm, dia: 10.4 cm. History: Herm till 1930; CAM in 1930-46.
29. COVER WITH HUMAN HEAD. Tallinn, no. K-559/AM-559. Plate 153.
Basalt, height: 9cm, dia (bottom): 14cm. History: P. Zoege von Manteufel collection, EPM in 1912-40. Bibliography: *Cat*, no. 261.
30. CANOPIC JAR, cover with baboon's head. Tallinn, no. K-560/AM-6047. Plate 153.
Alabaster, height: 51cm, dia: 23cm. History: Anastasi collection; subsequent proprietors: Captain I.P. Butenev, 1833; I. Burchardt, 1833-70; EPM in 1870-1940. Date: Dyn. XXVI. Bibliography: Hansen, *Sammlungen*, 89, no. 1; Turayev, *ZVORAO* 11, 146 f., no. 35; id, *EV*, 30; Holthoer, *StAeg* 1, 1974, 203 ff. (from a plaster cast in the National Museum, Helsinki). To the same set belong two canopic jars in Budapest (cf. Wessetsky, *BMHBA* 11, 3 ff. = *StAeg* 6, 1981, 55 ff.) and a third in SMFA, Moscow.

Inscription:

(1) Words^{a)} spoken by Nephthys: I hide my secret and I keep (lit. make) (2) *Hpij* safe, who is in me, for the protection of Osiris (3) General Peteharemhab^{b)}, born (4) (to) Teteub'aste^{c)}, is the protection of *Hpij*, since Osiris General (5) Peteharemhab, born (to) Teteub'aste, is *Hpij*.

Commentary:

a) The recension here is essentially "Typus XIX" of Sethe, cf. our no. 9 b) Cf. Ranke, *PNI*, 125, no. 2. c) Ibid, 373, no. 3

31. SET OF CANOPIC JARS (models). Voronezh, nos. 142-5. Plate 153.

Gesso, height: 26.5, 24.5, 24.5, 24.5 cm, dia: 15.5, 13.3, 13.3, 14.5 cm respectively. History: YU MFA till 1918; VU MFA till 1933. Date: Late Period.

Inscriptions:

Kbh-snw.f , the great god ^{a)} (falcon); *Hpj*, the great god (baboon); *Dw3(w)-m'wt.f* , the great god (jackal); *Jmsf*, the great god (man).

Commentary:

a) In the Late Period all the gods of the Egyptian pantheon became "great gods" and so the denying of this title to any one of them seems to have come very near to disrespect. By those times the original meaning of the adjective "great", used to distinguish the father (the sun-god) from the son (the King), as the Egyptians used to do with regard to namesakes in their families (e.g. *Ttj* the big, the father, and *Tj* the small, the son), had been forgotten and it was re-interpreted in the sense of "great", so well in keeping with the reverence to gods, characteristic of the inhabitants of the Nile valley. It must be admitted, however, that many gods, if not all of them, became "great" through their association with the sun-god, the great god par excellence, or rather "the big god" in contrast with his son, the King, who was not "small", but euphemistically "beautiful", i.e. "young".

X. FUNERARY CONES

1. FUNERARY CONE OF LADY AMENHOTEP. Dnepropetrovsk, no. E-24. Plate 154.

Terra-cotta, height: 19.2cm, dia. 7.3cm. Provenance: not recorded, but certainly Thebes. Date: Dyn. XVIII.

Inscription:

(1) Honoured by (2) Osiris, his ^{a)} wife, lady of the house^{b)} Amenhotep^{c)}; (3) made by we^ceb-priest^{d)} of Amun (4) Amenemhe^{e)}.

Commentary:

a) That is, the wife of Amenemhe. b) The title of married women. c) Ranke, *PN* I, 30, no.12. d) For this order of priests (the lowest one), see Gardiner, *AEO*, G 128; Kees, *ZÄS* 85, 1960, 45ff.. e) Ranke, *PN* I, 28, no.8.

Cone no. 52 in Macadam, *Cones*, is almost identical with ours, but the sign "mat with offerings" in the name of the owner is placed obliquely in Davies' drawing. Other cones of we^ceb-priest Amenemhe in the same catalogue are nos. 202 and 414, and no. 204 in Daressy, *Cones*. It is difficult to say whether or not they belong to the same man.

2. FUNERARY CONE OF USERHET. Odessa, no. 52508. Plate 154.

Terra-cotta, height: 12cm, dia: 7cm. Provenance: not recorded, but doubtless Thebes. Date: Dyn. XVIII, time of Amenophis III. Bibliography: Turayev, *Prop*, 87, no. 133; Donitch, *PSE* 5, 1930, 28; id, *VOKK* 4-5 (1930), p.63, no. 33; *Put* (1981), p.61; *Album*, no. 191; *Cat*, no. 267.

Inscription:

(1) Honoured by Osiris, (2) we^ceb-priest^{a)} and scribe of the treasury of Amun ^{b)} (3) Userhet^{c)} son of the scribe of the treasury^{d)} Nebwa^{e)}.

Commentary:

a) One's being on the staff of the administration of a temple did not of itself presuppose one's being this temple's priest. Userhet, however, inherited the priestly title from his father, see below. b) The administrative title is also inherited from the father. c) Cf. Ranke, *PN* I, 85, no.24. The identical pattern of the cone is reproduced in Daressy, *Cones*, no. 211; Macadam, *Cones*, no. 415. He is known to have made a statue of his father, see Hayes, *Scepter* II, fig. 87 (see *PM* I, 792 for the bibliography) beside his own (see *PM* II, 8). Helck, *Materialien*, 43, adds to this documents sculptured group Meux 62-3 (Budge, *EgAnt* 2, 143ff., pl.14), which shows that the title of scribe was inherited by him and his father from his grandfather *Nbw.sn*. The priestly title, on the contrary, is omitted from the inscriptions on Meux 62-3, possibly as self-evident. The group which bears unmistakable signs of the style of Amenophis III dates the cone. d) Scil. of Amun. e) Cf. Ranke, *PN* I, 184, no.4. His own cones are also known, see Macadam, *Cones*, no. 63. His statue is now in the Metropolitan Museum of Art, New York, see the preceding note. In the inscription on his statue he has the title of we^ceb, here omitted as self-evident.

3. FUNERARY CONE OF MINMOSE. Odessa, no. 52509. Plate 154.

Terra-cotta, height: 17.7cm, dia: 6.9cm. Provenance: not recorded, but doubtless Thebes. Date: Dyn. XVIII. Bibliography: Turayev, *Prop*, 87, no. 132; Donitch, *PSE* 5, 1930, 28; id, *VOKK* 4-5 (1930), p.63, no. 37; *Put* (1975), 24; *Put* (1981), p. 61; *Cat*, no.266.

Inscription:

(1) Prayer made to ^{a)} Osiris (2) by the (incense-)grinder (?) ^{b)} of Amun, bearer of incense (3) Minmose ^{c)}, true of voice, (4) lord of honour with the Great God^{d)}.

Commentary:

a) "Rib" is stylised as "brow" over the eye-ideogram in the name of Osiris. In fact it is *Wb* IV, 102-3. The phrase literally means "prayed is Osiris". b) Unknown word, not included in the current dictionaries. Obviously the owner's titles combine the preparation of incense for the service in the temple of Amun and its bringing there at an appointed time. c) Ranke, *PN* I, 152, no.4. d) Here Osiris is meant as the sun of the Netherworld, and "the great god" is a common designation of the sun-god: "the Great God, lord of the sky". Strictly speaking, he is not "great", but only "big", in the sense of "elder", "the eldest", the epithet used to make a distinction between two gods, big and small, father and son. Exactly the same pattern is noted in Daressy, *Cones*, no. 197, and Macadam, *Cones*, no. 455.

4. FUNERARY CONE OF AMENEMOPE CALLED TJANUFE. Poltava, no. A-149/55. Plate 154.

Terra-cotta, height: 23cm, dia: 7.5cm. History: P.P. Bobrovsky collection, entered in 1908. Provenance: Thebes TT no. 297. Date: Dyn. XVIII. Bibliography: Suprunenko, *Pam*, no. 103; *Cat*, no.268.

Inscription:

(1) Honoured by (2) Osiris, the scribe who counts the grain (lit. barley)^{a)} of (3) Amun, overseer of fields^{b)} Amenemope,^{c)} called Tjanufe^{d)}.

Commentary:

a) In the times of Dyns. XII-XIII only the State officials of this kind were known (Berlev, *Obsch*, 45ff.). b) Scil. of Amun, where from comes the grain or barley to be counted by Amenemope. For these officials see our IV, no.4. c) Cf. Ranke *PN* I, 27, no.18. As was noted above, to him belongs undecorated tomb no. 297 in the Theban necropolis (see for it *PM* I, no. 297) which is identified only on the basis of funerary cones. This one is of exactly the same pattern as Macadam, *Cones*, no. 73, and Daressy, *Cones*, no. 45. d) Cf. Ranke *PN* I, 387, no. 9.

5. FUNERARY CONE OF TJAY. Erevan, no. V-493/867. Plate 154.

Terra-cotta, height: 14cm, dia (base): 8cm. History: Herm till 1930, SHM Arm in 1930-7. Provenance: not recorded, but doubtless Thebes. Date: Dyn. XVIII. Bibliography: *Cat*, no.269.

Inscription:

(1) A boon which the King gives to Osiris, lord of Eternity and prince of infinity^{a)}; (2) made by the chief of tradesmen^{b)} Tjay^{c)} true of voice.

Commentary:

a) Another form of eternity. b) For tradesmen in Egypt cf. Helck, *Wirtschaftsgeschichte*, 260; Lesko, *Dictionary* III, 140f.; Edwards, *JEA* 68, 1982, 130, note "c". In the drawing of another copy of the same cone made by Davies (cf. Macadam *Cones* no. 311) the eminent British scholar has overlooked the plural dots under "arm" and so has Daressy, *Cones* no.272. c) Cf. the preceding no., "d". The oval seal was impressed twice on the cone's base, when still unbaked. The text in both cases naturally is identical.

6. FUNERARY CONE OF MENTEMHE. Odessa, no. 52507. Plate 154.

Terra-cotta, height: 23cm, dia: 8cm. History: A.A. Rafalovitch collection. Provenance: Thebes, TT no.34. Date: Dyn. XXVI, Psametjek I, most likely between Years 9 and 17. Bibliography: Donitch, *PSE* 5, 1930, p. 29; id, *VOKK* 1930, pts 4-5, p.59f., no.39; *Put* (1975), 24; *Put* (1981), 61; Leclant, *Montouemhat*, 159 and 163f.; *Cat*, no.270.

Inscription:

(1) Honoured by Osiris, (2) the 4th prophet of Amun^{a)} Mentemhe,^{b)} true of voice, (3) (and) his wife, his beloved, King's favorite,^{c)} lady of the house (4) Eskhons,^{d)} true of voice.

Commentary:

a) The most important priestly title in the possession of the famous nomarch of Thebes, whose administration must have lasted from Taharqo's Year 17 till Psametjek's Year 16 (for the dates see now Hodjash/Berlev, *STLepsius*, 247ff.). For the title see Leclant *Montouemhat*, 255f.. b) Cf. Ranke, *PN* I, 154, no.7; Leclant, *Montouemhat*, 241ff. Leclant distinguishes ten patterns of Montemhe's cones. The Odessa piece belongs to his type 7. Cf. Macadam, *Cones*, no. 419; Darressy, *Cones*, no. 209. c) A revival of the old title of noblewomen, characteristic of the Memphite monarchy and fallen into disuse after its decline. Its meaning, if not revealed, is at least hinted at by its coupling with the title of royal concubines, whether real or theoretic, "King's sole ornament", so that those who share the common, though not universal, interpretation of the title as "King's acquaintance", "she whom the King knows" might understand it as "knows sexually". The variant, published by Brunner (*SAK* 1, 1974, 55ff.), however, if indeed a variant, is suggestive, however, of a different line of thought. What is actually written on the offering-stone in question is *njt-hr / rh-njswt*, "Royal gift", so common in the collocation *hzwt njt hr / rh-njswt*, which Gardiner (*EG*, § 158) translates as "favour from the King" and compares with the French formula "de par le roi". The Egyptian collocation designates, not just abstract favours, but real gifts in the form of statues, stelae, offering-stones, etc. for one's tomb cult as well as objects of daily use granted by the King as a reward for the service rendered to him. Naturally the resemblance with the French "de par" is only superficial, because the crucial Egyptian term is doubtless *h* or rather *hj* *njswt* or *hj-jrj njswt*. Important for us, however, in the present case is only the fact that the term designates royal gifts. In application to women, it would mean that kings rewarded their liegemen with royal concubines, whom these liegemen married and regarded such gifts as a mark of high distinction. The sense revealing writing of the masculine title is noted by Berlev, *JEA* 60, 1974, 109. The idea underlying the term *hj njswt* is doubtless the theory that the kings do not ascend the throne of Egypt but are born to this throne, beginning their kingship at their birth, as stated so clearly in pWestcar. Everything in the world belongs to them therefore from the moment of birth, and so *hj* becomes a designation of the King's property, out of which he makes his grants. As an abstract noun it may receive the determinative of "papyrus-scroll" after it. needless to say that from this title differs the epithet *rh (w).n njswt ... f* "whose ...the King knows" and the like. d) Cf. Ranke *PN* I, 178, no. 20; Leclant, *Montouemhat*, 264. She is the mother of Mentemhe's successor, who inherited his principal titles in Year 17 of Psametjek I (cf. Malinine, *RdE* 25, 1973; Parker, *SaOr*, p. 24, no. 33; Vittman, *Priester*, 195).

XI A. PAPYRI AND MUMMY-BANDAGES

In the section that follows we do not translate, in the religious papyri, the Book of the Dead chapters, but do not pass over other texts and formulae. In our no. 9, nevertheless, we translated the entire group of chapters as the selection representative of a large class of papyri of Dyns. XXI-XXII also exemplified by our nos. 11, 15, cf. no. 13. In our no. 13, too, we translate BD Chapter 30-A to give an example of the owner's complete filiation, which is important historically.

1. FRAGMENTS OF THE BOOK OF THE DEAD. Perm, no. 3388. Plate 157.

Papyrus. Many small fragments of the papyrus put together under the same frame by an antiquarian, the frame measuring 19.8 x 22cm. Verso. Red ink in rubrics. History: A.A. Palnikov collection, bought from Mrs. Russova. Provenance: bought at Luxor in 1871. Date: Dyn. XVIII. Bibliography: Turayev, *ZVORAO* 11, 131, nos. 343-7; *Cat*, no. 272.

Many fragments arranged so as to give a false impression of a complete papyrus page, but are in fact placed in a haphazard way, not infrequently upside down or at right angles to the direction of writing.

The beginning of Chapter 12 (col. 6 from the left, at top of the makeshift page) shows at least that the owner was a man, since he is referred to as "he" in *ḏd.f* "he says". It shows, moreover, that the chapters were separated from each other by a double line (vertical), while all the ordinary columns are only divided by single lines. The column to the left from the opening one of Chapter 112, is, in its lower part, left blank, which fact shows that the order of the chapters in this roll was from left to right.

It would be purposeless to attempt to identify every small fragment here, but we shall nevertheless point out one (col. 8 from the left, at top of the "page") belonging to the "editorial remark", so to speak, at the end of Chapter 64 (pNuu) as to its having been found in the times of King Ousaphais (Dyn. I) by a chief mason (cf. Sethe, *Untersuchungen*, 3, 23f.; Wildung, *Könige*, 21ff. and especially 25ff., where pPerm is to be added to the list of BD papyri which contain this chapter with the "editorial remark" in question) in the foundation of the shrine of Him who is in the *ḥnw*-bark, i.e. Sokaris.

2. FRAGMENTS OF HIERATIC TEXTS. Mitava, without a no.

Papyrus, 9 fragments, the maximum height and width being 6 and 3,7cm respectively. Lost? Provenance: not recorded, Date: Dyns. XVIII-XX. Bibliography: Turayev, *ZVORAO* 11, 153, no. 41. Too small, according to Turayev, to convey the idea of their contents.

3. BOOK OF THE DEAD OF PNEB. Odessa, no. 52974.

Fragments of papyrus. History: A.A. Rafalovitch collection, subsequently in OSU till 1924. Provenance: not recorded. Date: Dyn. XIX. Bibliography: *Cat*, no. 271.

The fragments seem to belong to a single page or two adjacent to each other. They have tentatively been arranged by S.V. Donitch, the keeper of the Egyptian collection in 1930s, but too little has been preserved of the text to make any identification of their spell or spells certain enough. The first page from the right represents the owner undergoing the sacral lustration and the women of his family as if witnessing the ceremony. The owner is identified by many fragments as "the chiseller (*ḏ3j md3t*) of Amun Pneb (*P3-nbw*)", while one of the women is styled as "his sister (here doubtlessly "wife"), the lady of the house Mut (*Mwtw < Mwt.tw*)". The owner's appurtenance to Amun's House precludes any possibility of the identification with his namesake in Deir el-Medineh (the owner of TT 212). It is curious that *PM* I should have registered only one Pneb for the entire area of Thebes and that this was the one of TT 212. Ours, however, need not necessarily have belonged to Amun of Thebes.

4. FRAGMENT OF THE BOOK OF THE DEAD, CHAPTER 148. Tallinn, no. K-542/AM-5877.

Papyrus: 13.3 x 7.5cm. History: Admiral Count Heyden collection till 1842. Provenance: not recorded. Date: Dyn. XIX. Bibliography: Hansen, *Sammlungen*, no.12; Turayev, *ZVORAO* 11, 149, no. 41; *EV*, 30; *Cat*, no. 273.

5. FRAGMENTS OF THE BOOK OF THE DEAD. Odessa, no. 52678.

History: same as in no.3. Provenance: not recorded. Date: Dyn. XVIII-XX.

6. FRAGMENTS OF THE BOOK OF THE DEAD. Odessa, no. 52681.

Papyrus, small fragments. History: same as in no.3. Provenance: not recorded. Date: Dyn. XVIII-XX.

7. FRAGMENTS OF THE BOOK OF THE DEAD. Odessa, no. 52682.

Papyrus, small fragments. History: same as in no.3. Provenance: not recorded. Date: Dyn. XVIII-XX.

8. FRAGMENT OF THE BOOK OF THE DEAD. Polenovo, no. 857.

Papyrus: 12 x 8cm.. History: V.D.Polenov collection, brought by him from Egypt. Provenance: not recorded. Date: Dyn. XXI. Bibliography: *Cat*, no. 274.

9. BOOK OF THE DEAD OF AMENMOSE. St.Petersburg, Institute of Oriental Studies, no. P 1. Plates 155-157.

Papyrus: 19.5 x 98,5cm. History: Anastasi collection, donated to Captain Butenev in 1833 and by the latter to Dr. J.Burchardt; subsequently EPM; stolen in 1939 and confiscated by customhouse officers, who gave it over to the Museum of Means of Communications in Leningrad; since 1951 in IOS (by Prof. N.S.Petrovsky's cares). Provenance: not recorded, but doubtless Thebes. Date: Dyn. XXI. Bibliography: Hansen, *Sammlungen*, 90, no.12; Turayev, *ZVORAO* 11, 148f.; Evgenova, *Trudy* II (V), 12f.; Petrovsky, PSB 4, 172ff..

The papyrus was wrapped up in a piece of very fine linen, measuring 21 x 67cm, which is also kept in the IOS. Petrovsky christened it as pButenev and was probably right, since it is not possible to refer to it by the name of its original owner, the papyri of the latter being too numerous. And it is all the more so that Anastasi's gift to Butenev is doubtless intended as a means to show the appreciation he felt towards Russia and the Emperor Nicholas I as the defender of his people, the Armenians, and their land. Dr. Burchardt, Butenev's friend, to whom the captain, in his turn, donated (so positively Hansen, *ibid.*) the papyrus, naturally has as undeniable a right to give his name to it and so it is only fair to refer to the document as pButenev/Burchardt. Turayev mentions the existence of a fine copy of the papyrus in EPM, the present whereabouts of which is unknown.

The Papyrus is ruled and consists of a scene representing its owner in adoration before Raharakhte-Atum and of 4 pages of the text. The text comprises Chapters 23-25 (pp. II and III, where Ch. 25 is partly repeated twice, owing to some mistake), 26 (pp. III-IV), 28 (pp.IV-V), 27, 61 and the beginning of a variant of 30 (all on p.V). This selection of chapters is characteristic of the period, cf. De Buck, *JEOL* 9, 1944, 18ff.

Rubrics (titles of chapters): the chapters are usually separated from one another by intervals. The last page is incomplete. It lacks two last lines. In the scene of adoration sun-discs, earthenware and the owner's collar are of the colour of ochre.

Inscriptions:

(p. I, the Scene of adoration). A (over the god):

(1) Words spoken by Raharakhte-(2) Atum, lord of the Two Lands and of Southern 'On, (3) the great god, lord of the sky, the king of the gods. B (over the man): (1) words spoken by Raharakhte: May he give invocation-offrings consisting of bread and beerm oxen and fowl, (2) to Osiris, the god's father, beloved of the god, the chief artisan^{a)} (3) of Amun's House *Jmn-msjw* ^{b)}, true of voice, (4) {son of} ^{c)} the god's father, beloved of the god, the chief artisan (5) of Amun's House *P3-djw-Jmnw - {nbw - }nswt- t3wj* ^{d)}, true of voice. C (over the table of offerings): Making libation.

II (1) (Chapter 23) *The spell for opening the mouth of* ^{e)} Osiris, the god's father of Amun, the chief artisan Amenmose in the necropolis ^{f)}. *Words spoken by* [...] ^{g)}: (2) (O) ye who embrace^{h)}, released are (the bonds) that were at ⁱ⁾ my mouth by the god in my city, for coming towards i t ^{j)} (has taken place) on the part of Thoth, fully equipped with magic. (3) He released Seth's limbs^{k)} which fettered my mouth whereas he ^{l)}, when [he]^{m)} opposed Atum, had set them as guards. Open is my mouth, (4) unbarred is my ⁿ⁾ mouth with this chisel of ^{o)} iron^{p)} with which he has opened the mouth^{q)} of the gods. I am Sakhmis and I sit (5) at the great (lit. big) starboard^{r)} side of the sky. I am Orion^{s)} who is amidst the Souls^{t)} of 'On. Now as to (6) any charm^{u)} said {against me}, the gods have risen against them^{v)} and their whole Enneads^{w)} as a whole. (7) (Chapter 24) *The spell for bringing the charm* to Osiris, the god's father of Amun, the chief artisan Amenmose in the necropolis^{x)}. I am (8) Khepri who (daily) comes into being of himself on the lap of his mother ^{y)}, who gives wolves^{z)} to those who are in the Nile flood and dogs (9) to those who are in the council^{aa)} for the charm^{ab)} has united itself, in the place in which it is, with the man with whom it is faster than (10) greyhounds, quicker than the shadow^{ac)}. O thou who bringest the ferry-boat to ^{ad)} Re, strengthen thy rope in the Northern wind^{ae)} (11) when thou sailest upstream to the Island of Flame seen in the necropolis, for this charm is united for thee, (12) in the place in which it is, with the man with whom it is faster than greyhounds and quicker than the shadow, *in other* (13) words, quicker (than) Shu. (Continued after Chapter 25).

(Chapter 25) *The spell for (causing)* ^{af)} the name (of) Osiris, the god's father of Amun, the chief artisan (14) Amenmose *to be remembered* in the necropolis. I ^{ag)} have put my name in the Great House, I have remembered my name

III (1) in the House of Fire^{ah}) on that night of reckoning years and numbering month(s). I am this builder^{ai}) who sits {in the great place of the sky}. (2) Every god who will not, however, come in my train, I will tell his name thereafter.

(The final section of Chapter 24) *In other words* ^{aj}): quicker (3) than Shu. The heron^{ak}) is in distress, the gods are silent at the cry of the heron, when he (i.e. the heron) foretells ^{al}) the gods (their fate), (4) for I ^{am}) have given this my spell unto him with whom it is, faster than greyhounds and quicker than Shu.

(Chapter 25, a variant). *The spell for* (5) *causing* Osiris, the god's father of Amun, the chief artisan Amenmose *to be wise* by giving to him his *ub* -heart in the necropolis. (6) I have put my name in the Great House, I ^{an}) have remembered my name in the House of Fire on that night (7) of reckoning years and numbering month(s). I am this builder who sits {in the great place of the sky}. Every god who will not see fit (lit. reach) (8) to come in my train, I will tell his name thereafter.

(Chapter 26) *The spell for giving* the *ub* - heart of Osiris, the god's father of (9) Amun, the chief artisan Amenmose (to him) in the necropolis. May my *ub* come to me from the House of *ub*-hearts and my *het* (come) to me from (10) the House of *het*-hearts. To me ^{ao}) belongs my *het*, and may it be content with me. I have eaten cakes at the side of Osiris on (11) {th}at ^{ap}) Eastern side of the narrow track of water, (thy) boat carrying thee down and upstream that I may go down into the boat ^{aq}) (12) in which thou art. To me belong my mouth to speak (with) and my legs to walk (with): to me belong my arms to overthrow my (13) enemies. The double doors of the sky have been opened to me, Geb, the prince of the gods, has opened up his jaws^{ar}) that he may open to me (14) my blind eyes and straighten my legs ^{as}) drawn together, while Anubis has strengthened my IV (1) knee(s), which lift me to him. May Sakhmis the Divine straighten me. May I live in the sky while my orders are fulfilled in Hiquptah^{ah}). (2) May I perceive with my mind (*ub*), may I take possession of my *het*, may I take possession of my arms, may I take possession of (3) my legs and my hands, as my Ka^{au}) wishes, may not my soul be kept from my corpse at the gates of (4) the West, may not the soul of Osiris so-and-so^{av}) be kept at the gates.

(Chapter 28) *Spell for not letting* (5) *the ub* of Osiris, the god's father of Amun, the chief artisan Amenmose *be taken* from him in the Netherworld. O (6) lion, I am a root^{aw}) whose abomination is the god's slaughtering-block. This *het* of mine^{ax}) shall not be taken away from me by the warriors^{ay}) (7) in 'On. O crusher of Osiris, he has seen Seth^{az}). O thou who turns back after him who hit (8) him, he has caused the disturbance. This *het* of mine sits and beweeps itself before Osiris, his staff (9) in my hand. I have given (it) to him and he has received it, (this) mysterious of *ub* -heart in the Hall of the Mansion^{ba}). My portion (10) has been presented to him out of the hand of six^{bb}) at the Gate of Khmun^{bc}). This *het* of mine shall not be taken (from me). I am one whose seat ye have promoted, and (11) one to whom *het* -hearts are bound in the Fields of Offerings, (these) difficult years^{bd}), against all his abomination, (12) deliver ye your Kas, thy power being in thy grasp because of thy strength, while thy arms are with those who are in (13) thy train. These *het* -hearts add to the Annals of Atum^{be}) who leads to the Southern (14) Cavern(s)^{bf}). He does not give me those who are amidst the *het* -hearts, but he has made his *ub* -heart (as) the council which is in the Netherworld.

V (1) The Ennead who is in the Fields of Rushes, [the leg] which is covered, may they bury (it)^{bg}).

(Chapter 27) *Spell for not* (2) *letting the heart* of Osiris, the god's father of Amun, the chief artisan Amenmose *be taken away*. O (3) ye who seize *ub* -hearts and reject^{bh}) *het* -hearts, who create the *ub* -heart of a man as one who acts against him, for (4) it does not know him because of ye. Hail to ye, (O) lords of Eternity, who established Everlastingness. Do not take this *ub* of mine in this (5) year or in this month; do not take this *het* of mine away, since there will be no evil in this *ub* of mine, (6) because as to this *ub* of mine, it is the big *ub* of the Ogdoad, the great god^{bi}), whose (7) words are in the members in him^{bj}). May he send his *ub* out of his body and may his *ub* see better than that of the gods. My *ub* (8) is to me that I may take possession of it; he shall not say what I have done, since I am one who took possession of his own flesh. Obey me, myself, (9) (O) my *ub*, since I am thy lord while thou art in this body, and thou shalt not oppose me, for I am one who commands that thou mayest obey in the necropolis.

(Chapter 61) (10) *Spell for not taking the Ba of a man from him in the necropolis. Words spoken* by Osiris, (11) the god's father of Amun, the chief artisan Amenmose: I am one who came forth from the flood, to whom (12) the overflow has been given that he may take possession of the river.

(Chapter without number) *Spell for not letting the ub -heart of a man devise...*^{bk}).

Commentary:

a) At this period "artisan" is synonymous to "carpenter" and the like, see Gardiner, *AEO* G 154; Lesko, *Dictionary* III, 114f. b) Cf. Ranke, *PN* I, 29, no.8. The contemporary pronunciation of the name is "Amanmās'a". In the text on pp.II-V he is invariably styled as "the god's father of Amun, the chief artisan Amenmose", without any filiation: II,1, 7, 13-14; III, 5,8-9; IV, 5; V, 2,10-11. In IV, 4 he is referred to as "Osiris so-and-so". c) Mistakenly omitted from the text. d) Ranke, op.cit., 123, no.6. The contraction, i.e. the omission of the element *neb*, in this name, as in our case, is normal and duly noted by Ranke. e) We underscore the rubrics in this text. f) Scill. in the Beyond. g) That is "spoken by Osiris, the god's father ... Amenmose". h) Scil. the dead in order to protect them. The word *hpt* "embrace" is an anagram to "Ptah" who is invoked in the earlier recensions. These latter are here taken into account only when necessary, but the text translated by us is that of pIOS. i) Even at a comparatively early stage in the transmission of this text (such as Any, for example) copyists were already in doubt with regard to the word *ntw* "bonds" which by that time became homonymous to the grammatical element *-n.tw*, which followed the verb "release". If Any thus added another *ntw* to the grammatical element in question, making it double, our scribe was inclined to simplify too complicated a phrase by omitting one of these elements altogether. He corrected the phrase, which thus became incomprehensible, by turning this grammatical element into the pronominal suffix (the 2nd pers.plur.). The result was that the logical subject after the passive had lost any connection with the predicate, "Release ye ... by the god...". We have had to have recourse here to the original passive construction, restoring also its grammatical subject, "the bonds, belonging to my mouth". j) That is, the dead person's mouth. k) A misspelling for *ntw*. It is curious that "Seth's limbs" should suit the context just as well, as a designation of the inert limbs of a dead body, which, for the first time in the history of the world, was thought to have been produced by Seth. l) Seth. m) The pronominal suffix is fused with the last radical of the verb "oppose" (*hsf*), that is *hsf*

{ f }. n) "Thy" (fem.) is actually written. Such an error is repeated several times below and may be suggestive of our text having been copied from an earlier one prepared for a woman. o) "Relating/belonging to" is actually written. p) The "chisel" is determined with the sign of "copper", incorrectly transcribed by Möller in *Paläographie* I-III, no.589. It is in fact the Old Kingdom sign usually explained as "piece of ore", but which is rather Gardiner's "ingot of metal" (Sign-list, N 34) or, to be precise, a droplet of liquid metal, most certainly copper. The sign N 34 is, however, "crucible". In our text it determines the still enigmatic "iron", for which cf. Harris, *Lex St* 59f. q) Cf. Gardiner, *EG*, § 510, 3. r) The Western side of the sky, the sunset. Sakhmis thus personifies the setting sun which, however, is rising for those who are in the Netherworld. s) The earlier recensions have the goddess *S3hjt* here, the feminine counterpart to Orion. Orion, nevertheless, as the foremost of the stars suits the context of the spell extremely well. t) Here the stars are meant. The sky is the domicile of thousands of souls, those of 'On inclusive. The latter, however, may be conceived of as a unity, a sphinx, the earliest example of a sphinx thus identified is the statuette dating from the days of Nemtemsaf I, Moscow I.1.a.4951 (Turayev, *Stat*, no.117). u) In pOIM 18039 (Allen, *BD*, pl. II, 1.6) the text refers to "any male magician and any female magician". v) "It" is actually written, but only as an incomplete writing of s { n } "them". w) The suffix pronoun is erroneously written here after the adjective "whole". x) The enigmatic "charm" which is the subject of this spell seems to refer to the endowment of the dead with sight or, as the Egyptians put it, with the eyes of the dead, personified, as in case with Osiris (cf. our note "z"), by the canides of Ophois and Anubis. The association with eyes is further betrayed by the sex of the canides, which is, in the archetype, female. The reason for such preference lies in the grammatical gender of "eye" in Egyptian, which is feminine. y) Khepri is the Sun-god who created the sky-goddess. His daily rising and setting, however, were conducive to the concept of the sky-goddess who swallows up the sun and gives birth to the luminary. Here both concepts, that of the sky as the mother and other of the sun as the sole god who came into being of himself, are fused together. z) Wolves and dogs, since the days of Sebekhotep II and Khendjer (Dyn. XIII), personify the eyes of Osiris as well show the lunettes of Abydos stelae, cf. Herm 1075 and Louvre C 12 as the earliest examples of such a personification. To give someone a pair of eyes means to endow him or her with sight and that is what the sun does when it rises. It is curious, however, that the endowment should be associated not directly with the sun, but with the sky as the sun's mother. We have already remarked upon the sex of the canides (wolves and dogs) in the archetype of the spell. It is noteworthy that even the greyhounds mentioned in the simile (repeated thrice) are bitches in the recension of this papyrus. aa) An example of the *hen-dia-dyoin* construction. Those who are in the flood and the council are in fact one and the same thing, the well-known council that governs the Nile-inundation, cf. Barguet, *BIFAO* 52, 1953, 49ff.. By her endowing the gods of this council with sight, the sky-goddess enables them to function as the controllers of the inundation so important in the life of Egypt and thus to prepare a water-way for the ferry-boat of Re^c to reach the Island of Flame, the starting-point of the daily course of the sun. ab) The plural stroke need not be taken here too literally, their purpose rather being to stress the abstract character of the term. The word is obviously the subject of the *sdm.n.f* form in this recension. The construction is *dmḏ hr* cf. *Wb* V, 458, 10, noted there as "Gr(iechisch)". ac) Some scholars prefer to translate it as "light", though the Egyptians did not know that light travelled at a speed. ad) Or "of". ae) "Drown" is actually written here, something like "do not drown" or "sink", but in our recension the word is associated with the sailing upstream, for which the Northern wind is essential. The Papyrus of Ani (Budge, *BD* I, 87) has "Northern wind" here. af) The word is omitted from our text, though used in earlier recensions, such as Nu (cf. Budge, *BD* I, 88). In the archetype (CT Spell 410) the spell is entitled as "The man shall remember his name". ag) Cf. our note "n". The suffix of 1st pers. is very often written here as 2nd pers., fem.. ah) Here and in the variant of Chapter 25 below the House of *nzr*, the heraldic shrine of Lower Egypt, is replaced by "the House of Fire". The substitution is in fact indicative of the meaning of *nzr* in the original form of the name, which is moreover in accord with the colour of the Northern crown. *Wb*, however, notes that the transformation of *nzr*, the meaning of which it does not specify, into *nsr* "flame" is late (cf. II, 319) and secondary. The House of Fire, however, as here, is mentioned in the story, named by Caminos as "Sporting King" (Caminos, *LitFr*, 28), which goes back to the days of Ammenemes II, and, which is more, it is also coupled there with its counterpart, the shrine of Upper Egypt. ai) Thus according to CT Spell 412. aj) The scribe resumes here from p. II, 12-3. ak) In our papyrus the bird (cf. CT Spell 402) is determined with "fish", possibly the remnant of a composite sign, such as "heron pecking at fish", cf. Gardiner, *EG* Sign-list, G 51. al) So the earliest recension. The word *sr.f* "he foretells" has mechanically been understood as *sr* "heat", meaningless here. am) "Thou" (fem.) is written. an) The same mistake, which is also repeated further in the same line in "I have eaten". ap) Cf. pOIM 18039 (Allen, *BD*, pl. III, 1. 6). aq) Not in *Wb*, but obviously the same word as *ḥwdt* "palanquin", noted there, cf. *Wb* III, 250, 3. ar) "Limbs and hands of his" are actually written. Meaningless as it stands the collocation served as a spelling of the word "the two jaws". Indeed *ḥrtj* "the two jaws" were transformed into *ḥ (t)* "limb" / *ḥ (wt)* "limbs" and *rtj*, "corrected" into *(ḏ)rtj*, spelt as *ddtj*. Subsequently the Dyn. XXI recensions drop the meaningless "limbs" and the reading "the two hands" remains as correct. as) CT Spell 20 mentions "knees" instead. at) Memphis. The phrase refers to Sakhmis, the sun, who has worshipped in Memphis, particularly in the Memphite temple of Ptah. au) Written here as "food". av) While copying the original, our scribe did not see fit to change the words "Osiris so-and-so" into the titles and the name of the owner, which shows how mechanically such texts were copied. The scribe knew that the owner's name should appear in the titles of the spells but did not care if it were to be mentioned in the text of a spell. aw) "Hare" stands in CT Spell 388, cf. Spell 389. With the following *bwt* "abomination" this word, *wn*, "hare", gave rise to the meaningless "compound" *wnbwt* "root". "Hare" is perhaps mentioned as one of the animals the least suitable for a slaughter-house and for that reason in no danger of it. ax) Once again the error in which this papyrus of ours abounds, the 1st person suffix is written as the 2nd fem.. ay) The spells of CT and BD compiled with the view to deliver the dead out of the god's slaughter-house are suggestive with regard to such designations of mankind as "noble cattle" (pWestc VIII, 17), "god's cattle" pPetersb I116 A, V^o, 131, *Wb* I, 171,1), "cattle of Re^c" (Hornung, *Pfortenbuch* I, 176; II, 135f.), the importance of which was for the first time pointed out by Spiegelberg, *ZÄS* 64, 1929, 89. It seems that the designation should be taken quite literally and that there was developed a theory, perforce of which mankind, the noble cattle, was as surely destined for the god's shambles as the ordinary cattle was for those of man. This theory made man sacred to god and must have served as the base for prohibiting killing him, whatever the grounds, by other men. Executions and warfare did not count, since they were commanded by the King of Egypt who was god. Even this latter, however, could not have taken this taboo too lightly as shows pWestc VIII. In an honest combat, on the contrary, the provoked one could kill his provoker and take no deadly sin upon himself, acting in this situation as a champion (lit. side) of Month, the redresser of wrong in combats and battles. az) Cf. CT Spell 113. ba) The construction, as it stands, is that of Gardiner, *EG*, § 90,

3, but it is due to a misunderstanding of the original text which has "the Mansion of Him who is Broad of Face" here, cf. CT Spell 112. **bb)** Meaningless. The original has "in sand" here. **bc)** Cf. Gauthier, *DG* III, 126. In our text the geographical name is determined not with "town", but with "irrigation canal". The name is only attested in this text, its earliest recension being CT Spell 112. **bd)** Obviously the years of a famine are meant, during which, nevertheless, the dead abstained from eating what was abominable to them. **be)** So in pIOS. Other recensions have "this heart of mine gives annals to Atum", as in Budge, *BD* II, 92. **bf)** As it stands, the text can only refer to the source of the Nile flood in the Island of Senme (Biggah). **bg)** So in CT Spell 389. A relic of Osiris. **bh)** *nqr* "sift" is actually written, which replaced *rq* "reject" of the archetype, cf. CT Spell 715. **bi)** The primeval gods regarded here as one deity, cf. Sethe, *Amun*, § 87. Noteworthy is the determinative of "skin" here, which shows that the god was conceived of as a baboon, cf. *ibid.*, § 85. He is referred to here as "the great", that is "the elder" or the eldest god" with good reason, since the Ogdoad of gods were conducive to the creation of the world, if not creators themselves, though the contrasting pair of concepts, "big" and "small" (euphemistically substituted for "beautiful", practically with the same meaning), normally applies to the pair of the chief deities of the Egyptian pantheon, the sun, the father, and the King of Egypt, the son. The words "big heart" of the god must also be understood as we translated it, i.e. with the epithet "big", and should not be noncommittally translated as "great", since the heart of a giant must indeed be big, large. This entire passage, however, is only a reinterpretation of the original text. The recension of *Nww* has here "the heart of the great one who is rich in names (lit. big of names)", cf. Budge, *BD* I, 91. **bj)** The wording here is practically the same as in the famous heart-section of pEbers 99, 4-5. **bk)** The page is shorter than the preceding ones and consists, in its present state of preservation, of only twelve lines, instead of fourteen. The title of the spell must have ended in line 13 and its missing portion may be restored thus: "*falsehood against the man in the necropolis. Words spoken by Osiris etc.*". The chapter must be very short indeed to end in line 14. The possibility of our papyrus being incomplete (in which case the chapter could have been continued in the next page) is unlikely, though it cannot be excluded.

10. BOOK OF THE DEAD. Perm, no. not ascertained.

Fragment. Papyrus. Now probably lost. History: A.A.Palnikov collection. Provenance: not recorded. Date: Dyns. XXI-XXII. Bibliography: Turayev, *ZVORAO* 11, 131, nos. 348-57. Turayev describes it as "a piece of papyrus with the representation of Re^c seated on the throne".

11. BOOK OF THE DEAD. Kazan, no. not ascertained.

Fragments. Papyrus: 21 x 8.5cm and 19cm in height. Now lost? Provenance: not recorded, but doubtless Thebes (Bab el-Gasus ?). Date: Dyns. XXI. Bibliography: Turayev, *ZVORAO* 15, p. 094f., no. 161.

The papyrus has not been shown to Mrs. Hodjash and so may already have been missing. Turayev describes it in the way that follows: "After 6 vertical lines in hieroglyphic there follow horizontal lines in hieratic which comprise Chapters 23 (the spell of the opening of the mouth of Osiris, the songstress of Amun ... -the name indistinct - true of voice with Ptah etc ...), 25, 26. The present version is almost identical with that represented in Naville, (*Tb*, by the MS.), *Pc*". A pity that the fragments were not photographed, because the name of the songstress could very well be read with the aid of a note traced on the back of our next no., which may belong to the same person as this one. The selection of chapters is essentially the same as in our nos. 9 and 15.

12. AMDUAT. Kazan, no. not ascertained.

Fragments. Papyrus: 17 x 7.8cm. Provenance: not recorded, but probably Thebes, Bab el-Gasus. Date: Dyns. XXI. Bibliography: Turayev, *ZVORAO* 11, p. 094f., no. 162.

A note on the back of the frame states that the papyrus "was found in the sarcophagus of the museum". The only museum coffin is our no. II, 9, the rest being either a lid (II, 13), a mummy-case (II, 26) or a child's sarcophagus of the Graeco-Roman times (not seen by Mrs Hodjash during her visit to Kazan and therefore likely to have been lost; cf. Turayev, *ZVORAO* 15, p. 090, who could only discern the names of the child's father as *P...bw* and mother as *Rrw*). If so, the owner of this papyrus is the songstress of Amonrasonter Nestwatake from so-called Priestly Cache of Deir el-Bahari. Our preceding no., which is also just a fragment of papyrus (or rather two fragments), and which, moreover, belongs to a songstress of Amun, may quite well have come from the same source as this one. The Amduat fragments have preserved only the ends of vertical lines which cannot be translated.

13. BOOK OF THE DEAD OF OSORKON. St.Petersburg, NRL, no.1. Plates 158-159.

Papyrus: 79 x 23.5cm. History: 1) discovered by V.Denon in 1799, subsequently in the Drovetti collection till 1827; represented by Drovetti to the Imperial Public Library (Dorn's version); 2) discovered (or rather bought from grave-diggers) by A.-R. Hamelin, dishonestly appropriated by V.Denon with the connivance of General Bonaparte, then the First Consul, and bought for the tsar by P.G.Divov, the Russian diplomat, in 1827 (Hamelin's version). Provenance: Thebes, Medinet Habu, the tomb of the Prophet of Amonrasonter Osorkon, the grandson of Osorkon I, the location of which is not known. Date: Dyn. XXII, Osorkon I. Bibliography: Denon, *Voyage* 2, 302; 3, 263ff.; pl.138; Champollion, *Précis*, 257ff., pl.15; Dorn, *Cat*, p.X; Lepsius, *XXII. Dyn.*, pls.280, 282; Brugsch, *Cat*, 7ff.; Lieblein, *Denkmäler*, no.67; Id, *DN*, no. 2287; Maspero, *Momies*,

736f.; Wreszinski, *HP*, 30f., no. 43,c; Petrie, *Hlst* 3, 243; Gauthier, *LR* III, 331, n. 2; Peterson, *OrSu* 19/20, 18; Hamelin, *Revue* 33 (1926), vol. 6, 821; 34, (1927) vol. 1, 49f.; Evgenova, *Trudy* II (V), 5ff. and especially p.6, pl. [1]; Kitchen, 3IP, 307, n. 360; De Meulenaere, *CdÉ* 64, (1989) 127-8, 58ff.; *Cat*, 7 and 25; Niwinski, *BiOr* 47, 1990, 309; Dewachter, *VDI* 1992, no.4, p. 143.

The papyrus in question, together with another which came from the same tomb at Thebes, had been known, in St.Petersburg, as the Drovetti papyrus, since it was stated in the catalogue of the Oriental MSS of the Imperial Public Library to have been donated to the library by the famous collector of Egyptian antiquities in 1827. The scholars who saw and described these papyri, namely Brugsch and Lieblein, were not aware of the fact that the documents they described had already been reproduced by Denon, and so Maspero seems to be the first to have recognized their identity and christened them as the Denon papyri, though he treated this name as something already commonly used.

Vera Evgenova, who studied these documents in 1950-2, had adopted that version of the history of the papyri which was given in the catalogue of the Oriental MSS. of the Library and which was ascribed to Dorn, the compiler of this catalogue, and had accordingly reintroduced this designation into universal use in Russia, but recently when it was at last accepted by everybody, De Meulenaere had quite unexpectedly cast doubt upon the history of the papyri, by pointing out the testimony of a certain A.-R.Hamelin (mentioned as "Citoyen Amelin" by Denon) who took part in the Bonaparte's expedition.

As Hamelin describes the situation, there can be no doubt but that he refers to the papyri now in NRL and if his statement to the effect that he was defrauded out of a handsome sum paid for them by P.G.Divov¹, who acted as Emperor Nicolas I's emissary, to baron Denon's heirs, were true, the papyri had to be rechristened as ppHamelin. We thought that the problem was now settled, but Dewachter finds reasons to doubt Hamelin's statement (cf. his article in H. De Meulenaere's festive volume which has just come off the press and has not yet been seen by us²). The question, however, to be answered after De Meulenaere's discovery is what Drovetti had to do with the Denon or Hamelin papyri. Even if Dorn's statement is erroneous, Drovetti's name could not have been mentioned without any reason at all. The only one that seems plausible is indeed that he actually donated two other papyri to the tsar³ and the fact of the donation was still in the mind of the scholars of St.Petersburg who studied Oriental MSS. until as late as 1858 when Dorn's catalogue had been issued. It is even possible that the year 1827 was at the bottom of this error: Divov bought the Denon papyri in this year and Drovetti may have made his donation at the same time. If he did, his papyri were not deposited in the Public Library, to which the Denon/Hamelin papyri were given over, but were rather added to the collection of the Egyptian Museum at Peter the Great's Kunstkammer, which was subsequently incorporated into the Hermitage.

The papyrus belongs to the prophet of Amun Osorkon and was actually found either in Osorkon's hand (so Denon) or "placé entre les cuisses" of his mummy (so Hamelin, quoted by De Meulenaere, op.cit., 60). Other monuments of the priest are the statuette of Bes, dedicated by his brother, the First Prophet of Amun Harsiese (Loret, *Rec* 30, 160) and the lid of his wooden coffin, found by Denon's (or Hamelin's) grave-diggers together with the two papyri of the Russian National Library (cf. Piehl, *Actes* 8 CO, 51; Schmidt, *Sarkofager*, no. 1086; Petrie, *History*, 243; Peterson, *OrSu* 19/20, 17f., no.27).

His father, the First Prophet of Amun, bears the name which is most uncharacteristic of Thebes, we mean Shoshenq. Modern scholarship is prone to identify him with *Hq3-ḥpr- R^cw stp-nj-R^cw* Shoshenq II (cf. Kitchen, 3IP. § 452 and Indexes to both editions; Beckerath, *Handbuch*, 101, XXII, 3; 103, XXII A, 2; De Meulenaere, op.cit.). He began to use the royal cartouche, in which his name was accompanied by an epithet equally royal, namely *Mai-amana*, at the last stage of his pontificate, but his son Osorkon did not live to see this new status attained by his father. Both in the St.Petersburg papyri and on the lid of sarcophagus Stockholm NME 838 which come from Osorkon's tomb his father has neither the cartouche, nor the epithet. He is possessed of both, however, in the inscription on the Alnwick Castle statuette, but this statuette was made after Osorkon's demise, when his father had transmitted his title to his other son, Harsiese, having, himself, either ascended the throne as Shoshenq II, in accordance with the theory now current, or died. If this theory is correct, Osorkon must have died during the lifetime of his grandfather, Osorkon I, since his father Shoshenq could have ascended the throne only after Osorkon I's demise. And in fact in our no.14, Osorkon's second papyrus, the King's name, not mentioned in our no.13, is either accompanied by the conventional auspicious wish-formula, or is left without such an accompaniment at all, but at all events it is not followed by an epithet of the dead. The king must indeed

¹ One of the highly stationed officials of the Ministry of Foreign Affairs under Alexander I and Nicolas I (1765-1841). His memoirs entitled as "Diary" partly published in *Russkaya Starina* for 1897-1901 and 1903 contain no data concerning the papyri he bought from Denon's nephew, but it is possible that some information can still be gleaned from the unpublished part of his works.

² Mister Dewachter's oral communication.

³ Nothing could be found in Drovetti's rich epistolary heritage now accessible in Curto/Donatelli, *Drovetti*.

have been still alive at the time of his grandson's burial.

Neither can this event be dated to Osorkon I's last years, since it is surely during these years that the first prophet of Amun began to encircle his name into the cartouche and style himself as "Shushinqu Maiamana", thereby manifesting his status of the heir apparent.

Osorkon's BD consists of four pages, one taken up with the scene of adoration (Osorkon before Raharakhte) and the other three (pp.II-IV) with Chapters 30-A, 29, and 180.

Inscriptions:

I (adoration before Raharakhte): (1) Words spoken by Raharakhte, (2) the great god, the head of gods, (3) may he give offerings and victuals (4) to Osiris, the prophet of Amun^a) (5) *Wsrkn* ^b), son of the first prophet^c) of (6) Amun *Ššnq* ^d).

II (Chapter 30-A): (1) O the heart of the prophet of Amonrasonter Osorkon^e), son of the first prophet of (2) Amun Shoshenq^f), whose mother is *Nj-sj-t3-wd3t 3ht* ^g), his heart while he was (still alive) upon the earth, (3) do not stand witness, do not oppose him in the court, do not make (the pan of the balance) incline against him (4) before the Great God, lord of the West.

Commentary:

a) The title has the form of "prophet of Amonrasonter" in the hieratic text. b) Cf. Ranke, *PN* I, 87, no.2. c) The first person in the administration of Upper Egypt, though no longer a sovereign as it was under the preceding dynasty. The first prophet in question is supposed to be identical with King Shoshenq II. If so, he must have gone through two stages in his career before he ascended the throne: at the first, he was "first prophet" without any pretensions, without any wish to encroach upon the prerogative; at the second, he presumed upon the royal cartouche and added one of the royal epithets "beloved of Amun" to his name. Osorkon, his eldest son (he was pointedly named after Shoshenq's father King Osorkon I), must have died at the first stage, because in all the inscriptions that come from his tomb Shoshenq is an ordinary first prophet. d) Cf. Ranke, *PN* I, 330, no.6. For some reason (cf. XVI, no.183), the name was not popular in Thebes and is practically lacking in the prosopography of the region. For this first prophet, a member of the Libyan royal family, cf. Gauthier, *LR* III, 330f., XXVIII. e) It is curious that in his title Osorkon gives the full name of his god, while in that of his father only its shortened form. The reason is clear: the owner wants to be in the limelight, so to speak, whereas his father's highest priestly title loses none of its lustre even if given without any ornament. The same title accompanies the name throughout the hieratic text, cf. pp.II,6; III,1,7; the only exception (the shortened form) is p.IV,2. f) He is also mentioned in pp. II,7; III,2,7; IV,3. She is the first wife of Shoshenq, the mother of his eldest (the fact is revealed by his being namesake of the king) son, named in honour of the King, Shoshenq's father. His other wife was Nestnebtshre, the mother of Hersiese who succeeded to his father's title of first prophet, cf. Alnwick statuette of Bes. h) We have translated here only the first chapter of Osorkon's selection of the BD spells to give the reader the complete filiation of the prophet, important for the history of Dyn. XXII. As a rule, however, we abstain from translating the BD texts in this Section.

14. AMDUAT OF OSORKON. St. Petersburg, NRL, no. 2. Plate 161.

Papyrus: 23.5 x 80cm. History: same as in no.13. Provenance: Thebes, Medinet Habu. Date: Dyn. XXII, Osorkon I. Bibliography: Denon, *Voyage* 2, 302; 3, 263, pl.138; Champollion, *Précis*, 257ff., pl.15; Dorn, *Cat*, p.X; Brugsch, *Cat*, p. 7ff.; Lieblein, *Denkmäler*, no.68; Id, *DN*, no. 2288; Maspero, *Momies*, 736f.; Lepsius, *XXII. Dyn.*, 280, 282; Wreszinski, *HP*, 30f., no.43, C; Petrie, *Hist* 3, 243; Gauthier, *LR* III, 331, n. 2; Hamelin, *Revue* 33 (1926), vol. 6, 821; 34, (1927) vol. 1, 49f.; Evgenova, *Trudy* II (V), 5ff. and especially p.10, pl. [2]; Peterson, *OrSu* 19/20, 18; Kitchen, *3IP*, 307, no. 360; De Meulenaere, *CdÉ* 64, (1989) 127-8, 58ff.; *Cat*, 7 and 25; Niwinski, *BiOr* 47, 1990, 309; Dewachter, *VDI* 1992, no.4, p. 143.

The papyrus occupies a prominent place in the history of Egyptology as the first MS. of the Book of that which is in the Netherworld ever to have reached Europe. Its title written on the verso in a vertical line was recognized as such by Denon who reproduced it together with pNRL no.2 in his Atlas. To Denon's plate, no doubt, goes back the current designation of the book in question as Amduat, erroneously queried as modern by Grapow, *ZÄS* 72, 1936, 30, n. 33. Piankov (Piankoff) rectified this error in his article in *BIFAO* 62, 1964, 147ff., but he somehow let out of sight the role played by the papyrus as well as Denon himself.

Inscriptions:

Verso: A (title of the book): The book of what is in the Netherworld^a). Recto: B (Introduction): (1) The prophet of Amonrasonter Osorkon, true of voice, let {him}^b) come into the Netherworld and be received at the Hall of Judgement (lit. of Two Truths) (2) of Osiris, (as) one revered by the lord of the Netherworld, the most (lit. sole) excellent, straightforward and righteous one, (3) the prophet of Amonrasonter Osorkon, true of voice, son of the first prophet (4) of Amonrasonter Shoshenq, true of voice, son of the king and the lord of the Two Lands (Osorkon Miamun)^c), to whom life is given like Re^c forever.

C (Funerary formula): (1) A boon which the king gives to Rarakhte and Ptah-Sokar-Osiris, (2) who dwells in {his} sanctuary, that he may cause thy Ba to come forth to see the sun-disc and to follow Osiris (3) in his every shining forth, (O) Osiris, the prophet of Amonrasonter Osorkon, true of voice, son of (4) the first prophet of Amonrasonter Shoshenq, true of voice, son (of) the king and the lord of the Two Lands (Osorkon Miamun)^d), who is revered ^d).

D (First invocation): O gods who are in the sky, O gods who are in the Netherworld, O gods who are in the earth, O gods who are in the Netherworld, may they cause thee to come forth to see the sun-disc, may they give thee the status of the revered.

E (Second invocation): O gods^e) who are in the sky, who are in the Netherworld, may they cause thy Ba to attain the status of the

revered; may they cause the revered to follow Osiris at {his} shining forth, O gods, lords of the West, may they give the East and the West (to) the revered one; may they give all that comes forth upon their offering-tables as a favour of Amun in Epesowe to the Ka of the prophet of Amonrasonter Osorkon, son (of) Shoshenq; a boon which the King gives to (...) ^f). Anubis, foremost of the Divine Booth, may he give offerings and victuals.

F (Third invocation): A boon which the King gives (to) Raharakhte, Ptah-Sokar, Ophois (Wep-wawet) and Anubis, lord of the Sacred Land, that they may cause thy Ba to reach {the status of the revered} in order to see the sun-disc and to follow Osiris at his every shining forth, (O) the prophet of Amonrasonter Osorkon, son of the first prophet of Amonrasonter Shoshenq, son (of) the Lord of the Two Lands (Osorkon Miamun) ^d); O gods who are in the sky, who are in the earth, may they give the status of the revered (...).

Commentary:

a) The title of the famous religious book, the first to have become known in Europe and recognized as a book-title long before Champollion's decipherment by Denon, *Voyage* 2, 263, pl.137. For the title, cf. Piankoff, *BIFAO* 62, 1964, 147ff.. b) Or: let {thee} ..., while thou art received.... c) Osorkon I; for his dossier, cf. Gauthier, *LR* III, 324ff.. He is also mentioned in C, 4 and F. d) This epithet refers to the owner of the papyrus and not to his grandfather, the King, who must still have been among the living at that period. e) The figures of the genii in this register are explained as "Westerners", the symbol of "West" accompanying almost each figure. f) The formula is naturally written for the benefit of Osorkon, but is disconnected from the preceding text. g) The shortened form of the King's name. Omitted from it are such elements as "Mi-" in "Miamun" and "O-" (cf. the cuneiform Šilkanni, Weidner, *AJO* 1941/4, 42, 2-11; Albright, *BASOR* 141, 24) and "-o-" in "(O)s(o)rkon".

15. BOOK OF THE DEAD OF ANKHEFENMUT. St.Petersburg, NRL, no. 3. Plates 159-160.

Papyrus: 24.5 x 84cm. History: Prince Bagration collection till 1858. Provenance: not recorded, but doubtless Thebes. Date: Dyn. XXII. Bibliography: *Otchet PL* (1858), 94; Lieblein, *Denkmäler*, no.69; Evgenova, *Trudy* II, (V), 10ff.; *Cat*, 7 and 25.

The papyrus (pNRL no. 3 / pBagration) consists of three pages, the first from the right as usual taken up by the conventional scene of adoration. The other two pages, which are considerably longer than the pages in our nos. 10-11, comprise the following chapters of BD: 23, 24, 25, a variant of 25 (p.II), 26, 28, which are separated from one another by intervals. The papyrus was broken into two parts along the horizontal line which runs the whole length of the scroll about 10cm from its top. Seriously damaged is the scene represented on the first page and, which is regrettable, its fragments were not arranged correctly. The throne of Raharakhte is placed immediately below his shoulders, whereas the owner's body is put somewhat nearer the vertical line of hieroglyphs than necessary.

Inscriptions:

I (Scene of adoration): (1-2) Raharakhte^a); (3) may he give offerings and victuals (4) to Osiris, the god's father of Amun (5) *ḥnḥ.f-n. - Mwt. tw* ^b), true of voice, (6) son of the god's father of Amun *Sw-ḥwj-Imnw* ^c), true of voice, (7) Osiris, the god's father of Amun Ankhe[nmut, true of voice, son of the] god's father of Amun Seawamun^d), true of voice.

Commentary:

a) Both the name of the god here and that of the man in I-7 are written as labels referring to these figures, independent of the text of II. 3-6. b) Cf. Ranke, *PN* I, 67, no.8. In transliterating the goddess' name we have followed the suggestion of *Wb* II, 53, 17. c) Cf. Ranke, *PN* I, 301, no.23. d) It is curious that the father's name is here reversed: *ḥwj / Imnw / sw*. In the hieratic text his title and names are written practically in the same way as in hieroglyphic, but invariably without a filiation. His name is mentioned in pp. II, 1, 4, 7, 10, 12; III, 6, 7.

16. BOOK OF THE DEAD OF DJEMUTEF^cONKH. St.Petersburg, NRL, no. 4. Plates 162-163.

Papyrus: 112cm long. History: A.S. Norov collection till 1850. Provenance: Thebes, bought from grave-diggers in 1834-35. Date: Dyn. XXII. Bibliography: Norov, *PEN* 2, 317f.; *Otchet PL* (1850), 21; Lieblein, *Denkmäler*, no.70; Evgenova, *Trudy* II, (V), 13ff.; *Cat*, 7 and 23.

Besides the opening scene depicted on p.I of pNorov or pNRL no. 4, the papyrus consists of four pages more, referred to as pp. II-V, of which two (pp. II and III) are incomplete, there being a considerable gap between the pages, amounting to the length of about 8 or 9 squares (considering the normal interval between the pages here as equalling to 1 square). The page that has suffered most is doubtless page II, which is deficient in 6 or 7 squares, but page III also has a large gap. The last page is also incomplete, its longest lines having lost 1.5 or 2 squares at their end. The scene represented on p. I is that of the twelfth hour of Amduat, while pp. II-V are occupied with a selection of BD chapters. This selection consists of chapters 180 and 64.

Inscriptions:

I (Scene from the Book of Amduat), A (over the mummy): (1) A bo[on which the King giv]es (to) Raharakhte-Atum, lord of the Two Lands ^a) and Southern 'On, the great god who comes forth from the horizon, (2) that he may give offerings, consisting of oxen and fowl, alabaster(-vases) and clothing, incense and choice unguent to Osiris (3) the god's father of Mut^b) *Dd-Mwt-tw-jw.f - ḥnḥw* ^c),

true of voice, son of (4) the god's father of Amonrasonter^{d)} *Dd-Hnsw-jw.f - c nhw e)*, true of voice.

B (over the procession): (1) [A boon which the King gives] to (2) Ra[harakh]te-Atum, lord of the Two Lands and Southern 'On, (3) the great god who comes forth from the horizon, (4) shining forth in the atef-crown^{f)}, that he may illumine (5) the Two Lands with the light of his eyes, (and to) Ptah-Sokar-(6) Osiris who dwells in (his) sanctuary, (7) that they may give leave to the Ba to come forth (8) according to the desire of his heart that he may stroll (9) wherever he likes, mayest thou navigate ^{h)} the river (10) by nightⁱ⁾ and loll upon the pond (lit. make the pond) in the summer in the festal bark by (11) day on the festivals of the tired (i.e. dead) (12) while thou art one blessed (13) exceedingly (lit. big blessed) in (lit. of) the West, whereas thy son is praised (14) (in) Epesowe^{j)}; mayest thou come into (15) the shrine ^{k)}, safe and sound, and (16) the lords of Tau^{l)} accept thee and let thee come (as) one righteous in the Hall of Judgement...^{m)}.

C (in front of each figure in the procession of genii): 1) praising Re^{c)}, the great god, lord of the sky; 2) praising Re^{c)}, the great god, who comes forth from the horizon; 3) praising Re^{c)}, the great god, lord of the sky; 4) praising Re^{c)} (by) Nephthys...; 5) praising Re^{c)} (by) Anubis, lord of

Commentary:

a) Three lands are written instead of two, here and in B, 2. b) In its fullest form the title is mentioned in p. II,3: "the god's father of Mut, the great, lady of Eshre", but with this single exception the title is dropped from the text of BD. c) Cf. Ranke, *PN* I, 410, no.15. The name also occurs in pp. II, 3-4, 8, 14; III, 6, 7, 10, 12; V, 1, 2-3, 8-9, 11. Vera Evgenova notes that on p. IV where the owner's name is lacking they use the designation *b3k Dhwjtj*, "the slave of Thoth", instead. Indeed, this designation is preceded by the title of the dead, "Osiris", and followed by the conventional epithet of the same "true of voice" (IV,7 and 14), but the word *b3k* is by no means unequivocal. In I.7 only {*b3* }*k* is written, while the group in I. 14, though may be read as *b3k*, has the *k* without the characteristic "loop", which may have disappeared from the text or have been left as it is inadvertently by the scribe. e) CF. Ranke, *PN* I, 412, no. 14. It is repeated in II, 4, 8; III, [1?], 6, 7,11,12, 13; V, 1-2, 3. g) Lit. "grant the causing the Ba (of his) to come forth". h) The verb is not clear in the photograph; *n Cj*, it seems. i) Uncertain. The contrast "night"/"evening" and "day" seems to be required by the context, but starting to write the word *mšrw* "evening", the scribe seems to have simplified his task by fusing the second half of the word into the next phrase *jtj mr* or rather š, "to use the comforts of a pond" or the like. j) Karnak. The words imply that the owner's son inherited the father's office in the temple of Mut at Karnak. k) Scil. his tomb. l) Tau, from Taur, Nome VIII, UE, the cult centre of Osiris. For the nome see Gauthier, *DG* VI, 11; Montet, *Géographie* II, 99f.. There the court of justice of Osiris was supposed to take place. m) Uncertain.

17. INSCRIBED MUMMY-BANDAGE. Riga, no. D-1020. Plate 163.

For the description of this piece see our no. XI B, 15.

Inscription:

...lord of Abydos^{a)}, that he may give to thee (fem.)^{b)} a [good] burial at the West of Thebes, (the goddess of) the necropolis extending her arms [to thee].

Commentary:

a) The crucial sign of "pin", "Ab-", with which this geographical name is written is mistakenly omitted, but the second half of the word "-ud" is well represented by the two *t*, the phonetic change of *d* to *t*, via *d*, having in those times been well advanced, as is clear from the fact that the foreign *d* is rendered under Dyn. XXVII as *nd*, *nt*, cf. Posener, *Domination*, 161ff.. But the two *t* at this period may also serve the purpose of rendering the foreign *d* as well show the examples adduced by Posener. As a matter of fact the ending of *dualis* may well have served the purpose of rendering the vowel or rather the whole syllable *ut*, since *-wtj* (along with *-jtj*) is the usual ending of the dual, as in *drtj* "the two hands", scil. of the sun-god (the town in the region of Thebes), (*ta*)*ut* in Coptic. b) It is thus made clear that the owner is a woman.

18. BOOK OF THE DEAD OF NAHOMSESE (?). Vilna, no. not ascertained.

Papyrus. History: Count Michal Tyskiewicz collection. Provenance: not recorded. Date: the Ptolemaic Dynasty. Bibliography: *Cat V PB*, no. 249 (p.38); Turayev, *ZVORAO* 11, 188f., no. 102.

Tuarev describes the papyrus as "A copy of the BoD of the priest of Amon-Ra *Nhm-St* (?). It dates from the late period in the Ptolemaic Dynasty, being close in its texts and representations to the version of the Turin Museum published by Lepsius. The copy was in all probability complete, but came down to us in a poor state of preservation, having disintegrated into a great lot of small fragments, many of which it was possible to piece out together, but many others are doubtless lost". The owner's title must be "prophet", since Turayev was in the habit of referring to other priestly classes by their respective designations. His name is probably that of Ranke, *PN* I, 208, no.10, but cf. *ibid*, no. 11.

19. DEMOTIC DOCUMENT (fragment). Loan. Kazan, no. not ascertained.

Papyrus: 18 x 18cm. Lost? Provenance: not recorded. Date: the Ptolemaic Dynasty. Bibliography: Turayev, *ZVORAO* 15, p. 095, no. 164, pl. II.

The papyrus, a mere fragment, was reproduced in phototype by Turayev, but was not shown to Mrs. Hodjash during her visit to Kazan. Lost? The document is concerned with the loan of a large sum of money, amounting

to 170 silver-pieces (*ḥd*).

20. DEMOTIC DOCUMENT (fragments). Odessa, no. 52679.

Papyrus: History: same as in no. 3. Provenance: not recorded. Date: the Ptolemaic Dynasty. Bibliography: none.

21. DEMOTIC DOCUMENT (fragments). Odessa, no. 52680.

Papyrus: History: same as in no. 3. Provenance: not recorded. Date: the Ptolemaic Dynasty. Bibliography: none.

22-3. DEMOTIC DOCUMENT (fragments). Perm, no. not ascertained.

History: A.A. Palnikov collection (nos. 373 and 376). Provenance: not recorded. Date: the Ptolemaic Dynasty.

Bibliography: none. The fragments possibly belong to two different papyri.

XI B. LINEN TEXTILES

Mummy-clothes and bandages. If unspecified, the Late or Ptolemaic and Roman Periods.

1. BANDAGE. Erevan, no. V-491/865.
Fragment: 5.5 x 32.5cm. History: Herm till 1930; SHM Arm till 1937.
2. BANDAGE . Erevan, no. V-492/866.
Fragment. History: Herm till 1930; SHM Arm till 1937.
3. MUMMY - CLOTH. Kaunas, no. Tt-4011. Plate 163.
Mummy-cloth with a dark stripe and a fringe at one warp. 260 x 200cm. History: Herm till 1956. Date: New Kingdom.
4. BANDAGE. Kazan, no. 5404(14). Plate 164.
15 x 50cm.
5. MUMMY - CLOTH. Kazan, no. 5404(15).
185 x 120cm.
6. BANDAGE. Kazan, no. 11649. Plate 164.
12 x 40cm.
7. MUMMY - CLOTH. Kazan, no. 11728(1). Plate 164.
Fragment: 26 x 4cm.
8. MUMMY - CLOTH. Kazan, no. 11728(2). Plate 164.
Fragment: 25 x 3cm.
9. MUMMY - CLOTH WITH A FRINGE. Odessa, no. 52822.
37.7 x 54cm. History: A.A. Rafalovitch collection.
10. MUMMY - CLOTH. Odessa, no. 52823.
History: A.A. Rafalovitch collection.
11. MUMMY - CLOTH. Odessa, no. 52826.
58 x 40cm. History: A.A. Rafalovitch collection.
12. BANDAGE. Odessa, no. 52827.
3 x 150cm. History: A.A. Rafalovitch collection.
13. MUMMY - CLOTH. Odessa, no. 52831.
96 x 65cm. History: A.A. Rafalovitch collection.
14. MUMMY - CLOTH. Odessa, no. 52833.
105 x 51cm. History: A.A. Rafalovitch collection.
15. INSCRIBED MUMMY - BANDAGE. Riga, no. D-1020.
Fragment: 4.5 x 22.3cm. History: LSU till 1950. Bibliography: *Cat* no. 276.
16. MUMMY - CLOTH. Riga, no. D-1023.
Fragment: 37.5 x 12.2cm. History: LSU till 1950.

XII. OBJECTS OF DAILY LIFE

BASKETRY

1. BASKET. Odessa, no. 52686. Plate 165.

Height: 14 cm, dia: 28cm. History: A.A. Rafalovitch collection. Date: New Kingdom. Bibliography: *Cat* , no. 284

2. BASKET. Odessa , no. 52691.

Height: 2cm, dia: 9cm. History: same as in no. 1. Date: New Kingdom.

BOXES

3. COSMETIC BOX, ornamented with circles, rosettes and semicircles. Odessa, no. 52953.

Wood, height: 35cm, dia: 7.8cm. History: same as in no.1. Date: New Kingdom. Bibliography: Struwe, *MathPap*, 178f., note 1; Dokont, *VDI* 1965, no. 2, p. 211, fig. 30; *Album*, no. 190; *Cat*, no 292.

The piece evoked some interest among the Egyptologists of St. Petersburg in 1930s, since circles and semicircles in its ornamentation were likely to have been drawn with a compass (I.S. Katsnelson's observation, supported by S. V. Donitch, then the keeper of the museum).

GAMES

4. DRAUGHTSMAN (fragment). Moscow, no. A-4945-II. Plate 165.

Turquoise coloured faience, dia: 2.5 cm. History: N. N. Andreyeva collection. Date: New Kingdom.

HEADRESTS

5. HEADREST. Odessa, no 52943 Plate 165.

Wood: 12 x 20 cm . History: same as in no. 1. Date: New Kingdom. Bibliography: *Album*. no. 187; *Cat*, no. 277.

6. HEADREST. Riga, no. D-1027.

Wood: 19.5 x 29.7 x 8.5 cm. History: LSU till 1950. Date: New Kingdom.

KEYS

7. KEY OF NEBTUYE. Odessa, no. 52952

Wood, height: 12.2 cm., dia: 1.5 cm. Provenance: not recorded, but doubtless Thebes, TT 268. Date: Dyn. XIX. Bibliography: Berlev, *KS OGAM* 1963, p. 81 f.; Bogoslovsky, *VDI* 1973, no. 2, p. 101, n. 96; *Album*, no. 201; *Cat*, no. 282.

Inscription:

Osiris Nebtuye^{a)}, true of voice, in peace!^{b)}

Commentary:

a) Ranke, *PN I*, 187, no. 1; III, 140. The owner of the stela Leiden V 23 (PM I, 728), unique bearer of the name known to Ranke, may be identical with ours. If so, he is Theban, one of the celebrated workmen of the Royal Tomb, who lived in the workmen's settlement at Deir el-Medina. Strange as it may seem, the "factotum (*sdmw* *ḥjsw*)" in the Place of Truth, if that is the correct rendering (it does not tally with the parallel term *st ḥ3t* "Great Place", to begin with), of that name is absent from the rich documentation of the Royal Necropolis, for which see Černý *Community*; Valbelle, *Ouvriers*; Gutgesell, *Dat*. The name is doubtless an epithet of Amun (*Wb* V,

544, 9 and 14; Sethe, *Amun*, § 22). b) The epithet of the dead and the characteristic exhortation "in peace!", addressed to them, exclude the attribution of the key to Nebtuye's house, presumably in the workmen's settlement of Deir el-Medina. It rather seems that it opened his tomb, TT 268 (his name is misread in PM I). So strictly speaking, the piece is part of Nebtuye's funerary equipment. Needless to say, the Leiden stela comes from TT 268 too.

MIRRORS

8. DISC OF A MIRROR. Ivanovo, no. A-566.

Bronze, dia: 18.5 cm. History: D.G. Burylin collection; ILM till 1959. Date: Middle Kingdom. Bibliography: *Cat*, no. 290.

9. HANDLE OF A MIRROR. Ivanovo, no. A-575. Plate 165.

Wood: 10 x 3.5 x 3cm. History: same as in no. 8. Date: Middle Kingdom. Bibliography : *Cat* no. 291. The handle may have belonged to our no. 8.

10. HANDLE OF A MIRROR. Odessa, no. 52935.

Bone, length: 9 cm. Date: Middle Kingdom.

11. DISC OF A MIRROR. Tallinn, no. K-824/AM-5876.

Bronze, dia:15.2 cm. History: Anastasi collection till 1833; Anastasi's gift to Captain Butenev who presented it to J. Burchardt; EPM in 1870-1940. Date: Middle Kingdom. Bibliography: Hansen, *Sammlungen*, no. 11; Turayev, *ZVORAO* 11, 150, no. 49.

MUSICAL INSTRUMENTS

12. SISTRUM. Ekaterinburg, no. AN-58. Plate 167.

Pale green faience: 10 x 3 x 1.5cm. History: AM till 1930; UHRM, Sverdlovsk, in 1930-59. Date: Late Period. Bibliography: *Cat*, no. 279.

13. SISTRUM (fragment). Ivanovo, no. A-622. Plate 165.

Greenish blue faience: 4.8 x 4 x 2.5cm. History: same as in no. 8. Date: Late Period. Bibliography: *Cat*, no. 278.

14. SISTRUM (fragment). Kazan, no. 11719. Plate 164.

Bronze: 4.5 x 2.5 x 15 cm. History: CHMC till 1928; Date: Late Period. Bibliography: Turayev, *ZVORAO* 15, p. 092, no. 96.

15. HANDLE OF A SISTRUM. (?). Perm, no. 3349.

Blue faience: 5.3 x 2 x 1.2 cm. History: A.A. Palnikov collection, bought from Mrs Matveyeva. Date: Late Period.

PINS AND NEEDLES

16. HAIRPIN. Odessa, no. 52951. Plate 165.

Wood, length: 17 cm. Date: New Kingdom.

17. NEEDLE OF A FIBULA. Odessa, no. 52616.

Bronze, length: 4.5cm. History: same as in no. 1. Date: New Kingdom .

SANDALS

18. PAIR OF A CHILD'S SANDALS. Kaunas, no. Tt-2787 and 2788. Plate 164.

Leather: 13.8 x 4cm. Date: Late Period. Bibliography: *Cat*, no. 283.

19. A CHILD'S SANDAL. Kaunas, no. Tt-2849.

Leather: 13.5 x 4.5cm. Date: Late Period.

20. PAIR OF A CHILD'S SANDALS. Kaunas, no. Tt-2850.

Leather: 13 x 4.5cm. Date: Late Period.

21. A CHILD'S SANDAL. Kazan, no. 11621. Plate 166.

Leather: 15.3 x 5.5 x 0.4cm. History: same as in no.14. Date: Late Period. Bibliography: Turayev, *ZVORAO* 15, p. 094, no.151.

22. PAIR OF SANDALS. Odessa, no. 52834. Plate 166.

Rush: 20 x 7cm. History: same as in no.1. Date: Late Period.

23. PAIR OF SANDALS. Odessa, no. 52836. Plate 166.

Rush, length: 29.5cm. History: same as in no.1. Date: Late Period.

24. PAIR OF SANDALS. Odessa, no. 52959.

Leather, length: 26cm. History: same as in no.1. Date: Late Period.

TOOLS

25. DRILL . Odessa, no. 52555

Bronze, length: 10cm. Date: New Kingdom.

26. CHISEL. Odessa, no. 52579.

Bronze, length: 8cm. Date: New Kingdom.

27. GRINDSTONE. Odessa, no. 52958. Plate 165.

Stone, length: 8cm. History: same as in no.1. Date: New Kingdom.

28. GRINDSTONE. Odessa, no. 52969.

Stone, length: 16cm. History: same as in no.1. Date: New Kingdom.

29. LOOM (fragment). Odessa, no. 52829.

Wood, height: 6.5cm. History: same as in no.1. Date: Roman Period.

30. WEAVER'S WEIGHTS. Poltava, no. A-149/10(1-6).

Clay. 1) 7 x 3.5 x 3.5cm; 2) 6 x 4 x 4cm; 3) 6.2 x 5 x 3.2cm; 4) 6 x 3.5 x 3.5cm; 5) 5 x 3.5 x 3cm; 6) 4.5 x 2.5 x 2cm. History: P.P. Bobrovsky collection, entered in 1903-11. Date: Ptolemaic or Roman Period. Bibliography: Suprunenko, *Pam*, no.105.

31. WEAVER'S WEIGHT. Tiflis, no. 38(1). Plate 165.

Clay: 7 x 6 x 5cm. History: formerly in Herm. Date: Late Period.

WALKING STICKS

32. TOP OF A WALKING STICK. Kazan, no. 6465. Plate 166.

Bone: 3.5 x 3cm. History: Vysotsky collection.

WEIGHTS AND BALANCES

33. PLUMNET. Poltava, no. A-149/106. Plate 167.

Clay, height: 4.4 cm, dia: 3.5cm. History: same as in no.30, entered in 1912. Date: Middle Kingdom.

Bibliography: Suprunenko, *Pam*, no.104 (there erroneously identified as a top).

34. PLATE WITH AN IMAGE OF SERAPIS FROM A LEAD WEIGHT. Moscow, no. A-4947-II. Plate 167. Bronze: 7.5 x 5cm. History: same as in no.4. Date: Roman Period. Bibliography: *Cat*, no. 287.

35. HEMISPHERICAL WEIGHT. Riga, no. D-1009.

Stone, height: 2.7cm, dia: 4.4cm, weight: 96,12gr. History: P. Lugn collection; LSU in 1931-50. Date: Dyn. XXVI. Bibliography: *Cat*, no.286.

Inscription: 10 kite.

Commentary:

a) 10 kite (or, to simplify its spelling, kite) make one diban (the cuneiform rendering of the Egyptian word is tiban, cf. Ranke, *ZÄS* 73, 1937, 90 ff.) or, with the same simplification, diban. Its value is, however, estimated as 91gr, whereas the Riga piece weighs a whole half kite more. How to account for this discrepancy? It is difficult to answer such a question, though the weight of a diban does vacillate. Griffith (*PSBA* 14, 1892, 448f.) notes a diban which weighs 93gr (Herm, no. 2396), but the Riga piece excels even this one. It should also be borne in mind that the Riga stone had suffered visible losses and his original weight must have been even greater than now, perhaps not less than 97gr. It is also curious that the larger unit is avoided in the legenda and the smaller one is preferred. It is unusual, for surely "1 diban" would be more economical and more in accordance with the ordinary procedure. At all events, the phonetic value *kdt* for the ideogram "circle/ring", which is unknown to *Wb*, is thus ensured. Hitherto it has been attested only for "diban", but the verbs *dbn* and *kd* are close synonyms, conveying both the idea of circulating, circular movement and the like. What is also unusual about the piece, is its form of a hemisphere. The shallow cavity on its top (one would expect to find there a radial groove going through the weight to the centre of the hemisphere) and the three grooves running down from it are suggestive of the weight's having once been fastened with ropes to something, unless the ropes were used only to make its handling easier. Saite weights have sometimes the form of a vase covered with a cap, though they are made of one piece of stone and no composite forms have hitherto come to light.

36. GOLD - WEIGHT INSCRIBED WITH THE NAME OF SESOSTRIS III. Voronezh, no. 31. Plate 167.

Greywacke: 6.1 x 4.5 x 3.5cm, weight: 276.3gr (60.96 indicated in *Cat*, no.285 is a mistake). History: O.F. von Richter collection; YU MFA till 1918; VU MFA in 1918-33. Date: Dyn. XII Bibliography: Ewers, *RWM*, 620; Wiedemann, *PSBA* 16, 1894, 155, no.6; Turayev, *ZVORAO* 11, 163, no.123; *EV* 1, 30; *Cat*, no. 285.

Inscription:

The King of Upper and Lower Egypt Khakaure^{a)} forever. Gold(-units)^{b)} 20.5^{c)}.

Commentary:

a) For this king, see Gauthier *LR I*, 302ff.; Beckerath, *Handbuch*, 66, 198f. b) The "circle", reading "tiban" and denoting "gold-unit".. is omitted as self-evident, cf. Griffith, *PSBA* 14, 1892, 442; Revillout, *PSBA* 14, 1892, 246. c) Most interesting is of course the value of 1 gold-unit that reads in Egyptian *dbn* and tiban in the cuneiform rendering of the word (see Spiegelberg, *PSBA* 15, 1893, 315; Id. *Rec Trav* 15, 1893, 146). Wiedemann, a century ago (in 1894), found that the piece weighed 276.58 gr and, taking it to contain exactly 20 gold-units or dibans (tibans), calculated the weight of one unit as equal to 13.82gr. The piece was weighed once more in May of 1991 by E.V. Pischikova in the Fine Arts Museum, Moscow, when the weight was on a temporary exhibition there. Her result was 276.3, the difference, perhaps, due to the losses the stone has sustained for these hundred years. All the previous authors, however, have not noticed that the ancient engraver added the sign for "0.5" to the left of the column of inscription and that the weight's value is not 20 units but 20.5. That would result in 1 unit equalling to 13.49 (according to Wiedemann's estimate) or 13.47 (according to that of Mrs Pischikova).

WHIPS

37. HANDLE OF A WHIP. Ivanovo, no. A-632. Plate 167.

Ebony, height: 21cm. History: same as in no. 8. Date: New Kingdom. Bibliography: *Cat*, no. 281.

WRITING MATERIALS

38. GRINDER OF MINERAL PIGMENTS. Odessa, no. 52957. Plate 167.

Stone: 3 x 2.5 x 2.5cm. History: LM, Odessa, till 1920.

39. PEN. Odessa, no. 52620(1-2).

Rush, joint length of the two pieces: 11 (+) 7.3 cm.

40. PEN CASE. Erevan, no.V-475/849. Plate 167.

Wood: 2 x 13.5 x 5cm. History: M.S. Saryan collection; SHM Arm till 1937. Date: Middle Kingdom (?).

41. PEN CASE¹. Tambov, no. 1957. Plate 166.

Terra-cotta: 3 x 26 x 3cm. History: MTAC till 1918. Date:Late Period .Bibliography: *Cat*, no.280.

VARIA

42. PIECES OF PETRIFIED WOOD. Odessa, nos. 52570 and 52980.

Length: 11 cm .

¹Turayev, *ZVORAO* 15, p. 094, no. 147, mentions still another pen case, in Kazan, which contained eight pens and a small spadelike instrument. It was made of wood: 3 x 37.5 x 5cm.

XIII. INLAYS

Ptolemaic or Roman, unless otherwise specified.

1. YELLOW ROSETTE AGAINST RED BACKGROUND. Kaunas, no. 2846. Plate 168.

Faience: 1.7 x 1.5cm. History: J. Stankiavičius collection. Date: Amarna Period. Bibliography: *Cat*, no. 305.

2. BIRD, SPREADING ITS WINGS. Kaunas, no. Tt-4550.

Glass: 1.4 x 1.1 x 0.5cm

3. HARE. Kaunas, no. Tt-4551.

Glass: 1 x 0.9 x 0.5cm

4. WHITE ROSETTE AGAINST GREY BACKGROUND. Poltava, no. A-149/104. Plate 168.

White faience, dia: 2.3cm. History: P.P. Bobrovsky collection, entered in 1908. Provenance: Tell el-Amarna, King's Palace. Date: Amarna Period. Bibliography: Suprunenko, *Pam*, no.107; *Cat*, no. 304.

5. WAVY ORNAMENT AGAINST YELLOW BACKGROUND. Smolensk, no. 3343/134. Plate 168.

Glass: 1.8 x 3.5cm. History: Princess M.K. Tenisheva collection.

6. FLOWERS AND PALMETTES AGAINST BLUE BACKGROUND. Smolensk, no. 3343/140. Plate 168.

Glass: 2.7 x 1.8cm. History: Princess M.K. Tenisheva collection. Bibliography: Zhuravleva, *Pam*, no.373; *Cat*, no. 296.

7. ACANTHUS LEAVES IN THE FRAME OF ROSETTES. Smolensk, no. 3343/144. Plate 168.

Glass: 3.4 x 2.3cm. History: Princess M.K. Tenisheva collection. Bibliography: Tenisheva, *Emal*, pl.20; *Cat*, no. 295.

8. CIRCLES. Smolensk, no. 3343/145.

Glass: 1.7 x 1cm. History: Princess M.K. Tenisheva collection.

9. HABITUS OF AN ANIMAL. Smolensk, no. 3343/156. Plate 168.

Glass: 1.4 x 1.3cm. History: Princess M.K. Tenisheva collection. Date: Late Period. Bibliography: Tenisheva, *Emal*, pl.20; Zhuravleva, *Pam*, 374; *Cat*, no. 312.

10. FLORAL ORNAMENT AGAINST BLUE BACKGROUND. Smolensk, no. 3343/157. Plate 168.

Glass: 2.3 x 2.2cm. History: Princess M.K. Tenisheva collection. Date: Late Period. Bibliography: Tenisheva, *Emal*, pl.20; *Cat*, no. 293.

11. SCEPTRE. Smolensk, no. 3343/158. Plate 168.

Blue and red glass: 2.7 x 1.1cm. History: Princess M.K. Tenisheva collection. Bibliography: Tenisheva, *Emal*, pl.20; Zhuravleva, *Pam*, 374; *Cat*, no. 321

12. FLOWERS AGAINST BLUE BACKGROUND. Smolensk, no. 3343/159. Plate 168.

Glass: 2.3 x 2cm. History: Princess M.K. Tenisheva collection. Bibliography: Zhuravleva, *Pam*, 373; *Cat*, no. 318.

13. PINK FLOWERS AGAINST BLUE BACKGROUND. Smolensk, no. 3343/160. Plate 168.

Glass: 4.6 x 5.5cm. History: Princess M.K. Tenisheva collection. Bibliography: Tenisheva, *Emal*, pl.20; Zhuravleva, *Pam*, 372; *Cat*, no. 308.

14. BLUE FLOWERS AGAINST YELLOW BACKGROUND. Smolensk, no. 3343/161. Plate 168.
Glass: 8.7 x 3.3cm. History: Princess M.K. Tenisheva collection. Bibliography: Tenisheva, *Emal*, pl.20; Zhuravleva, *DI SSSR* 1972, no.9, p.56; Zhuravleva, *Pam* , 373; *Cat*, no. 317.
15. BLUE FLOWERS AGAINST YELLOW BACKGROUND. Smolensk, no. 3343/162. Plate 168.
Glass: 17.3 x 1.5cm. History: Princess M.K. Tenisheva collection. Bibliography: Tenisheva, *Emal*, pl. 20; Zhuravleva, *Pam* , 373; *Cat*, no. 315.
16. SCEPTRE AND THE SIGN OF LIFE. Smolensk, no. 3343/163. Plate 168.
Glass: 1.8 x 2.8cm. History: Princess M.K. Tenisheva collection. Bibliography: Zhuravleva, *Pam* , 373; *Cat*, no. 320.
17. BULL'S HEAD AGAINST BLUE BACKGROUND. Smolensk, no. 3343/164. Plate 168.
Glass: 2.7 x 1.8cm. History: Princess M.K. Tenisheva collection. Bibliography: Zhuravleva, *Pam* , 373; *Cat*, no. 297.
18. FLOWER'S PETAL. Smolensk, no. 3343/165.
Glass: 5.9 x 4cm. History: Princess M.K. Tenisheva collection. Bibliography: Zhuravleva, *Pam* , 372.
19. GOLDEN EARS AND PETALS AGAINST LILAC BACKGROUND. Smolensk, no. 3343/166. Plate 168.
Glass: 3 x 3.5cm. History: Princess M.K. Tenisheva collection. Bibliography: Zhuravleva, *Pam* , 372; *Cat*, no. 310.
20. FLORAL MOTIVE AGAINST BLUE BACKGROUND. Smolensk, no. 3343/168. Plate 168.
Glass: 4 x 1.6cm. History: Princess M.K. Tenisheva collection. Bibliography: Zhuravleva, *Pam* , 372; *Cat*, no. 309.
21. BLUE PETALS WITH RED FIBRES AGAINST YELLOW BACKGROUND. Smolensk, no. 3343/169. Plate 168.
Glass: 2.5 x 6.7cm. History: Princess M.K. Tenisheva collection.
22. OBLONG BAND WITH BLUE FLOWERS AND RED STAMENS AGAINST YELLOW BACKGROUND. Smolensk, no. 3343/171. Plate 168.
Glass: 2.6 x 1.5cm. History: Princess M.K. Tenisheva collection. Bibliography: Tenisheva, *Emal*, pl.20; Zhuravleva, *DI SSSR* 1972, no.9, p.56.
23. BLACK WAVY LINES AGAINST YELLOW BACKGROUND. Smolensk, no. 3343/173. Plate 168.
Glass: 3.2 x 1.1cm. History: Princess M.K. Tenisheva collection.
24. GEOMETRIC ORNAMENT. Smolensk, no. 3343/174. Plate 168.
Glass: 1.1 x 1.6cm. History: Princess M.K. Tenisheva collection. Bibliography: Tenisheva, *Emal*, pl.20; Zhuravleva, *Pam* , 372; *Cat*, no. 302.
25. RED AND WHITE ORNAMENT. Smolensk, no. 3343/175. Plate 168.
Glass: 1.8 x 1.3cm. History: Princess M.K. Tenisheva collection. Bibliography: Tenisheva, *Emal*, pl.20; *Cat*, no. 313.
26. WHITE GEOMETRIC ORNAMENT AGAINST RED BACKGROUND. Smolensk, no. 3343/176. Plate 168.
Glass: 1.5 x 1.3cm. History: Princess M.K. Tenisheva collection. Bibliography: Tenisheva, *Emal*, pl.20; Zhuravleva, *Pam* , 372; *Cat*, no. 314.
27. WHITE STARS AGAINST BLUE BACKGROUND. Smolensk, no. 3343/177. Plate 168.
Glass: 1 x 3.1cm. History: Princess M.K. Tenisheva collection. Bibliography: Tenisheva, *Emal*, pl.20; Zhuravleva, *DI SSSR* 1972, no.9, p.57; Zhuravleva, *Pam* , 372; *Cat*, no. 319.

28. BLUE AND RED STARS AGAINST WHITE BACKGROUND. Smolensk, no. 3343/178. Plate 168.
Glass: 5.2 x 0.5cm. History: Princess M.K. Tenisheva collection. Bibliography: Tenisheva, *Emal*, pl.20; Zhuravleva, *Pam*, 374; *Cat*, no. 294.
29. BLACK, BLUE, WHITE AND RED FLOWERS AND PETALS. Smolensk, no. 3343/179. Plate 168.
Glass: 2.1 x 1.2cm. History: Princess M.K. Tenisheva collection. Bibliography: Zhuravleva, *Pam*, 374; *Cat*, no. 301.
30. WHITE, BLUE, YELLOW AND RED STRIPES WITH STARS AND PETALS. Smolensk, no. 3343/180. Plate 168.
Glass: 1.6 x 1.7cm. History: Princess M.K. Tenisheva collection. Bibliography: *Cat*, no. 299.
31. WHITE AND BLUE STRIPES WITH STARS AND PETALS. Smolensk, no. 3343/181. Plate 168.
Glass: 2 x 1.6cm. History: Princess M.K. Tenisheva collection. Bibliography: *Cat*, no. 300.
32. WHITE, RED AND BLACK STRIPES WITH STARS. Smolensk, no. 3343/182. Plate 168.
Glass: 2.1 x 1.8cm. History: Princess M.K. Tenisheva collection. Bibliography: Zhuravleva, *Pam*, 374.
33. LOTUS FLOWER. Smolensk, no. 3343/187. Plate 168.
(white, black and red lines) Glass: 1 x 1.5cm. History: Princess M.K. Tenisheva collection. Bibliography: *Cat*, no. 303.
34. RED AND YELLOW FLOWERS AGAINST GREEN BACKGROUND. Smolensk, no. 3343/ additional number not ascertained. Plate 168.
Glass: 3 x 0.8cm. History: Princess M.K. Tenisheva collection. Bibliography: Tenisheva, *Emal*, pl.20; Zhuravleva, *DI SSSR* 1972, no.9, p.56; Zhuravleva, *Pam*, 372; *Cat*, no. 316.
35. ROSETTE. Voronezh, no. 107.
Faience, dia: 0.9cm. Date: New Kingdom. Bibliography: *Cat*, no. 306.

XIV. JEWELRY

PECTORALS AND COLLARS

1. PECTORAL representing Anubis as recumbent upon his sanctuary. Odessa, no. 52942.
Blue faience: 9.5 x 9 cm. Date: Late Period. Bibliography: Turayev, *Prop*, 73, no. 63; Dokont, *Pam* 212; Dokont, *Guide* (1975), 22; Dokont, *Album*, 182, no. 202; *Cat*, no. 337.

Inscription: Anubis, who is in the place of embalmment.

Commentary: For the epithet of Anubis, see our II, no. 10, note "1".

2. ORNAMENTAL COLLAR of four threads of black and dark green beads with triangular fastenings. Voronezh, no. 126. Plate 169.

Black and dark green faience: 34 x 3.5. History: formerly Moscow MFA, I.1.a.168. Date: Predynastic Period.

NECKLACES

3. NECKLACE OF TUBULAR BEADS with pendant in the shape of scarab wings. Dnepropetrovsk, no. 3069. Plate 169.

Bright blue faience: 100 cm. Date: Late period. Bibliography: *Cat*, no. 332.

4. NECKLACE OF SMALL RINGLETS. Ekaterinburg, no. SM-1945.

Bright blue faience, length: 60 cm, bead's dia: 0.6 cm, width: 0.1 cm. History: AM till 1936. Date: Late Period.

5. NECKLAGE OF SMALL RINGLETS. Ekaterinburg, no. SM-1946. Plate 169.

Bright blue faience, length: 24 cm, bead's dia: 1 cm. History: same as in no. 4. Date: Late Period.

6. NECKLACE OF TUBULAR AND RING-SHAPED BEADS, wedjat-eye, bees and scarab. Ekaterinburg, no. SM-1948. Plate 170.

Blue faience, length: 64 cm. History: P.A. Koniukhov collection, 1911. Date: Late Period.

7. NECKLACE OF BEADS OF VARIOUS SHAPE AND SIZE. Erevan, no. V-464/838. Faience, glass. History: A. Kodjoyan collection, in SHMArm till 1937. Date: Late Period.

8. NECKLACE OF TUBULAR AND RING-SHAPED BEADS. Kaunas, no. Tt-2801.

Blue faience, length: 30 cm. Date: Late Period.

9. NECKLACE OF TUBULAR BEADS. Kaunas, no. Tt-2802.

Blue faience, length: 35 cm. Date: Late Period.

10. NECKLACE OF TUBULAR AND RING-SHAPED BEADS. Kaunas, no. Tt-2803.

Blue faience, length: 30 cm. Date: Late Period.

11. NECKLACE OF TUBULAR BEADS with pendants in the shape of lotus flowers. Kaunas, no. Tt-2804.

Blue faience, length: 116 cm. Date: New Kingdom.

12. NECKLACE OF RING-SHAPED AND SPHERICAL BEADS. Kaunas, no. Tt-2818.

Faience. Date: Late Period.

13. NECKLACE OF TUBULAR AND RING-SHAPED BEADS. Kaunas, no. Tt-2824.

Blue faience, length: 25. cm. Date: late Ptolemaic Period.

14. NECKLACE OF TUBULAR BEADS. Kaunas, no. Tt-2825.

Blue faience, length: 54 cm. Date: Late Period.

15. NECKLACE OF TUBULAR, RING-SHAPED AND SPHERICAL BEADS. Kaunas, no. Tt-2826.

Blue faience, length: 50 cm. Date: Late Period.

16. NECKLACE OF TUBULAR AND SPHERICAL BEADS. Kaunas, no. Tt-2828.

Blue faience, length: 41 cm. Date: Ptolemaic Period.

17. NECKLACE OF TUBULAR BEADS and pendants in the shape of lotus flowers. Kaunas, no. Tt-2830.

Blue faience, length: 124 cm. Date: New Kingdom.

18. NECKLACE OF TUBULAR BEADS AND SHELLS. Kaunas, no. Tt-2831.

Blue and pink faience, length: 40 cm. Date: Late Period.

19. NECKLACE OF TUBULAR AND FACETED BEADS. Kaunas, no. Tt-5243.

Faience, glass, length: 110 cm. Date: Late Period.

20. NECKLACE OF TUBULAR BEADS. Kaunas, no. Tt-6235.

Blue faience, length: 7 cm. Date: Late Period.

21. NECKLACE OF CONICAL BEADS with a rectangular pendant. Kaunas, no. Tt-6238.

Faience, bead's length: 5.5. cm. Date: Late Period.

22. NECKLACE OF SHELLS AND SPHERICAL BEADS. Kaunas, no. Tt-6239.

Faience, shell's length: 10 cm. Date: Late Period.

23. NECKLACE OF TUBULAR AND SPHERICAL BEADS. Kazan, no. 11623(3). Plate 169.

Gilded glassy paste, length: 30 cm. Date: Late Period.

24. NECKLACE OF TUBULAR AND SPHERICAL BEADS with a pendant in the shape of scarab. Kazan, no. 5404 (1). Plate 169.

Blue faience. History: CHMC till 1928. Date: Late Period.

25. NECKLACE OF TUBULAR AND SPHERICAL BEADS. Kazan, no. 5404(5). Plate 169.

Gilded blue faience. Date: Ptolemaic Period.

26. NECKLACE OF TUBULAR AND SPHERICAL BEADS. Kazan, no. 5404(7). Plate 169.

Gilded blue glass. Date: Ptolemaic Period.

27. NECKLACE OF TUBULAR AND SPHERICAL BEADS. Kazan, no. 5404(8). Plate 171.

Blue faience. Date: Late Period. Bibliography: Turayev, *ZVORAO* 15, p. 093.

28. NECKLACE OF TUBULAR AND SPHERICAL BEADS. Kazan, no. 5404(11).

Blue faience. History: same as in no. 24. Date: Late Period.

29. NECKLACE OF TUBULAR AND SPHERICAL BEADS WITH A PENDANT IN THE SHAPE OF SCARAB. Kazan, no. 5404(16).

Blue faience scarab: 6 x 4 x 1.1. cm. History: same as in no. 24. Date: New Kingdom. Bibliography: *Cat*, no. 331.

30. NECKLACE OF BICONICAL BEADS. Kazan, no. 10500. Plate 171.

Blue glass, dia: 0.7 x 0.9 cm. History: A. F. Likhatchlow collection. Date: Greco-Roman Period.

31. NECKLACE OF SPHERICAL BEADS. Kazan, no. 10501. Plate 171.

Blue glass, dia: 0.7 cm. History: same as in no. 30. Date: Greco-Roman Period.

32. NECKLACE of blue, grey, green and black tubular beads. Kazan, no. 11508(1). Plate 170.
Faience. Date: Ptolemaic Period.

33. NECKLACE OF TUBULAR AND RING-SHAPED BEADS. Kazan, no. 11508(2). Plate 172.
Glazed paste. Date: Late Period.

34. NECKLACE OF TUBULAR BEADS. Kazan, no. 10509. Plate 171.
Blue glass. Date: Ptolemaic Period.

35. NECKLACE OF TUBULAR BEADS. Kazan, no. 11585(2). Plate 170.
Blue glazed paste. Date: Late Period.

36. NECKLACE OF TUBULAR AND SPHERICAL BEADS. Kazan, no. 11623(1). Plate 171.
Gilded blue glazed paste. Date: Ptolemaic Period.

37. NECKLACE OF TUBULAR AND SPHERICAL BEADS. Kazan, no. 11623(2). Plate 171.
Blue and green glazed paste. Date: Late Period.

38. NECKLACE OF BLUE TUBULAR AND RED RING-SHAPED BEADS with a pendant in the shape of scarab. Kazan, no. 11624. Plate 170.
Faience. Date: Late Period.

39. NECKLACE OF SPHERICAL BEADS AND AMULETS. Moscow, no. 4934-II(26).
Faience, carnelian, length: 160 cm. History: N.N. Andreyeva collection, 1970.

40. NECKLACE OF BEADS AND AMULETS in the shape of wedjat-eye, lotus flower, lotus buds and protective know. Moscow, no. 25793. Plate 171.
Faience. Date: Late Period.

41. NECKLACE OF TUBULAR AND SMALL RING-SHAPED BEADS. Moscow, no. 25849. Plate 172.
Faience, length: 100 cm. History: N. K. Roerikh collection. Date: Late Period.

42. NECKLACE OF TUBULAR BEADS AND AMULETS. Moscow, no. 25857. Plate 172.
Pale blue faience, length: 40 cm. History: same as in no. 41. Date: Late Period. Bibliography: *Cat*, no. 334.

43. NECKLACE OF TUBULAR BEADS. Odessa, no. 52709. Plate 171.
Pale blue faience, length: 22 cm. Date: Late Period.

44. NECKLACE OF TUBULAR BEADS with a cubic bead at the end. Odessa, no. 52712. Plate 173.
Blue faience, length: 29 cm. Date: Late Period.

45. NECKLACE OF BLUE AND YELLOW TUBULAR BEADS. Odessa, no. 52714. Plate 171.
Faience. Date: Late Period.

46. NECKLACE OF TUBULAR BEADS. Odessa, no. 52718.
Blue, green and violet faience, length: 100 cm. Date: Late Period.

47. NECKLACE OF BLUE AND GREEN TUBULAR BEADS. Odessa, no. 52720.
Faience. Date: Late Period.

48. NECKLACE OF FIVE THREADS OF BLUE, GREY, GREEN, RED AND YELLOW TUBULAR BEADS with a clasp in the shape of jackal-headed god (Anubis). Perm, no. 3367.
Faience, length: 70 cm. History: A.A. Palnikow collection. Bought from Mrs. Matveyeva (St.Petersburg), whose brother brought it from Egypt. Date: Late Period.

49. NECKLACE OF TWO THREADS OF FLAT RECTANGULAR BEADS. Perm, no. 3368.

Pale green faience, length: 20 cm. History: same as in no 48. Date: Late Period.

49(1). NECKLACE OF TWO THREADS. Perm, SAG, no. 1104.

Blue faience, length: 30 cm. History: SMFA (no. 7009) till 1947, Date: Late Period.

50. NECKLACE OF BLUE AND WHITE RING-SHAPED BEADS. Poltava, no. A-149/61.

Faience. History: P.P. Bobrovsky collection (bought in the Cairo Museum); entered in 1907. Date: Late Period.

Bibliography: Suprunenko, *Pam*, no. 97.

51. NECKLACE OF PARALLELEPIPEDS ornamented with x-shaped crosses on their long sides. Poltava, no. A-149/88.

Lilac coloured faience. History: same as in no. 50. Date: Late Period. Bibliography: Suprunenko, *Pam*, no. 100.

52. NECKLACE OF YELLOW TUBULAR BEADS. Poltava, no. A-149/89.

Orange faience. History: same as in no. 50. Date: Late Period. Bibliography: Suprunenko, *Pam*, no. 98.

53. NECKLACE OF FLAT BEADS WITH BEVELLED FACETS. Poltava, no. A-149/92.

Lilac coloured faience, dia: 1.1 cm. History: same as in no. 50. Date: Late Period. Bibliography: Suprunenko, *Pam*, no. 101.

54. NECKLACE OF CONICAL BEADS with pendants and two scarabs. Tiflis, no. 33, Oriental Section. Plate 173.

Faience, length: 84 cm. History: formerly Herm, no. 7159. Date: Late Period.

55. NECKLACE OF FOUR THREADS of tubular and spherical beads with a pendant in the shape of scarab. Vilnius, no. TD-2523.

Blue, length: 40cm. Date: Late Period.

56. NECKLACE OF TWO THREADS of tubular beads and a pendant in the shape of falcon-headed Horus. Vilnius, no. TD-2535.

Pale blue faience. Length: 46.5 cm. Date: Late Period.

57. NECKLACE OF TWO THREADS of tubular and spherical beads with a pendant in the shape of jackal-headed Anubis. Vilnius, no. Td-2543.

Date: Late Period.

WINGED SCARABS

58. WINGED SCARAB. Kaunas, no. 2737. Plate 171.

Greenish blue faience: 8.7 x 5.2 x 1 cm. Date: Dyn. XXVI.

59. SCARAB with holes to fasten wings. Kazan, no. 11717(1). Plate 170.

Greenish blue faience: 6.3 x 4 x 1.5 cm. Date: New Kingdom.

60. SCARAB with holes to fasten wings. Moscow, no. 25858. Plate 173.

Greyish blue faience: 5.2 x 2.9 x 1 cm. History: same as in no 24. Date: Late Period.

61 SCARAB with holes to fasten wings. Odessa, no. 52612.

Blue faience, length: 12.5 cm.

Date: Late Period.

62. SCARAB'S WING (fragment). Odessa, no. 52640(1).

Blue faience: 3.5 x 1.5 cm. Date: Late Period.

63. SCARAB'S WING. Odessa, no. 52640(2).

Blue faience: 3.5 x 5.5 x 0.5 cm. Date: Late Period.

64. SCARAB'S WING (fragment). Odessa, no. 52559.

Faience: 6 x 3 x 1 cm. Date: Late Period.

65. SCARAB'S WING. Odessa, no. 52722. Plate 170.

Faience: 6 x 3 x 1 cm. Date: Late Period.

66. WINGED SCARAB. Odessa, no. 52723. Plate 173.

Blue faience. Date: Late Period.

67. SCARAB with holes to fasten wings. Odessa, no. 52911.

Blue faience, length: 12.5 cm. Traces of yellow and red paint on the back. Date: Late Period.

68. SCARAB with holes to fasten wings. Perm, no. 2811. Plate 173.

Blue faience: 5.7 x 3.8 x 1.5 cm. History: Elterman collection. Date: New Kingdom.

69. SCARAB with holdes to fasten wings. Perm, 2812. Plate 170.

Blue faience: 5.7 x 4.1 x 2.5 cm. History: same as in no 68. Date: New Kingdom.

70. WINGED SCARAB. Perm, no. 3245. Plate 173.

Wood, white paint: 15.6 x 6 x 1.8 cm. History: A.A. Palnikow collection; bought from a certain Vassily (an old-clothes man). Date: New Kingdom.

71. SCARAB'S WING. Perm, no. 3348.

Bright blue faience: 2.9 x 5.4 x 0.4 cm. History: same as in no. 48. Date: Late Period.

72. SCARAB'S WING. Poltava, no. A-149/41. Plate 173.

Greenish blue faience: 4 x 1.2 x 0.8 cm. History: same as in no. 50. Date: Late Period. Bibliography: Suprunenko, *Pam*, no. 96.

73. SCARAB with holes to fasten wings. Poltava, no. A-149/68. Plate 173.

Greenish blue faience: 5.9 x 4 x 1.6 cm. History: same as in no. 50. Date: Late Period.

74. SCARAB'S WING. Tiflis, no. 51, Oriental Section. Plate 173.

Blue faience: 7.5 x 3.5 x 1 cm. History: Formerly in Herm. Date: Late Period.

75. SCARAB with holes to fasten wings. Vilnius, no. 4970.

Greywacke: 5.5 x 4.3 x 2.6 cm. Date: Late Period.

76. SCARAB. Vilnius, no. 4971.

Bright blue faience: 6.6 x 3.6 x 1 cm. Date: New Kingdom.

CLASPS

77. TRIANGULAR CLASP with rounded base. Kazan, no. 11581(15). Plate 170.

Blue faience: 4.3 x 2.7 x 0.6 cm. Date: Late Period.

78. RECTANGULAR CLASP of a necklace, rounded top. Perm, no. 2262. Plate 174.

Black faience: 4.8 x 4 x 0.6 cm. History: same as in no. 48. Date: Late Period.

79. RECTANGULAR CLASP of a necklace. Perm, no. 3363.

Pale green faience: 2.3 x 0.8 x 0.5 cm. History: same as in no. 48. Date: Late Period.

MUMMY'S BEAD NETS

80. MUMMY'S BEAD NET. Ekaterinburg, no. SM-1955.

Bright blue faience: 45 x 25 cm. History: same as in no 4. Date: Late Period.

81. MUMMY'S BEAD NET. Kaunas, no. Tt-2827. Plate 172.

Blue faience: 45 x 35 cm. Date: Late Period.

82. MUMMY'S BEAD NET. Kazan, no. 11667. Plate 172.

Faience: 43 x 20 cm. History: V. I. Zauzaylov collection, 1898. Date: Late Period.

83. MUMMY'S NET. Kazan, no. 11668(8). Plate 172.

Blue faience: 33 x 30 cm. History: same as in no. 82. Date: Late Period.

BEADS

84. FOUR CIRCULAR BEADS. Kaunas, no. Tt-2806.

Amber: 1.1 x 1.3 x 0.3 cm. Date: Late Period.

85. CIRCULAR BEAD. Kaunas, no. Tt-2810.

Amber: 0.3 x 0.1 cm. Date: Late Period.

86. BARREL-SHAPED AND CIRCULAR BEADS. Kaunas, no. Tt-2812.

White agate. Date: Late Period.

87. THREE CIRCULAR BEADS. Kaunas, no. Tt-2814.

Blue glass, dia: 0.4 cm. Date: Roman Period.

88. TWO FLAT CIRCULAR BEADS. Kaunas, no. Tt-2817.

Blue faience, dia: 0.5 cm. Date: Late Period.

89. ROUND BEAD. Kaunas, no. Tt-3458.

Amber: 1.5 x 0.3 cm. Date: Late Period. Bibliography: *Cat*, no. 338.

90. FLAT ROUND BEAD. Kaunas, no. Tt-3458.

Amber: 1.5 x 0.3 cm. Date: Late Period. Bibliography: *Cat*, no. 338.

91. FLAT CIRCULAR BEAD. Kaunas, no. Tt-3459.

Amber: 1.4 x 0.7 cm. Date: Late Period. Bibliography: *Cat*, no. 338.

92. FLAT ROUND BEAD. Kaunas, no. Tt-3460. Plate 174.

Amber: 2.7 x 0.8 cm. Date: Late Period. Bibliography: *Cat*, no. 338.

93. FLAT ROUND BEAD. Kaunas, no. Tt-3461.

Amber: 1.4 x 0.3 cm. Date: Late Period.

94. CIRCULAR BEAD WITH RECTANGULAR PROJECTIONS. Kazan, no. 10453(1). Plate 174.

Blue faience, dia: 1 cm. Date: Ptolemaic Period.

95. SPHERICAL BEAD. Kazan, no. 10453(2). Plate 174.

Blue glazed faience, dia: 0.8 cm. Date: Late Period.

96. SPHERICAL BEAD. Kazan, no. 10453(4). Plate 174.

Blue glazed faience, dia: 1.1 cm. Date: Late Period.

97. BEAD. Kazan, no. 10453(5). Plate 174.

Grey faience, dia: 0.8 cm. Date: Late Period.

98. SPHERICAL BEAD. Kazan, no. 10453(7). Plate 174.

Green glaze, dia: 0.6 cm. Date: Ptolemaic Period.

99. BEAD. Kazan, no. 11668(1). Plate 174.

Violet faience: 0.9 x 0.3 cm. Date: Late Period.

100. SIX SPHERICAL BEADS. Kazan, no. 11668(2). Plate 174.

Blue faience, dia: 0.6 x 1.1 cm. Date: Late Period.

101. BEAD. Kazan, no. 11668(3). Plate 174.

Blue faience: 1.3 x 0.4 cm. Date: Late Period.

102. CIRCULAR BEAD. Moscow, no. 4934-II(8).

Yellowish pink carnelian. History: same as in no. 39.

103. CIRCULAR BEAD. Perm, no. 3020(1).

Blue glass: 1.8 x 0.7 cm. History: same as in no 48. Date: Roman Period.

104. CIRCULAR BEAD. Perm, no. 3020(6). Plate 174.

Yellow paste. History: A.A. Palnikow collection. Date: New Kindom.

105. FLAT CIRCULAR BEAD. Perm, no. 3020(7). Plate 174.

Yellow glazed paste. History: same as in no. 104. Date: Ptolemaic Period.

106. FLAT CIRCULAR BEAD. Perm, no. 3020(8). Plate 174.

Green glass: 0.2 x 0.5 cm. History: same as in no. 104. Date: Roman Period.

107. CIRCULAR BEAD. Perm, no. 3020(12). Plate 174.

Blue glass with white spots. History: same as in no. 104. Date: Roman Period.

108. FLAT CIRCULAR BEAD. Perm, no. 3020(13). Plate 174.

Carnelian, dia: 0.6 cm. History: same as in no 104. Date: Late Period.

109. FLAT CRICULAR BEAD. Perm, no. 3371. Plate 174.

Bright blue glazed paste: 1.1 x 0.8 cm. History: same as in no. 48. Date: Late Period.

110. FOUR FLAT CIRCULAR BEADS. Perm, no. 3372. Plate 174.

Blue faience: 0.6 x 1 cm. History: same as in no. 48. Date: Late Period.

111. NINE FLAT CIRCULAR BEADS. Perm, no. 3373. Plate 174.

Blue faience: 0.6 x 0.1 cm. History: same as in no. 48. Date: Late Period.

112. BEAD. Perm, no. 3374. Plate 174.

Yellow glass: 1.3 x 0.9 cm. History: same as in no. 48. Date: Ptolemaic Period.

113. FLAT ROUND BEAD. Perm, no. 3558.

Blue faience: 0.8 x 0.7 x 0.3 cm. History same as in no. 48. Date: Late Period.

114. - 115. Vacant.

116. THREE OVAL BEADS. Kaunas, no. Tt-2183.

Agate: 1.9 x 0.9 cm. Date: Late Period.

117. FOUR OVAL BEADS. Kaunas, no. Tt-2811.

Variegated faience, length: 0.6 cm. Date: Late Period.

118. OVAL BEAD OF AN IRREGULAR FORM. Kaunas, no. Tt-4467. Plate 174.

Amber: 1.4 x 1 x 0.6 cm. Date: Late Period.

119. OVAL BEAD. Kazan, no. 11754(5). Plate 174.

Stone: 1.5 x 1.1 x 1 cm. Date: Late Period.

120. BEAD. Perm, no. 3020(11). Plate 174.

Variegated faience, dia: 0.7 cm. History: same as in no 104. Date: Late Period.

121. OVAL BEAD. St.Petersburg, no. A-1156-II(25).

Faience. History: Secondary school no. 331, Moscow till 1965; before that in SHM. Date: Late Period.

122. OVAL BEAD. Voronezh, no. 134. Plate 174.

Pale yellow steatite: 1.3 x 1 x 0.7 cm. History: YU MFA till 1918; VU MFA till 1933. Date: 2nd Intermediate Period. Bibliography: Turayev, *ZVORAO* 11, 162, no. 115.

123. TUBULAR BEADS AND A RECTANGULAR PENDANT. Kaunas, no. Tt-2805.

Blue faience; pendant: 8.5 x 1 cm. Date: Late Period.

124. TUBULAR AND RING-SHAPED BEADS. Kaunas, no. Tt-2809.

Faience: 1.6 x 0.5 cm. Date: Late Period.

125. ONE TUBULAR AND TWO OVAL BEADS. Kaunas, no. Tt-2821.

Blue faience: 0.4 x 0.1 cm. Date: Late Period.

126. SEVEN TUBULAR AND ROUND BEADS. Kaunas, no. Tt-2823.

Variegated faience, dia: 0.4 cm. Date: Late Period.

127. SEVEN TUBULAR BEADS. Kazan, no. 11668(7). Plate 175.

Blue faience: 3.5 x 0.3 cm. Date: Late Period.

128. TUBULAR BEAD. St. Petersburg, no. A-1156-II(23).

Faience: 4 x 0.5 cm. History: same as in no. 121.

129. HEART-SHAPED BEAD. Kaunas, no. Tt-2774.

Ultramarine glass: 2.5 x 1.5 cm. Date: Ptolemaic Period.

130. TUBULAR BEADS. Kaunas, no. Tt-2807.

Blue faience, dia: 0.6 cm. Date: Late Period.

131. FOUR OBLONG BEADS. Kaunas, no. Tt-2808.

Blue and yellow faience: 1 x 1.5 x 0.5 cm. Date: Late Period.

132. TWO OVAL BEADS ORNAMENTED WITH STRIPES. Kaunas, no. Tt-2815.

Variegated glass, dia: 0.5 cm. Date: Roman Period.

133. THREE CYLINDRICAL BEADS. Kaunas, no. Tt-2822.

Blue faience, length: 1.1 cm. Date: Late Period.

134. SQUARE BEAD. Kazan, no. 10453(7a). Plate 174.

Blue faience: 0.8 x 0.8 x 0.4 cm. Date: Late Period.

135. BLUE, BLACK, RED AND GREEN BUGLE. Kazan, no. 11668(9). Plate 175.
Glass, 89 pieces, dia: 0.2-0.5 cm. Date: Late Period.
136. BARREL-SHAPED BEAD. Kazan, no. 11753(2). Plate 174.
Blue faience: 1.4 x 0.6 cm. Date: Late Period.
137. TWO BARREL-SHAPED BEADS. Kazan, no. 11753(3). Plate 174.
Carnelian: 1.5 x 0.8 cm. Date: Late Period.
138. RING-SHAPED BEAD, encrusted with a yellow ornamental design. Moscow, no. A-4934-II(5).
Blue glazed paste, dia: 1.9, thickness: 0.5 cm. History: same as in no 39.
139. PARALLELEPIPED-SHAPED BEAD. Odessa, no. 52935. Plate 175.
Blue faience: 1.7 x 1.5 x 1 cm. Date: Late Period.
140. BEAD MADE OF TWISTED WIRE. Perm, no. 3020. Plate 174.
Bronze: 0.6 x 0.7 cm. History: same as in no. 104. Date: Late Period.
141. FLAT ROUND BEAD. Perm, no. 3020(9).
Yellow glazed paste, dia: 0.6 cm, thickness: 0.2 cm. History: same as in no. 104. Date: Ptolemaic Period.
142. OBLONG BEAD with slightly rounded corners. Perm, no. 3359.
Bright blue faience: 0.7 x 0.7 x 0.3 cm. History: same as in no. 48. Date: New Kingdom: Bibliography: Turayev, *ZVORAO* 11, 131, no. 330.
143. SQUARE BEAD. Perm, no. 3361.
Blue glass: 1.6 x 1.7 x 0.8 cm. History: same as in no. 48. Date: Roman Period. Bibliography: Turayev, *ZVORAO* 11, 131, no. 333.
144. BEAD IN THE SHAPE OF A TRUNCATED CONUS. Perm, no. 3375. Plate 174.
Greyish blue faience, dia: 0.7 cm, height: 1 cm. Date: Late Period.
145. BEADS: cubic, ornamented with zigzag-lines (4); round with a design of wavy yellow lines (2); round with white spots (1). St. Petersburg, no. A-1137-II.
Glass, glazed paste: 1.3 x 1.3, 1.5 x 0.7 cm. Date: Ptolemaic Period.
146. RED-BROWN TUBULAR BEAD WITH WHITE, BLACK AND YELLOW SPOTS. St. Petersburg, no. 1111-II(1). Plate 174.
Glass: 1.6 x 0.9 cm. Date: Roman Period.
147. DARK BLUE TUBULAR BEAD WITH TRANSVERSE LIGHTBLUE STRIPES. St. Petersburg, no. A-1111-II(2).
Glass: 1.4 x 0.6 cm. Date: Roman Period.
148. OBLONG BLUE BEAD ORNAMENTED WITH RED AND YELLOW TRIANGLES. Smolensk, no. 3343/185.
Glass: 1.6 x 0.8 x 0.8 cm. History: Princess M. K. Tenisheva collection. Date: Roman Period. Bibliography: Zhuravleva, *Pam*, 376; *Cat*, no. 342.
150. BLUE BEAD ORNAMENTED WITH FOUR MASKS AGAINST WHITE BACKGROUND. Smolensk, no. 3349/1.
Glass, dia: 1.5 cm. History: same as in no. 148. Date: Roman Period. Bibliography: Tenisheva, *Emal*, pl. 22; Zhuravleva, *Pam*, 376, *Cat*, no. 347.
151. BEAD WITH A FLORAL ORNAMENT. Smolensk, no. 3349/2. Plate 175.

Glass, dia: 1.5 cm. History: same as in no. 148. Date: Roman Period. Bibliography: Tenisheva, *Emal*, pl. 22; Zhuravleva, *Pam*, 376, *Cat*, no. 344.

PENDANTS

152. POMEGRANATE, PENDANT. Kaunas, no. Tt-4461. Plate 174.

Green faience: 1.2 x 0.5 cm. Date: New Kingdom.

153. POMEGRANATE, PENDANT. Kaunas, no. Tt-4462. Plate 174.

Faience: 1.3 x 0.5 cm. Date: New Kingdom.

154. POMEGRANATE, PENDANT. Kaunas, no. Tt-4463. Plate 174.

Jasper: 1.6 x 0.6 cm. Date: New Kingdom.

155. POMEGRANATE, PENDANT. Kaunas, no. Tt-4464. Plate 174.

Jasper: 1.6 x 0.6 x 0.6 cm. Date: New Kingdom. Bibliography: *Cat*, no. 325.

156. LOTUS PETAL, PENDANT. Kazan, no. 11668(5). Plate 175.

Blue faience: 1 x 0.8 x 0.2 cm. Date: New Kingdom.

157. FOUR PENDANTS IN THE SHAPE OF POMEGRANATE. Kazan, no. 11753(4).

Carnelian: 1.3 x 0.5 cm; 1.2 x 0.6 cm; 1 x 0.5 cm; 1 x 0.4 cm. Date: New Kingdom.

158. POMEGRANATE, PENDANT. Perm, no. 3352.

Greenish blue faience: 2 x 0.8 x 0.4 cm. History: same as in no. 48. Date: New Kingdom.

159. POMEGRANATE, PENDANT. Perm, no. 3357. Plate 174.

Carnelian: 1.3 x 0.5 x 0.5 cm. History: same as in no. 48. Date: New Kingdom. Bibliography: Turayev, *ZVORAO* 11, 131, no. 329.

160. WHITE LOTUS FLOWER, TWO PENDANTS. Kaunas, no. Tt-2820.

White and blue faience: 1.2 x 1 cm. Date: New Kingdom.

161. LOTUS BUD, PENDANT. Kazan, no. 10453(6). Plate 174.

Blue faience: 2.5 x 0.5 x 1 cm. Date: New Kingdom.

162. LOTUS PETAL, PENDANT. Kazan, no. 10489(5).

Black glass, 1.2 x 0.5 cm. Date: Ptolemaic Period.

163. LOTUS PETAL, PENDANT. Kazan, no. 10489(6).

Black glass: 1.5 x 0.5 cm. Date: Ptolemaic Period.

164. LOTUS PETAL, PENDANT. Kazan, no. 11754(7).

Faience: 2 x 0.8 x 0.4 cm. Date: Late Period.

165. LOTUS PETAL, PENDANT. Perm, no. 1710. Plate 174.

Blue glass: 1.6 x 0.6 x 0.5 cm. History: same as in no. 68. Date: Ptolemaic Period.

166. LOTUS PETAL, PENDANT. Perm, no. 3020(6).

Carnelian: 1.6 x 1. History: same as in no. 104. Date: New Kingdom.

167. WHITE LOTUS FLOWER, PENDANT. Perm, no. 3020(14).

Bronze: 1.7 x 0.9 x 0.4 cm. History: same as in no. 48. Date: Late Period.

168. LOTUS PETAL, PENDANT. Perm, no. 3351.

Pale green faience: 2.9 x 1 0.3 cm. History: same as in no. 48. Date: New Kingdom. Bibliography: Turayev, *ZVORAO* 11, 131, no. 323.

169. LOTUS PETAL, PENDANT. Perm, no. 3353.

Carnelian: 2 x 0.9 x 0.4 cm. History: same as in no. 48. Date: New Kingdom. Bibliography: Turayev, *ZVORAO* 11, 131, no. 325.

170. LOTUS PETAL, PENDANT. Perm, no. 3354.

Carnelian: 1.3 x 0.3 x 0.5 cm. History: same as in no. 48. Date: New Kingdom. Bibliography: *cat*, no. 324.

171. LOTUS PETAL, PENDANT. Perm, no. 3355.

Carnelian: 1.2 x 0.8 x 0.5 cm. Date: New Kingdom.

172. WHITE FLOWER WITH ORANGE DISK, PENDANT. Tallinn, no. K-503/AM-5885/5. Plate 174.

Faience: 1.3 x 0.8 x 0.3 cm. History: F. Rauch collection, gift of I. Rosellini, Pisa, who brought it from Egypt in 1834; KPM till 1940. Date: Ptolemaic Period. Bibliography: *Cat*, no. 339.

173. CORN-FLOWER, PENDANT. Kaunas, no. Tt-4465. Plate 174.

Blue and green faience: 2.6 x 0.9 cm. Date: Dyn. XVIII, Amarna Period.

174. PANSY, PENDANT. Moscow, no. 4934-II(9).

Pale green faience, dia: 0.8 cm. History: same as in no. 39. Date: Dyn. XVIII, Amarna Period.

175. PALMETTE, PENDANT. Kaunas, no. Tt-4466. Plate 174.

White faience: 2.1 x 1.4 x 0.5 cm. Date: New Kingdom.

176. PALMETTE, PENDANT. Perm, no. 3340.

Bright green faience: 2 x 1.2 x 0.4 cm. History: same as in no. 48. Date: New Kingdom. Bibliography: *Cat*, no. 326.

177. FRUIT, PENDANT. Perm, no. 3370.

Green faience: 1.4 x 1.1 x 1 cm. History: same as in no. 48. Date: Late Period.

178. HEART-SHAPED PENDANT. Perm, no. 3356.

Carnelian: 1.2 x 0.7 x 0.4 cm. History: same as in no. 48. Date: New Kingdom. Bibliography: Turayev, *ZVORAO* 11, 131, no. 328.

179. DOG, PENDANT. Smolensk, no. 2863/8. Plate 174.

Yellow and black glass: 3.5 x 2.2 cm. History: same as in no. 148. Date: Ptolemaic Period. Bibliography: Tenisheva, *Emal*, pl. 18; Zhuravleva, *Pam*, 373; *Cat*, no. 341.

180. OBLONG PENDANT WITH A FLOWER. Kaunas, no. Tt-2771. Plate 174.

Blue faience: 1 x 1.1 x 0.5 cm. Date: Late Period.

181. OBLONG PENDANT. Kaunas, no. Tt-4536. Plate 174.

Nephrite: 1.1 x 0.8 x 0.5 cm. Date: Late Period.

182. OBLONG PENDANT WITH A PROJECTION. Kazan, no. 11668(4). Plate 175.

Pale blue faience: 0.3 x 0.5 x 0.3 cm. Date: Late Period.

183. OBLONG PENDANT. Moscow, no. 4934-II(15).

Pale blue faience: 2 x 1.7 x 0.3 cm. History: same as in no. 39. Date: Late Period.

184. OBLONG PENDANT ORNAMENTED WITH A DIAMOND AND CURVES. Moscow, no. 4934-II(22).

Greyish blue faience: 2.5 x 2 x 0.5 cm. History: same as in no. 39. Date: Late Period.

185. OBLONG PENDANT. Perm, no. 3360.

Blue faience: 0.9 x 0.8 x 0.3 cm. History: same as in no. 48. Date: New Kingdom. Bibliography: Turayev, *ZVORAO* 11, 131, no. 332.

186. OVAL PENDANT. Kaunas, no. Tt-2773. Plate 174.

Alabaster: 14.3 x 1.3 x 0.8 cm. Date: Late Period.

187. OVAL PENDANT WITH A PROJECTION. Kazan, no. 11745. Plate 175.

Blue faience: 4.5 x 1.3 x 0.7 cm. Date: Late Period.

188. OVAL VESSEL, PENDANT. Odessa, no. 52592. Plate 174.

Bone: 3 x 1.5 cm. Date: Ptolemaic Period.

189. JUG, PENDANT. Smolensk, no. 2863/5. Plate 174.

Blue glass: 1.6 x 0.8 x 0.6 cm. History: same as in no. 148. Date: Late Period.

190. JUG, PENDANT. Smolensk, no. 2863/7. Plate 174.

Dark blue glass: 4.2 x 1.7 x 0.8 cm. History: same as in no. 148. Date: Ptolemaic Period. Bibliography: *Cat*, no. 349.

191. JUG, PENDANT. Smolensk, no. 2863/13. Plate 174.

Glass, height: 21 cm, dia: 1.5 cm. History: same as in no. 148. Date: Roman Period.

192. JUG, PENDANT. Smolensk, no. 2863/15. Plate 174.

Blue and yellow glass, height: 3 cm, dia: 1.8 cm. History: same as in no. 148. Date: Roman Period.

193. JUG, PENDANT. Smolensk, 2863/18. Plate 174.

Blue glass, height: 2.1 cm. History: same as in no. 148. Date: Roman Period.

194. JUG, PENDANT. Smolensk, no. 2863/19. Plate 174.

Glass, height: 2.5 cm, dia: 1.6 cm. History: same as in no. 148. Date: Roman Period. Bibliography: *Cat*, no. 346.

195. JUG, PENDANT. Smolensk, no. 2863/20.

Blue glass, height: 1.5 cm, dia: 1.2 cm. History: same as in no. 148. Date: Roman Period.

196. DISK-SHAPED PENDANT. Dnepropetrovsk, no. E-3049. Plate 175.

Greenish blue faience: 1.1 x 2.8 cm. History: entered the museum in 1938. Date: New Kingdom. Bibliography: *Cat*, no. 329.

197. CONICAL PENDANT. Kazan, no. 10489(1). Plate 174.

Black glass with white stripes: 2 x 1 x 0.3 cm. Date: Ptolemaic Period.

198. CONICAL PENDANT. Kazan, no. 10489(2). Plate 174.

Black glass with white stripes: 2.2 x 0.9 x 0.8 cm. Date: Ptolemaic Period.

199. CONICAL PENDANT. Kazan, no. 10489(3). Plate 174.

Green glass: 1.7 x 0.9 x 0.8 cm. Date: Ptolemaic Period.

200. CONICAL PENDANT. Kazan, no. 10489(4). Plate 174.

Black glass with white stripes: 1.5 x 0.9 x 0.8 cm. Date: Ptolemaic Period.

201. PARALLELEPIPED-SHAPED PENDANT. Kazan, no. 10489(5).

Blue glass: 1 x 0.7 x 0.5 cm. Date: Ptolemaic Period.

202. PENDANT WITH A PROJECTION. Kazan, no. 11754(3). Plate 175.

Blue faience: 2 x 0.8 x 0.8 cm. Date: Late Period.

203. BALL, PENDANT. Kazan, no. 6253. Plate 175.
Faience, dia: 4 cm. Date: New Kingdom.

204. BALL, PENDANT. Odessa, no. 52535.
Faience, dia: 4 cm. History: A.A. Rafalovitch collection; OSU till 1924. Date: New Kingdom.

205. PENDANT IN THE SHAPE OF TWO URAEI-COBRAS WITH SUN-DISKS ON THEIR HEADS.
Erevan, no. V-443/817. Plate 175.
Bronze: 3.5 x 2.5 x 1.5 cm. History: Herm, no. 4481 till 1930; SHMArm in 1930-7. Date: Late Period.

RINGS

206. RING. Kaunas, no. Tt-3412. Plate 174.
Bronze, dia: 3.2 cm. Date: Late Period.

207. RING. Kaunas, no. Tt-3413. Plate 174.
Bronze, dia: 2.3 cm. Date: Late Period.

208. RING. Kaunas, no. Tt-3456. Plate 174.
Amber: 1.1 x 0.6 cm. Date: Late Period.

209. RING. Kazan, no. 11747.
White faience, dia: 2.4 cm. Date: Late Period.

210. RING. Kazan, no. 11748. Plate 174.
White faience, dia: 2.4 cm. Date: Late Period.

211. RING'S OVAL INLET. Kazan, no. 11757(1). Plate 174.
Carnelian: 2.3 x 2 x 0.5 cm. Date: Ptolemaic Period.

212. RING'S OVAL INLET. Kazan, no. 11757(2). Plate 175.
Carnelian: 2 x 1.6 x 0.7 cm. Date: Ptolemaic Period.

213. RING DEPICTING HARPOCRATES (?). Moscow, no. 6702-II. Plate 174.
Bronze, dia: 2 cm. History: N. G. Der-Mikaelian collection. Date: Roman Period.

214. RING. Moscow, no. 6703-II. Plate 174.
Bronze, dia: 1.8 cm. History: same as in no. 213. Date: Roman Period.

215. CHILD'S RING. Perm. 3020(2).
Bronze, dia: 0.9 cm. History: same as in no. 104. Date: Late Period.

216. INSCRIBED RING. Perm, no. 3377(1). Plate 176.
Bright blue faience: 2.2 x 1.2 x 0.2 cm. History: A.A. Palnikow collection, bought from Mrs. Russova. Date: New Kingdom.
For the inscription see SCARABS, no. 91.

217. RING WITH OCTAGONAL SHIELD AND OVAL GEM THAT DEPICTS ISIS WITH HORUS IN HER LAP. St. Petersburg, no. A-1082-II. Plate 176.
Carnelian and gold; ring's dia: 2.3 cm, gem: 1.9 x 1.5 x 0.5 cm. Date: Roman Period.

218. RING WITH OBLONG SEAL THAT CONTAINS THE SIGN OF 'SUN'. Tiflis, no. 43, Oriental Section. Plate 175.
Turquoise coloured faience, dia: 3 cm. History: formerly Herm, no. 15917. Date: Late Period.

219. RING INSCRIBED WITH THE NAME OF 'AMON-RE'. Tiflis, no. 44, Oriental Section. Plate 175. Turquoise coloured faience. History: formerly Herm, no. 7237. Date: Late Period.

220. RING WITH SAKHMET'S HEAD. Voronezh, no. 122. Plate 176. Blue faience: 2.5 x 1.8 x 1.6 cm. History: same as in no. 122. Date: Ptolemaic Period.

EARRINGS

221. EARRINGS. Moscow, no. 6699-II(1-2). Plate 176. Silver, carnelian, length: 5.2 cm, dia: 4.5 cm. History: same as in no. 213. Date: Roman Period.

BRACELETS

222. BRACELET. Kaunas, no. Tt-3410. Plate 176. Bronze, dia: 12.3 cm, thickness: 0.8 cm. Date: Late Period.

223. CHILD'S BRACELET. Kaunas, no. Tt-3411. Plate 176. Bronze, dia: 7.3 cm, thickness: 1.3 cm. Date: Late Period.

224. BRACELET. Kaunas, no. Tt. 5239. Bone, dia: 7.7 cm, thickness: 0.8 cm. Date: Ptolemaic Period. Bibliography: *Cat*, no. 351.

225. BRACELET. Kaunas, no. Tt-5240. Plate 175. Black faience, dia: 6.3 cm, thickness: 1.1 cm. Date: Ptolemaic Period.

226. TWISTED BRACELET. Kaunas, no. Tt-5242. Yellow glass, dia: 5.4 cm, thickness: 1.1 cm. Date: Roman Period.

227. CHILD'S BRACELET. Kazan, no. 11750. Plate 175. Black glass, dia: 4.5 cm. Date: Ptolemaic Period.

228. CHILD'S OVAL BRACELET. Perm, no. 2889. Plate 176. Bronze. History: same as in no. 48. Date: Roman Period.

229. BRACELET WITH OVAL SHIELD. Poltava, no. A-149/126. Plate 176. Copper, dia: 6.2 cm. History: same as in no. 50. Date: Late Period.

230. BRACELET. Riga, no. D-1006. Plate 176. Glazed paste, dia: 7 cm, thickness: 0.9 cm. History: LSU till 1950. Date: Roman Period.

231. TWISTED BRACELET. Smolensk, no. 3347. Plate 176. Dark blue, red and yellow glass, dia: 5.8 cm. History: same as in no. 148. Date: Roman Period. Bibliography: Tenisheva, *Emal*, pl. 19; Zhuravleva, *Pam*, no. 374; *Cat*, no. 352.

232. BRACELET. Tiflis, no. 16, Oriental Section. Plate 176. Bronze, dia: 6 cm. History: formerly Herm, no. 18374. Date: Late Period.

XV. AMULETS

When unspecified, the date is mostly Late Period.

AMUN OR AMUN'S RAM

1. RAM. Ivanovo, no. A-625. Plate 177.

Pale blue faience: 1.7 x 1.9 x 0.7 cm. History: D.G. Burylin collection; ILM till 1959.

2. RAM. Kaunas, no. Tt-2585.

Pale blue faience: 2.1 x 0.9 x 1.1 cm.

3. RAM. Kaunas, no. Tt-4475.

Lazulite: 1.5 x 1.1 x 0.5 cm.

4. RAM. Kaunas, no. Tt-4554.

Blue faience: 2.3 x 1.4 x 0.5 cm.

5. AMUN. Perm, no. 3165.

Pale green faience: 1.7 x 0.8 x 0.5 cm. History: A.A. Palnikov collection, bought from Mme Matveyeva, St. Petersburg, whose brother brought it from Egypt.

6. RAM. Perm, no. 3199. Plate 177.

Pale blue faience: 1.2 x 1.6 x 0.6 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 127, no. 157.

7. RAM. Perm, no. 3200.

Dark green faience: 1.8 x 1 x 0.5 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 125, no. 154.

8. RAM. Polenovo, no. 1015. Plate 177.

Greyish blue faience: 2.5 x 3.5 x 1.3 cm. History: D. V. Polenov collection, Baron Kiester's gift, 1835.

9. RAM. Polenovo, no. 1016. Plate 177.

Terracotta: 1.8 x 2 x 0.8 cm. History: same as in no. 8.

10. RAM. Polenovo, no. 1017. Plate 177.

Turquoise blue faience: 1.7 x 2.5 x 0.7 cm. History: same as in no. 8.

11. AMUN. Polenovo, no. 1044. Plate 177.

Bright blue faience: 5 x 1.7 x 2 cm. History: same as in no. 8.

12. AMUN. St. Petersburg, no. A-1156-II(1).

Faience. History: Secondary school no. 331, Moscow, till 1965; before that in SHM.

13. AMUN. St. Petersburg, no. A-1156-II(21).

Faience. History: same as in no. 12.

14. RAM. Sarapul, no. 4310/30. Plate 177.

Pale green faience: 1.7 x 2.8 x 1 cm. History: presumably the English Club, St. Petersburg or Moscow; CS SMF till 1925.

15. RAM. Sarapul, no. 4310/31. Plate 177.
Greenish yellow faience: 3.9 x 4.5 x 0.8 cm. History: same as in no. 14.

16. RAM. Tallinn, no. K-524/AM-5914.
Pale green faience: 2.8 x 2 x 1.5 cm.

17. RAM. Tallinn, no. K-524/AM-9151.
Pale green faience: 2 x 0.8 x 1.8 cm.

18. RAM. Tiflis, no. 42. Plate 177.
Pale green faience: 2 x 4 x 1 cm. History: formerly Herm, no. 8196.

AMSET (JMSTJ)

19. AMSET. Odessa, no. 52889.
Blue faience, height: 6.1 cm. Bibliography: Turayev, *Prop*, 73, no. 67.

ANUBIS AND ANUBIS' JACKAL

Anthropomorphic forms of this god are indistinguishable from that of Duamutef (Dw3w-m'wt.f, he who praises his mother), one of the sons of Horus, protectors of Osiris' body.

20. ANUBIS . Dnepropetrovsk, no. E-3164. Plate 177.
Greenish blue faience: 1.6 x 0.5 x 0.9 cm.

21. ANUBIS . Dnepropetrovsk, no. E-3070. Plate 177.
Greenish blue faience: 4.8 x 1.5 x 0.5 cm.

22. ANUBIS . Dnepropetrovsk, no. E-3077. Plate 177.
Greenish blue faience: 1.5 x 0.4 x 0.7 cm.

23. ANUBIS. Irkutsk, no. K-975. Plate 177.
Greenish blue faience: 4.7 x 1 x 2 cm. History: Senator Erakov collection (?), entered in 1924.

24. ANUBIS. Kaunas, no. Tt-2702. Plate 177.
Blue faience: 5.5 x 2.2 x 2 cm.

25. ANUBIS. Kaunas, Tt-2703. Plate 177.

26. ANUBIS. Kaunas, no. Tt. 2704. Plate 177.
Brown faience: 3.5 x 1.4 x 1.4 cm.

27. ANUBIS. Moscow, no. 4934-II(6).
History: N.N. Andreyeva collection, entered in 1970.

28. ANUBIS. Odessa, no. 52562. Plate 178.
Blue faience, height: 2.5 cm.

29. ANUBIS. Odessa, no. 52597. Plate 178.
Brown faience, height: 6.7 cm. History: A.A. Rafalovitch collection; OSU till 1924.

30. ANUBIS. Odessa, no. 52601. Plate 178.
Green faience, height: 6.4 cm. History: same as in no. 29.

31. ANUBIS. Odessa, no. 52639. Plate 178.
Brown faience.

32. ANUBIS. Odessa, no. 52891.
Blue faience, height: 5.5 cm. Bibliography: Turayev, *Prop*, 73, no. 68.

33. ANUBIS. Odessa, no. 52894.
Blue faience, height: 5.5 cm. Bibliography: Turayev, *Prop*, 73, no. 69.

34. ANUBIS. Odessa, no. 52895.
Blue faience, height: 5.8 cm. Bibliography: Turayev, *Prop*, 73, no. 70.

35. ANUBIS. Odessa, no. 52896.
Blue faience, height: 7 cm. Bibliography: Turayev, *Prop*, 73, no. 70.

36. ANUBIS. Odessa, no. 52897.
Blue faience, height: 5.5 cm. Bibliography: Turayev, *Prop*, 73, no. 71.

37. ANUBIS. Perm, no. 3142.
Pale green faience: 4.9 x 2.1 x 1.1 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 81.

38. ANUBIS. Perm, no. 3143.
Pale green faience: 4.5 x 1.4 x 1.4 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 82.

39. ANUBIS. Perm, no. 3144.
Pale green faience: 2.1 x 0.8 x 0.7 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 83.

40. ANUBIS. Perm, no. 3145.
Pale green faience: 1.9 x 0.8 x 0.7 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 84.

41. ANUBIS. Perm, no. 3146.
Pale green faience: 1.7 x 0.9 x 0.6 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 85.

42. ANUBIS. Perm, no. 3147.
Pale green faience: 1.8 x 0.8 x 0.4 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 108.

43. ANUBIS. Perm, no. 3148.
Pale green faience: 2.2 x 0.9 x 0.9 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 109.

44. ANUBIS. Perm, no. 3149.
Pale green faience: 2.1 x 0.7 x 0.7 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 81.

45. ANUBIS. Perm, no. 3150.
Pale green faience: 1.9 x 1.7 x 0.5 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 82.

46. ANUBIS. Perm, no. 3151.

Dark green faience: 1.1 x 0.3 x 0.8 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 108.

47. ANUBIS. Perm, no. 3167.

Greyish green faience: 2.7 x 1.1 x 0.9 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126.

48. ANUBIS. Perm, no. 3168.

Greenish blue faience: 1.7 x 0.8 x 1.5 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 88.

49. ANUBIS. Polenovo, no. 1028. Plate 178.

Bright green faience: 1.5 x 0.5 x 0.3 cm. History: same as in no. 8.

50. ANUBIS. Polenovo, no. 1037. Plate 178.

Pale green faience: 5.4 x 1.7 x 1.9 cm. History: same as in no. 8.

51. ANUBIS. Polenovo, no. 1038. Plate 178.

Green faience: 4.7 x 1.4 x 1.6 cm. History: same as in no. 8.

52. ANUBIS. Polenovo, no. 1039. Plate 178.

Pale blue faience: 4.5 x 1.5 x 1.8 cm. History: same as in no. 8.

53. ANUBIS. Polenovo, 1040. Plate 178.

Pale blue faience: 4.3 x 1.2 x 1.3 cm. History: same as in no. 8.

54. ANUBIS. Polenovo, no. 1041.

Pale blue faience: 3.6 x 1.4 x 0.9 cm. History: same as in no. 8.

55. ANUBIS. Polenovo, no. 1042(1).

Blue faience: 3.3 x 1 x 0.9 cm. History: same as in no. 8.

56. ANUBIS. Polenovo, no. 1043.

Bright blue faience: 3 x 0.8 x 1.2 cm. History: same as in no. 8.

57. ANUBIS. Poltava, no. A-149/9. Plate 178.

Greenish blue faience: 5.5 x 1.5 x 0.5 cm. History: P. P. Bobrovsky collection, entered in 1911. Bibliography: Suprunenko, *Pam*, no. 66.

58. ANUBIS. Poltava, no. A-149/14.

Greenish blue faience: 4.5 x 1.4 x 0.5 cm. History: same as in no. 57. Bibliography: Suprunenko, *Pam*, no. 67.

59. ANUBIS. Poltava, no. A-149/15(2).

Bright blue faience: 4.5 x 1 x 0.8 cm. History: same as in no. 57. Bibliography: Suprunenko, *Pam*, no. 68.

60. ANUBIS. Poltava, no. A-149/35.

Greenish blue faience: 2.3 x 0.7 x 0.7 cm. History: same as in no. 57, entered in 1907. Bibliography: Suprunenko, *Pam*, no. 69.

61. ANUBIS. Poltava, no. A-149/43.

Greenish blue faience: 4 x 1 x 2.2 cm. History: same as in no. 57., entered in 1903. Provenance: bought in the Cairo Museum. Bibliography: *OEIM*, 19, no. 31; Suprunenko, *Pam*, no. 65.

62. JACKAL. Riga, no. D-935. Plate 178.

History: LSU till 1950.

63. ANUBIS. Sarapul, no. 4310/9. Plate 178.

Pale green faience: 4.7 x 1.4 x 1.5 cm. History: same as in no. 14.

64. ANUBIS. Sarapul, no. 4310/17. Plate 178.

Pale blue faience: 4 x 1.1 x 1 cm. History: same as in no. 14.

65. ANUBIS. Tallinn, no. K-499/AM-5885/1. Plate 178.

Pale green faience: 4.5 x 1.6 x 1.2 cm. History: F. Rauch collection, gift of I. Rosellini, Pisa, who brought it from Egypt in 1834; EPM till 1940. Bibliography: Turayev, *ZVORAO* 11, 145, no. 12; Hansen, *Sammlungen*, no. 35a.

66. ANUBIS. Tallinn, no. K-505/AM-5918/2. Plate 178.

Pale green faience: 5.2 x 3 x 1.5 cm. History: J. Burchardt collection; the piece is received from a certain Kruse; EPM till 1940. Bibliography: Turayev, *ZVORAO* 11, 145, no. 11.

67. ANUBIS. Tallin, no. K-506/AM-5918/2. Plate 178.

Nephrite: 3.4 x 0.8 x 1.4 cm. History: same as in no. 65. Bibliography: Hansen, *Sammlungen*, no. 36.

68. ANUBIS. Voronezh, no. 124. Plate 178.

Faience: 1.8 x 1 x 1 cm.

APIS AND BULL

69. BULL. Odessa, no. 52583. Plate 178.

Jasper, length: 2 cm.

70. APIS. Odessa, no. 52608. Plate 178.

Blue faience, length: 2 cm. History: same as in no. 29.

71. APIS. Perm, no. 3205.

Pale green faience: 1.1 x 1.4 x 0.5 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 127, no. 161.

72. APIS. Perm, no. 3206.

Pale green faience: 0.7 x 1.3 x 0.7 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 127, no. 162.

73. APIS. Polenovo, no. 1014. Plate 178.

Pale blue faience: 2.1 x 7 x 0.6 cm. History: same as in no. 8. Bibliography: *Cat*, no. 354.

BA-SOUL

74. TWO BA-BIRDS. Polenovo, no. 1002. Plate 178.

Dark turquoise-coloured faience: 2.2 x 1.8 x 1.2 cm. History: same as in no. 8. Bibliography: *Cat*, no. 357.

75. BA-BIRD. Polenovo, no. 1009(2). Plate 178.

Green faience: 1.3 x 0.2 x 0.7 cm. History: same as in no. 8.

BASTET AND BASTET'S CAT

76. CAT. Kaunas, no. Tt-4433. Plate 179.

Lazulite: 3.3 x 1.3 x 2.3 cm. Bibliography: *Cat*, no. 356.

77. CAT. Kaunas, no. Tt-4477. Plate 179.

Amazonite: 1.5 x 1.1 x 0.5 cm.

78. CAT. Kaunas, no. 4478.

Hematite: 1.5 x 1.5 x 0.8 cm.

79. CAT. Kazan, no. 21798(3).

Blue faience: 1.3 x 0.2 x 0.7 cm.

80. BASTET. Perm, no. 3127.

Pale green faience: 3.7 x 0.8 x 1 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 80.

81. CAT. Perm, no. 3190.

Bright green faience: 0.6 x 1 x 1.9 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 127, no. 149.

82. CAT. Perm, no. 3191.

Pale yellow quartz: 0.5 x 1 x 2 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 127, no. 150.

84. CAT. Perm, no. 3193.

Dark yellow faience: 1.6 x 0.6 x 0.6 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 127, no. 151.

85. CAT. Perm, no. 3194.

Bright green faience: 0.7 x 0.7 x 1.2 cm. History: same as in no. 5.

86. CAT. Perm, no. 3195.

Yellow faience: 1.2 x 0.7 x 0.5 cm. History: same as in no. 5.

87. CAT. Perm, no. 3196.

Bright green faience: 0.6 x 0.7 x 1.4 cm. History: same as in no. 5.

88. CAT. Polenovo, no. 1007. Plate 179.

Pale blue faience: 2.5 x 1.6 x 1.2 cm. History: same as in no. 8.

89. CAT. Polenovo, no. 1008. Plate 179.

Grey basalt: 2.2 x 1.4 x 0.9 cm. History: same as in no. 8.

90. CAT. Polenovo, no. 1009(1).

Pale green faience: 1.3 x 0.8 x 0.5 cm. History: same as in no. 8.

91. CAT. Polenovo, no. 1012.

Pale blue faience: 1.2 x 1.6 x 0.7 cm. History: same as in no. 8.

92. CAT. St. Petersburg, no. A-1156-II(9).

Faience: History: same as in no. 12.

93. CAT. Sarapul, no. 4310/28. Plate 179.

Green faience: 3.7 x 1 x 2.3 cm. History: same as in no. 14.

94. CAT. Sarapul, no. 4310/25. Plate 179.

Blue faience: 1.3 x 1.5 x 0.6 cm. History: same as in no. 14.

BES

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95. BES. Ivanovo, no. A-577. Plate 179.
Bronze: 4.5 x 3 x 1.5 cm. History: same as in no. 1.
96. BES. Ivanovo, no. A-623. Plate 179.
Faience, black glaze: 3.3 x 1.5 x 0.8 cm. History: same as in no. 91.
97. BES. Kaunas, no. Tt-2707. Plate 179.
Green faience: 4.8 x 2.6 x 0.9 cm. Bibliography: *Cat*, no. 358.
98. BES. Kazan, no. 11581.
Dark green faience: 2 x 1.3 x 0.8 cm.
99. BES. Kazan, no. 11581(12). Plate 179.
Dark green faience: 1.5 x 0.9 x 0.8 cm.
100. BES. Kazan, no. 11581(21). Plate 179.
Blue faience: 1.7 x 0.7 x 0.5 cm.
101. BES. Kazan, no. 11664. Plate 179.
Dark green faience: 2.7 x 1.4 x 1 cm. History: V. I. Zausaylov collection, entered in 1898.
102. BES. Kazan, no. 11729. Plate 179.
Pale grey faience: 3.1 x 2.1 x 0.8 cm.
103. BES. Moscow, no. 4934-II(18).
Pale yellow faience: 3 x 2 x 0.9 cm. History: same as in no. 27. Date: Ptolemaic Period.
104. BES. Odessa, no. 52600. Plate 179.
Green faience. Bibliography: Turayev, *Prop*, 73, no. 38.
105. BES. Perm, no. 3040.
Dark green faience, height: 2.2 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 38.
106. BES. Perm, no. 3084.
Greenish blue faience: 1.8 x 1 x 0.5 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 32, no. 40.
107. BES. Perm, no. 3986. Plate 179.
Pale green faience: 3.1 x 2.1 x 1 cm. History: same as in no. 7. Bibliography: Turayev, *ZVORAO* 11, 126, no. 52.
108. BES. Perm, no. 3087.
Pale green faience: 1.5 x 0.7 x 0.5 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 22.
109. BES. Perm, no. 3088.
Pale green faience: 1.7 x 0.6 x 0.7 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 23.
110. BES. Perm, no. 3091.
Greenish blue faience: 1.9 x 0.8 x 0.6 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 25.
111. BES. Perm, no. 3092.
Pale green faience: 1.3 x 0.6 x 0.6 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 26.

112. BES. Perm, no. 3093.

Greenish blue faience: 2.4 x 1.2 x 0.4 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* II, 126, no. 27.

113. BES. Perm, no. 3094.

Bright green faience: 1.6 x 0.7 x 0.7 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* II, 126, no. 49.

114. BES. Perm, no. 3095.

Dark green faience: 2.1 x 1 x 0.7 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* II, 126, no. 38.

115. BES. Perm, no. 3098.

Greyish green faience: 2.5 x 1 x 0.7 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* II, 126, no. 39.

116. BES. Perm, no. 3099.

Grey faience: 2.4 x 0.9 x 0.7 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* II, 126, no. 28.

117. BES. Perm, no. 3100.

Greenish blue faience: 2.4 x 1 x 0.8 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* II, 126, no. 30.

118. BES. Perm, no. 3101.

Pale green faience: 2.2 x 1.2 x 0.6 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* II, 132, no. 56.

119. BES' HEAD. Perm, no. 3102.

Greyish green faience: 3.4 x 3.6 x 0.8 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* II, 127, no. 123.

120. BES. Perm, no. 3328.

Blue faience: 1.3 x 0.3 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* II, 131, no. 266.

121. BES. Perm, no. 3420.

Grey blue faience: 3.3 x 1.6 x 0.9 cm. History: A.A. Palnikow collection, bought from E. F. Zaporozhsky in Kertch 27 April 1898. Bibliography: Turayev, *ZVORAO* II, 132, no. 40.

122. BES' HEAD. Polenovo, no. 978. Plate 179.

Pale green faience: 3.2 x 3 x 0.7 cm. History: same as in no. 8.

123. BES' HEAD. Polenovo, no. 979. Plate 179.

Faience: 9.8 x 2 x 1 cm. History: same as in no. 8.

124. BES. Polenovo, no. 908. Plate 179.

Greyish green faience: 3.5 x 1.3 x 1.5 cm. History: same as in no. 8.

125. BES. Polenovo, no. 988(2). Plate 179.

Blue faience: 1.4 x 0.8 x 0.6 cm. History: same as in no. 8.

126. BES. Polenovo, no. 1027. Plate 179.

Pale green faience: 1.7 x 0.5 x 0.5 cm. History: same as in no. 8.

127. BES. Poltava, no. A-149/51. Plate 179.

Greyish pink faience: 4 x 4 x 0.8 cm. History: same as in no. 57, entered in 1912. Date: Ptolemaic Period.

Bibliography: Suprunenko, *Pam*, no. 75.

128. BES. St. Petersburg, no. A-1156-II(6).

History: same as in no. 12.

129. BES. Tiflis, no. 38. Plate 179.

Turquoise coloured faience: 7 x 3.2 cm. History: formerly in Herm.

130. BES. Vilnius, no. TD-2550.

Blue faience: 1.4 x 0.9 x 0.7 cm.

131. BES. Voronezh, no. 77. Plate 179.

Greyish green faience: 2 x 0.5 x 0.4 cm. History: YU MFA till 1918; VU MFA till 1933. Bibliography: Turayev, *ZVORAO* 11, 155, no. 30.

132. BES. Voronezh, no. 78. Plate 179.

Turquoise coloured faience: 2.1 x 0.8 x 0.5 cm. History: same as in no. 131. Bibliography: Turayev, *ZVORAO* 11, 155, no. 28.

133. BES. Voronezh, no. 81. Plate 179.

Turquoise coloured faience: 1.5 x 0.5 x 0.6 cm. History: same as in no. 131. Bibliography: Turayev, *ZVORAO* 11, 155, no. 29.

134. BES. Voronezh, no. 94. Plate 179.

Greyish green faience: 2.5 x 1.5 x 0.8 cm. History: same as in no. 131. Bibliography: Turayev, *ZVORAO* 11, 155, no. 30.

135. BES. Voronezh, no. 101. Plate 179.

Brown faience: 2 x 0.5 x 0.4 cm. History: same as in no. 131. Bibliography: Turayev, *ZVORAO* 11, 155, no. 33.

136. BES. Voronezh, no. 102. Plate 179.

Green faience: 2.3 x 0.8 x 0.6 cm. History: same as in no. 131. Bibliography: Turayev, *ZVORAO* 11, 155, no. 31.

137. BES. Voronezh, no. 103. Plate 179.

Green faience: 1 x 0.5 x 0.3 cm. History: same as in no. 131. Bibliography: Turayev, *ZVORAO* 11, 155, no. 32.

HARPOCRATES

138. HARPOCRATES. Kaunas, no. Tt-6243. Plate 179.

Green faience: 1.5 x 1 x 1 cm.

139. HARPOCRATES. Odessa, no. 52615.

Bronze: 2.5 x 1.2 x 0.5 cm. History: same as in no. 29.

140. HARPOCRATES. St. Petersburg, no. A.83-II. Plate 179.

Bronze: 2.8 x 1 x 0.8 cm. History: Herm till 1930; CAM in 1930-1946.

141. HARPOCRATES. St. Petersburg, no. A-1037-II.

Bronze: 6 x 2 x 2 cm. History: St. Isaac's Cathedral till 1938.

142. HARPOCRATES. St. Petersburg, no. A-1039-II. Bronze: 6.5 x 2 x 2 cm. History: same as in no. 141.

143. HARPOCRATES. Vilnius, no. TD-2547.

Grey steatite: 3.8 x 1.8 x 1.6 cm.

HATHOR

144. HATHOR. Kaunas, no. Tt-2764.
Blue faience: 1 x 0.5 x 0.5 cm.

HORUS OR KEBEHSENUF AND HORUS' FALCON

145. FALCON. Erevan, no. V-444/818. Plate 180.
Turquoise coloured faience: 4 x 3.5 x 2.5 cm. History: Herm no. 714 till 1930; SHM Arm in 1930-7.

146. KEBEHSENUF. Kaunas, no. Tt-2712. Plate 180.
Dark blue faience: 4.9 x 2 x 3 cm.

147. KEBEHSENUF. Kaunas, no. Tt-4429. Plate 180.
Blue faience: 3.7 x 1.9 x 1.9 cm.

148. KEBEHSENUF. Kaunas, no. Tt-4430. Plate 180.
Amazonite: 3 x 1.4 x 1.4 cm.

149. KEBEHSENUF. Kaunas, no. Tt-4431. Plate 180.
Nephrite: 4.6 x 2.7 x 2 cm.

150. KEBEHSENUF. Kaunas, no. Tt-4432. Plate 180.
Lazulite: 3.3 x 1.2 x 1.2 cm.

151. HORUS. Kaunas, no. Tt-4434. Plate 180.
Blue glass: 4.4 x 1.4 x 0.5 cm. Bibliography: *Cat*, no. 311.

152. FALCON. Kaunas, no. Tt-4483. Plate 180.
Pale green faience: 1.3 x 1.5 x 1 cm.

153. FALCON. Kaunas, no. Tt-4528. Plate 180.
Bright blue faience: 1.7 x 0.6 x 0.5 cm.

154. FALCON. Kaunas, no. Tt-4537. Plate 180.
Greenish blue faience: 2.4 x 2 x 0.8 cm.

155. KEBEHSENUF. Kazan, no. 11637. Plate 180.
Blue faience: 3.6 x 0.8 x 0.6 cm.

156. FALCON. Kazan, no. 21798(5).
Pale blue faience: 1 x 1 x 0.6 cm.

157. KEBEHSENUF. Odessa, no. 52892.
Blue faience, height: 5.9 cm. Bibliography: Turayev, *Prop*, 73, no. 66.

158. FALCON. Perm, no. 3207. Plate 180.
Dark grey faience: 1.3 x 0.8 x 0.5 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 127, NO. 163.

159. FALCON. Perm, no. 3209. Plate 180.
Pale green faience: 1.7 x 1.1 x 0.7 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 127, NO. 164.

160. FALCON. Perm, no. 3210. Plate 180.

Pale green faience: 1.1 x 0.8 x 0.5 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 127, NO. 165.

161. KEBEHSENUF. Poltava, no. A-149/8. Plate 180.

Blue faience: 6 x 1.3 x 0.4 cm. History: same as in no. 57, entered in 1908. Bibliography: Suprunenko, *Pam*, no. 52.

162. KEBEHSENUF. Poltava, no. A-149/11. Plate 180.

Greenish blue faience: 4.8 x 1.4 x 0.4 cm. History: same as in no. 57, entered in 1908. Bibliography: Suprunenko, *Pam*, no. 53.

163. KEBEHSENUF. Poltava, no. A-149/13. Plate 180.

Bright blue faience: 4 x 1 x 0.5 cm. History: same as in no. 57, entered in 1908. Bibliography: Suprunenko, *Pam*, no. 54.

164. FALCON. Poltava, no. A-149/47.

Dark lilac coloured paste: 1.5 x 1.1 x 0.7 cm. History: same as in no. 57. Bibliography: Suprunenko, *Pam*, no. 109.

165. KEBEHSENUF. Sarapul, no. 4310/8. Plate 180.

Yellowish grey faience: 6.4 x 1.6 x 2.6 cm. History: same as in no. 14.

166. KEBEHSENUF. Sarapul, no. 4310/10. Plate 180.

Pale green faience: 5.2 x 1.4 x 2.1 cm. History: same as in no. 14.

167. FALCON. Sarapul, no. 4310/32. Plate 180.

Green faience: 6.3 x 7.2 x 2.6 cm. History: same as in no. 14. Bibliography: *Cat*, no. 175.

168. CROWNED FALCON. Vilnius, no. Td-2546.

Blue faience: 3.1 x 1.1 x 0.7 cm.

169. FALCON. Voronezh, no. 100. Plate 180.

Blue faience: 1.4 x 1.2 x 0.6 cm. History: same as in no. 131. Bibliography: Turayev, *ZVORAO* 11, 155, no. 39.

ISIS

170. ISIS. Dnepropetrovsk, no. E-3084. Plate 180.

Black faience: 2 x 0.4 x 0.6 cm.

171. ISIS. Perm, no. 3116.

Green faience: 2 x 1.1 x 0.5 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, NO. 69.

172. ISIS. Perm, no. 3117.

Green faience: 2.9 x 0.7 x 1.1 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 70.

173. ISIS. Polenovo, no. 991. Plate 180.

Turquoise coloured faience: 4 x 1.8 x 1 cm. History: V. D. Polenov collection, brought from Memphis in 1882.

174. ISIS. Polenovo, no. 1035. Plate 180.

Pale green faience: 5 x 1.4 x 2.1 cm. History: same as in no. 8.

175. ISIS. Polenovo, no. 1036. Plate 180.

Green faience: 3.4 x 1.7 x 0.9 cm. History: same as in no. 8.

176. ISIS. Polenovo, no. 1046(1). Plate 180.

Turquoise coloured faience: 4.6 x 1.2 x 2.3 cm. History: same as in no. 8.

177. ISIS. Polenovo, no. 1051. Plate 180.

Terra-cotta: 1.6 x 1 x 0.6 cm. History: same as in no. 8.

178. ISIS. Poltava, no. A-149/12. Plate 180.

Greenish blue faience: 3.8 x 1.8 x 1.5 cm. History: same as in no. 57, entered in 1911. Bibliography: Suprunenko, *Pam*, no. 50.

179. ISIS. Poltava, no. A-149/122. Plate 181.

Greenish blue faience: 3 x 1 x 1 cm. History: same as in no. 57, entered in 1912. Bibliography: Suprunenko, *Pam*, no. 49.

180. ISIS. St. Petersburg, no. 1156-II(3)2.

Faience. History: same as in no. 12.

181. ISIS. St. Petersburg, no. A-1156-II(5)1.

Faience. History: same as in no. 12.

ISIS WITH HORUS

182. ISIS WITH HORUS. Ivanovo, no. A-286. Plate 181.

Pale yellow terra-cotta. History: same as in no. 1.

183. ISIS WITH HORUS. Moscow, no. 4934-II(3).

Greenish blue faience: 1.6 x 0.9 x 0.4 cm. History: same as in no. 27.

184. ISIS WITH HORUS. Moscow, no. 4944-II. Plate 181.

Pale turquoise blue faience: 4.1 x 3.8 x 3 cm. History: same as in no. 27.

185. ISIS WITH HORUS. Perm 3048(1). Plate 181.

186. ISIS WITH HORUS. Perm, no. 3063. Plate 181.

Bronze: 4.1 x 0.7 x 1.3 cm. History: same as in no. 7. Bibliography: Turayev, *ZVORAO* 11, 126, no. 19.

187. ISIS WITH HORUS. Perm, no. 3118.

Greenish yellow faience: 2.7 x 0.7 x 1.1 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 75.

188. ISIS WITH HORUS. Perm, no. 3119.

Greyish blue faience: 1.9 x 0.6 x 0.6 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 76.

189. ISIS WITH HORUS. Perm, no. 3120.

Dark green faience: 1.8 x 0.5 x 1.8 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 77.

190. ISIS WITH HORUS. Perm, no. 3121. Plate 181.

Pale green faience: 2.9 x 0.7 x 1.1 ch. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 78.

191. ISIS WITH HORUS. Perm, no. 3122.

Brown faience: 1.7 x 0.6 x 0.6 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 79.

192. ISIS WITH HORUS. Perm, no. 3123.

Dark green faience: 0.8 x 1.5 x 1.6 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 74.

193. ISIS WITH HORUS. Perm, no. 3124.

Greyish blue faience: 0.7 x 1.7 x 0.6 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 75.

194. ISIS WITH HORUS. Perm, no. 3125.

Dark green faience: 0.8 x 1.8 x 0.7 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 76.

195. ISIS WITH HORUS. Perm, no. 3130. Plate 181.

Pale green faience: 2 x 0.4 x 1.1 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 105.

196. ISIS WITH HORUS. Polenovo, no. 989. Plate 181.

Grey faience: 3.5 x 2 x 0.8 cm. History: same as in no. 8. Bibliography: *Cat*, no. 359.

197. ISIS WITH HORUS. Polenovo, no. 1034(1). Plate 181.

Blue faience: 7.3 x 2.5 x 2 cm. History: same as in no. 8.

198. ISIS WITH HORUS. Polenovo, no. 1047. Plate 181.

4.5 x 2.5 x 2 cm.

199. ISIS WITH HORUS. Vilnius, no. TD-2543(2).

Blue faience: 2.4 x 1 x 1 cm.

200. ISIS WITH HORUS. Vilnius, no. TD-2544.

Blue faience: 2.9 x 0.7 x 1.6 cm.

201. ISIS WITH HORUS. Vilnius, no. TD-2545.

Blue faience: 2.8 x 0.9 x 1.3 cm.

202. ISIS WITH HORUS. Veronezh, no. 55. Plate 181.

Nephrite: 4.2 x 2.4 x 0.9 cm. History: same as in no. 131.

ISIS, NEPHTHYS AND HORUS

203. ISIS, NEPHTHYS AND HORUS. Polenovo, no. 990. Plate 181.

Green faience: 2 x 1.2 x 0.5 cm. History: same as in no. 8.

204. ISIS, NEPHTHYS AND HORUS. Sarapul, no. 4310/21. Plate 181.

Green faience: 4.6 x 3.6 x 1 cm. History: same as in no. 14.

205. ISIS, NEPHTHYS AND HORUS. Tiflis, no. 32. Plate 181.

Dark green faience: 4 x 3 x 2 cm.

ISIS, OSIRIS AND HORUS

206. ISIS, OSIRIS AND HORUS. Voronezh, no. 56. Plate 181.

Turquoise blue faience: 2.1 x 1.5 x 0.8 cm. History: same as in no. 131. Bibliography: Turayev, *ZVORAO* 11,

155, no. 12.

ISIS AND OTHER GODDESSES

207. ISIS AND OTHERS. Perm, no. 3170. Plate 181.
Green faience: 3.6 x 2.9 x 1 cm. History: same as in no. 5.

KHNUM

208. KHNUM. Moscow, no. 4934-II(7).
Turquoise coloured faience: 2.3 x 0.8 x 0.4 cm. History: same as in no. 27.

209. KHNUM. Moscow, no. 4934-II(20).
Pale green faience: 1 x 2.2 x 0.8 cm. History: same as in no. 27.

210. KHNUM. Poltava, no. A-149/17. Plate 181.
Greenish blue faience: 5 x 1 x 0.5 cm. History: E. N. Skarzhinskaya collection, entered 1906. Bibliography: Suprunenko, *Pam*, no. 78.

211. KHNUM. Poltava, no. A-149/28. Plate 181.
Greenish blue faience: 2.6 x 1.4 x 1 cm. History: same as in no. 57, entered in 1911. Bibliography: Suprunenko, *Pam*, no. 79.

212. KHNUM. Voronezh, no. 58. Plate 181.
Blue faience: 2.7 x 0.9 x 0.5 cm. History: same as in no. 131. Bibliography: Turayev, *ZVORAO* 11, 154, no. 15.

MAAT

213. MAAT. Kaunas, no. Tt-4436. Plate 181.
Dark blue faience: 2.2 x 1 x 0.4 cm.

214. MAAT. Kaunas, no. Tt-4469. Plate 181.
Carnelian: 1.6 x 0.3 x 0.3 cm.

MIN

215. MIN. Riga, no. D-936. Plate 181.
Bronze: 4.5 x 2 x 1.5 cm. History: same as in no. 62.

216. MIN. Tallinn, no. K-518. Plate 181.
Bronze: 4.5 x 1.8 x 1 cm.

NEFERTEM

217. NEFERTEM. Perm, no. 3060. Plate 181.
Bronze: 1 x 5.5 x 1.3 cm. History: same as in no. 5. Date: Dynasty XXVI. Bibliography: Turayev, *ZVORAO* 11, 126., no. 17.

218. NEFERTEM. Perm, no. 3128.
Dark green faience: 2.3 x 1 x 0.6 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 106.

219. NEFERTEM. Perm, no. 3129.

Dark green faience: 1.9 x 0.8 x 0.5 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 104.

220. NEFERTEM. Sarapul, no. 4310/14. Plate 181.

Pale blue faience: 5.2 x 1.1 x 1.8 cm. History: same as in no. 14.

NEITH

221. NEITH. Perm, no. 285. Plate 181.

Bronze: 0.4 x 3.6 x 0.8 cm. History: Kropatchiov collection.

222. NEITH. Perm, no. 3169.

Greenish blue faience: 2.1 x 0.6 x 0.6 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 110.

223. NEITH. Voronezh, no. 62.

Dark blue faience: 3 x 1.4 x 1 cm. History: same as in no. 131. Bibliography: Turayev, *ZVORAO* 11, 154, NO. 22.

NEPHTHYS

224. NEPHTHYS. Kaunas, no. Tt-4435. Plate 182.

Dark blue paste: 3.5 x 0.5 x 0.5 cm. Date: Ptolemaic Period.

225. NEPHTHYS. Voronezh, no. 63. Plate 182.

Hematite: 2.6 x 1 x 0.3 cm. History: same as in no. 131.

OSIRIS

226. OSIRIS. Ivanovo, no. A-589(2). Plate 182.

Iron(?): 5.5 x 1.7 x 1.3 cm. History: same as in no. 1.

227. OSIRIS. Kaunas, no. Tt-2688. Plate 182.

Bronze: 8.7 x 3 x 1.8 cm.

228. OSIRIS. Kaunas, no. Tt-2691. Plate 182.

Bronze: 7.7 x 2.1 x 1.4 cm.

229. OSIRIS. Kazan, no. 11581(25).

Wood: 3.8 x 0.9 x 0.6 cm.

230. OSIRIS. Perm, no. 2783. Plate 182.

Bronze: 8 x 2.5 x 1.6 cm. History: Elterman collection.

231. OSIRIS. Perm, no. 3051. Plate 182.

Bronze: 9.3 x 2.7 x 1.8 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 7.

232. OSIRIS. Perm, no. 3054.

Bronze: 6.5 x 1.8 x 1.9 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 10.

233. OSIRIS. Perm, no. 3164.

Dark green faience: 1.8 x 0.6 x 0.3 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 132, no. 112.

PTAH

234. PTAH. Perm, no. 3166.

Dark green faience: 2.7 x 1 x 0.8 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 104.

235. PTAH. Polenovo, no. 1003. Plate 182.

Pale blue faience: 3.1 x 1.3 x 1.5 cm. History: same as in no. 8. Bibliography: *Cat*, no. 366.

PTAH: PATAIKOS

236. PATAIKOS. Erevan, no. V-445/819. Plate 182.

Turquoise blue faience: 3.2 x 2 x 2 cm. History: Herm, no. 2671 till 1930; SHM Arm in 1930-7.

237. PATAIKOS. Kazan, no. 11581(4).

Blue faience: 1.9 x 1 x 0.5 cm.

238. PATAIKOS. Kazan, no. 11617(1). Plate 182.

Blue faience: 4.5 x 2 x 1.5 cm.

239. PATAIKOS. Kazan, no. 11617(3). Plate 182.

Blue faience: 3.9 x 1.7 x 1.5 cm.

240. PATAIKOS. Odessa, no. 52594.

Blue faience, height: 3 cm. Bibliography: Turayev, *Prop*, 73, no. 37.

241. PATAIKOS. Odessa, no. 52596.

Blue faience, height: 4.5 cm. Turayev, *Prop*, 73, no. 36.

242. PATAIKOS. Odessa, no. 52598. Plate 182.

Blue faience, height: 2.7 cm. Turayev, *Prop*, 73, no. 34.

243. PATAIKOS. Odessa, no. 52599. Plate 182.

Blue faience, height: 2.6 cm. Turayev, *Prop*, 73, no. 35.

244. PATAIKOS. Perm, no. 3103. Plate 182.

Bright blue faience: 3.3 x 1.5 x 0.9 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 60.

245. PATAIKOS. Perm, no. 3104. Plate 182.

Greyish green faience: 4 x 8 x 1.2 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 61.

246. PATAIKOS. Perm, no. 3105. Plate 182.

Greyish green faience: 1.8 x 0.9 x 0.7 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 62.

247. PATAIKOS. Perm, no. 3106. Plate 182.

Greenish yellow faience: 3.1 x 1.4 x 0.9 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 63.

248. PATAIKOS. Perm, no. 3107. Plate 182.

Dark green faience: 1.6 x 0.7 x 0.5 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 64.

249. PATAIKOS. Perm, no. 3108.

Brown faience: 2.7 x 1 x 0.9 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 65.

250. PATAIKOS. Perm, no. 3109.

Bright green faience: 1.6 x 1.1 x 0.7 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 66.

251. PATAIKOS. Perm, no. 3110.

Dark green faience: 1.7 x 0.9 x 0.7 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 67.

252. PATAIKOS. Perm, no. 3111.

Bright green faience: 1.4 x 0.7 x 0.6 cm. History: same as in no. 5.

253. PATAIKOS. Perm, no. 3112.

Dark green faience: 1.4 x 0.7 x 0.6 cm. History: same as in no. 5.

254. PATAIKOS. Perm, no. 3114.

Greyish blue faience: 2.2 x 1.4 x 0.9 cm. History: same as in no. 121.

255. PATAIKOS. Perm, no. 3115.

Greyish blue faience: 2.3 x 1.5 x 0.9 cm. History: same as in no. 121.

256. PATAIKOS. Polenovo, no. 981. Plate 182.

Blue faience: 4.2 x 2.3 x 1.6 cm. History: same as in no. 8.

257. PATAIKOS. Polenovo, no. 982.

Faience: 3.8 x 1.5 x 1.1 cm. History: same as in no. 8.

258. PATAIKOS. Polenovo, no. 983. Plate 182.

Pale green faience: 3.5 x 1.5 x 1 cm. History: same as in no. 8.

259. PATAIKOS. Polenovo, no. 984. Plate 182.

Pale green faience: 3 x 1.3 x 1 cm. History: same as in no. 8.

260. PATAIKOS. Polenovo, no. 985.

Blue faience: 2.5 x 1 x 0.9 cm. History: same as in no. 8.

261. PATAIKOS. Polenovoe, no. 986. Plate 182.

Pale green faience: 3 x 1.5 cm. History: same as in no. 8.

262. PATAIKOS. Polenovo, no. 987. Plate 182.

Pale green faience: 1.8 x 1 x 0.8 cm. History: same as in no. 2.

263. PATAIKOS. Polenovo, no. 988(1).

Faience: 1.5 x 0.7 x 0.5 cm. History: same as in no. 2.

264. PATAIKOS. Polenovo, no. 1052. Plate 182.

Pale blue faience: 1.6 x 0.8 x 0.6 cm. History: same as in no. 2.

265. PATAIKOS. Poltava, no. A-149/18. Plate 182.

Greenish blue faience: 4.5 x 1.9 x 1.2 cm. History: same as in no. 57, entered in 1911. Bibliography:

Suprunenko, *Pam*, no. 81.

266. PATAIKOS. St. Petersburg, no. A-1032-11. Plate 182.
Blue faience: 4.2 x 1.2 x 1 cm. History: same as in no. 141.

267. PATAIKOS. Tallinn, no. K-507/AM-5918/3. Plate 182.
Pale green faience: 2 x 1 x 1 cm. History: same as in no. 66.

268. PATAIKOS. Tallinn, no. 515/AM-5911/5.
Pale green faience: 4 x 2 x 1 cm. History: same as in no. 66.

269. PATAIKOS. Tallinn, no. K-519/AM-5911/9.
Pale green faience: 2.4 x 1.4 x 1 cm.

270. PATAIKOS. Tiflis, no. 34.
Greenish yellow faience: 3.5 x 2.5 x 2 cm. History: formerly in Herm, no. 3709.

271. PATAIKOS. Voronezh, no. 79. Plate 183.
Turquoise blue faience: 1.6 x 0.8 x 0.6 cm. History: same as in no. 131. Bibliography: Turayev, *ZVORAO* 11, 154, no. 20.

272. PATAIKOS. Voronezh, no. 80. Plate 183.
Turquoise blue faience: 1.5 x 0.5 x 0.4 cm. History: same as in no. 131.

SAKHMET

273. SAKHMET. Irkutsk, no. K-989.
Pale green faience: 5.5 x 1 x 1.5 cm.

274. SAKHMET. Kaunas, no. Tt-2683. Plate 183.
Blue faience: 2 x 2.2 x 2 cm.

275. SAKHMET. Kaunas, no. Tt-2684. Plate 183.
Bright blue faience: 2 x 1.4 x 1.3 cm.

276. SAKHMET. Kaunas, no. Tt-2687.
Bronze: 6.5 x 1.6 x 1.8 cm.

277. SAKHMET. Kaunas, no. Tt-2776. Plate 183.
Faience: 5 x 1.5 x 1.5 cm.

278. SAKHMET. Kaunas, no. Tt-4437. Plate 183.
Greenish blue faience: 1.5 x 1 x 0.5 cm.

279. SAKHMET. Kazan, no. 11581(23).
Pale blue faience: 2.3 x 0.6 x 0.6 cm.

280. SAKHMET. Kazan, no. 11716(2). Plate 183.
Bright blue faience: 4.9 x 1 x 1.5 cm. History: CHMC till 1928.

281. SAKHMET. Moscow, no. 4943-II. Plate 183.
Pale turquoise blue faience: 6.3 x 4 x 2 cm.

282. SAKHMET. Polenovo, no. 1034(1).
Faience: 7 x 2 x 2 cm. History: same as in no. 8.

283. SAKHMET. Polenovo, no. 1045. Plate 183.

White faience: 3.5 x 1 x 0.9 cm. History: same as in no. 8.

284. SAKHMET. Polenovo, no. 1046(2).

Faience: 4.5 x 1.4 x 0.4 cm. History: same as in no. 8.

285. SAKHMET. Polenovo, no. 1047(1).

Pale green faience: 6.5 x 1.9 x 4 cm. History: same as in no. 8.

286. SAKHMET. Poltava, no. A-149/6. Plate 183.

Greenish blue faience: 7 x 2 x 2 cm. History: same as in no. 57, entered in 1911. Bibliography: Suprunenko, *Pam*, no. 60.

287. SAKHMET. Poltava, no. A-149/15(1).

Bright blue faience: 4.5 x 1 x 0.8 cm. History: same as in no. 57.

288. SAKHMET. Poltava, no. A-149/31. Plate 183.

Greenish blue faience: 5.2 x 2 x 1.5 cm. Bibliography: Suprunenko, *Pam*, no. 56.

289. SAKHMET. Poltava, no. A-149/32. Plate 183.

Greenish blue faience: 5.8 x 2 x 1.1 cm. History: same as in no. 57, entered in 1911. Bibliography: Suprunenko, *Pam*, no. 55.

290. SAKHMET. Poltava, no. A-149/97.

Lilac coloured faience: 4.5 x 1.3 x 1.1 cm. History: same as in no. 57. Bibliography: Suprunenko, *Pam*, no. 58.

291. SAKHMET. Poltava, no. A-149/124.

Sealing-wax red faience: 2 x 0.8 x 0.8 cm. History: same as in no. 57, entered in 1911. Bibliography: Suprunenko, *Pam*, no. 59.

292. SAKHMET. St. Petersburg, no. A-1156-II(19).

Faience. History: same as in no. 12.

293. SAKHMET. Sarapul, no. 4310/13. Plate 183.

Faience: 4.4 x 1.4 x 1.3 cm. History: same as in no. 14.

294. SAKHMET. Sarapul, no. 4310/15. Plate 183.

Green faience: 5.1 x 1.1 x 1.6 cm. History: same as in no. 14.

295. SAKHMET. Sarapul, no. 4310/16. Plate 183.

Blue faience: 3.8 x 1.1 x 1.2 cm. History: same as in no. 14.

296. SAKHMET. Sarapul, no. 4310/19. Plate 183.

Blue faience: 4.3 x 1.1 x 1 cm. History: same as in no. 14.

297. SAKHMET. Sarapul, no. 4310/20. Plate 183.

Green faience: 4.8 x 1.3 x 0.9 cm. History: same as in no. 14.

298. SAKHMET. Tiflis, no. 39.

Pale green faience: 8 x 2.5 x 2 cm. History: formerly in Herm.

299. SAKHMET'S HEAD. Voronezh, no. 120. Plate 183.

Faience: 1.5 x 1 x 0.8 cm.

SERKET

300. SERKET. Kaunas, no. Tt-2706. Plate 183.

Green faience: 5.5 x 1.4 x 1.4 cm.

SHU

301. SHU. Erevan, no. V-452/826. Plate 183.

Turquoise coloured faience: 3.3 x 2 x 2 cm. History: Herm till 1930; SHM Arm in 1930-7.

302. SHU. Kaunas, no. Tt-2768. Plate 183.

Bright blue faience: 2.4 x 1.2 x 1 cm.

303. SHU. Kazan, no. 11581(13). Plate 183.

Pale green faience: 2 x 1.3 x 1 cm.

304. SHU. Kazan, no. 11581(16). Plate 183.

Bluish grey faience: 2 x 1.1 x 1 cm.

305. SHU. Kazan, no. 11581(17).

Greyish green faience: 2 x 1.3 x 1 cm.

306. SHU. Kazan, no. 11635.

Pale blue faience: 4 x 2.2 x 1 cm.

307. SHU. Moscow, no. 4934-II(17).

Black faience: 3.3 x 0.7 x 1.7 cm. History: same as in no. 27.

308. SHU. Odessa, no. 52561. Plate 183.

Green faience, height: 2 cm. Bibliography: Turayev, *Prop*, 72, no. 24.

309. SHU. Odessa, no. 52607. Plate 183.

Green faience, height: 3 cm. Bibliography: Turayev, *Prop*, 72, no. 23.

310. SHU. Perm, no. 3066. Plate 183.

Dark green faience: 2.5 x 0.1 x 0.5 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 38.

311. SHU. Perm, no. 3067. Plate 183.

Green faience: 2.4 x 1.1 x 0.7 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 39.

312. SHU. Perm, no. 3068. Plate 183.

Greenish blue faience: 2 x 1 x 0.6 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 40.

313. SHU. Perm, no. 3069. Plate 183.

Green faience: 2.3 x 1 x 1 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 41.

314. SHU. Perm, no. 3070. Plate 183.

Pale green faience. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 42.

315. SHU. Perm, no. 3071. Plate 183.

Pale green faience: 1.9 x 0.9 x 1 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 57.

316. SHU. Perm, no. 3072. Plate 183.

Pale green faience: 1.8 x 0.8 x 0.6 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 38.

317. SHU. Perm, no. 3073. Plate 183.

Blue faience: 1.8 x 1.4 x 0.8 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 39.

318. SHU. Perm, no. 3074. Plate 183.

Yellowish green faience: 1.5 x 0.8 x 0.4 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 40.

319. SHU. Perm, no. 3075. Plate 183.

Bright blue faience: 1.7 x 0.9 x 0.5 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 41.

320. SHU. Perm, no. 3076. Plate 183.

Pale green faience: 1.7 x 1 x 0.8 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 42.

321. SHU. Perm, no. 3077. Plate 183.

Dark green faience: 1.6 x 0.5 x 0.5 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 45.

322. SHU. Perm, no. 3078. Plate 183.

Greyish blue faience: 1.6 x 1 x 1 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 46.

323. SHU. Perm, no. 3079. Plate 183.

Blue faience: 1.1 x 0.6 x 0.6 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 49.

324. SHU. Perm, no. 3080. Plate 183.

Dark green faience: 1.3 x 1.8 x 0.6 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 50.

325. SHU. Perm, no. 3081. Plate 183.

Dark green faience: 1.1 x 0.6 x 0.5 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 51.

326. SHU. Polenovo, no. 993. Plate 184.

Green faience: 4.1 x 2.3 x 2 cm. History: same as in no. 8.

327. SHU. Polenovo, no. 994. Plate 184.

Blue faience: 3 x 1.8 x 1.6 cm. History: same as in no. 8.

328. SHU. Polenovo, no. 995.

Turquoise coloured faience: 2.8 x 1.7 x 1.6 cm. History: same as in no. 8.

329. SHU. Polenovo, no. 1050. Plate 184.

Greenish blue faience: 2 x 1.3 x 0.8 cm. History: same as in no. 8.

330. SHU. Poltava, no. A-149/4. Plate 184.

Lilac coloured faience: 4 x 1.8 x 0.8 cm. History: same as in no. 57, entered in 1907. Bibliography: Suprunenko, *Pam*, no. 70.

331. SHU. Poltava, no. A-149/5. Plate 184.

Green faience: 3.2 x 1.5 x 0.7 cm. History: same as in no. 57, entered in 1911. Bibliography: Suprunenko, *Pam*,

no. 71.

332. SHU. Poltava, no. A-149/44. Plate 184.

Sealing-wax red faience: 2.5 x 1.3 x 1. History: same as in no. 57, entered in 1908. Bibliography: Suprunenko, *Pam*, no. 73.

333. SHU. Poltava, no. A-149/45. Plate 184.

Sealing-wax red faience: 2.5 x 1.8 x 1.1 cm. History: same as in no. 57, entered in 1908. Bibliography: Suprunenko, *Pam*, no. 72.

334. SHU. Poltava, no. A-149/107.

Lilac coloured faience: 0.7 x 0.5 x 0.4 cm. History: same as in no. 57, entered in 1907. Bibliography: Suprunenko, *Pam*, no. 74.

335. SHU. St. Petersburg, no. A-1156-II(4).

Faience. History: same as in no. 14.

336. SHU. Sarapul, no. 4310/24. Plate 184.

Pale green faience: 2.8 x 1.8 x 1.1 cm. History: same as in no. 14.

337. SHU. Tallinn, no. K-521/AM-5911/11. Plate 184.

Bright blue faience: 3.5 x 2 x 2 cm. Bibliography: Turayev, *ZVORAO* 11, 145, NO. 13.

338. SHU. Tiflis, no. 35.

Greenish blue faience: 3.8 x 2.1 x 1.6 cm. History: formerly Herm, no. 3560.

339. SHU. Voronezh, no. 60. Plate 184.

Pale blue faience: 2.8 x 1.5 x 1.4 cm. History: same as in no. 131. Bibliography: Turayev, *ZVORAO* 11, 154, no. 13.

340. SHU. Voronezh, no. 61. Plate 184.

Blue faience: 1.4 x 0.9 x 0.8 cm. History: same as in no. 131. Bibliography: Turayev, *ZVORAO* 11, 154, no. 14.

341. SHU. Voronezh, no. 82. Plate 184.

Turquoise coloured faience: 1.3 x 0.5 x 0.5 cm. History: same as in no. 131.

SOBEK

342. SOBEK. Voronezh, no. 57. Plate 184.

Blue faience: 2.3 x 0.8 x 0.5 cm. History: same as in no. 131.

SPHINX

343. SPHINX. Kaunas, no. Tt-4526.

Amazonite: 1.2 x 0.8 x 0.4 cm.

THOTH/HAPI AND BABOON

344. BABOON. Kaunas, no. Tt-2700.

Blue faience: 1.2 x 0.7 x 0.7 cm.

345. BABOON. Kaunas, no. Tt-4428. Plate 184.

Carnelian: 3 x 0.7 x 0.7 cm.

346. BABOON. Odessa, no. 52708.

Blue faience, height: 4.8 cm.

347. HAPI. Odessa, no. 52890.

Blue faience, height: 6 cm. Bibliography: Turayev, *Prop*, 73, no. 64.

348. HAPI. Odessa, no. 52893.

Blue faience, height: 5.9 cm. Bibliography: Turayev, *Prop*, 73, no. 65.

349. THOTH-BABOON. Perm, no. 3210(1).

Black faience: 1.7 x 1 x 0.6 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 128, no. 168.

350. THOTH-BABOON. Perm, no. 3211.

Pale green faience: 2.3 x 1.1 x 0.9 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 128, no. 169.

351. BABOON. Perm, no. 3212.

Pale green faience: 1.8 x 0.8 x 0.7 cm. History: same as in no. 5.

352. BABOON. Perm, no. 3365.

Bright blue faience: 6.6 x 1.6 x 0.6 cm. History: same as in no. 5.

353. BABOON. Perm, no. 3366.

Bright blue faience: 7.6 x 2.2 x 0.5 cm. History: same as in no. 5.

354. BABOON. Sarapul, no. 4310/18. Plate 184.

Pale green faience: 3.2 x 1.8 x 2 cm. History: same as in no. 5.

355. BABOON. Polenovo, no. 1001. Plate 184.

Black faience: 3.2 x 1.8 x 2 cm. History: same as in no. 8.

356. BABOON. Polenovo, no. 1005. Plate 184.

Pale green faience: 2.4 x 1.7 x 0.3 cm. History: same as in no. 8.

357. HAPI. Poltava, no. A-149/34.

Greenish blue faience: 3.4 x 1.2 x 1.3 cm. History: same as in no. 57, entered in 1907. Bibliography: Suprunenko, *Pam*, no. 63.

358. BABOON. St. Petersburg, no. A-1042-II. Plate 184.

Blue faience: 2.3 x 1 x 1 cm. History: same as in no. 141.

359. BABOON. Smolensk, no. 2863/6.

Pale green faience: 2.8 x 1.4 cm. History: Princess M. K. Tenisheva collection. Bibliography: Tenisheva, *Emal*, pl. 25; Zhuravleva, *St Em*, 56-7; Id, *Pam*, no. 373; *Cat*, no. 369.

360. BABOON. Tiflis, no. 37. Plate 184.

Turquoise coloured faience: 5 x 2.5 x 2 cm. History: formerly Perm.

THOTH AND IBIS

361. THOTH. Ivanovo, no. 627(1). Plate 184.

Pale green faience: 3 x 0.7 x 1.6 cm. History: same as in no. 1.

362. THOTH. Kazan, no. 11581(4-9).

Blue faience: 2.5 x 1.6 x 0.2. Bibliography: *ZVORAO* 15, 92, no. 101.

363. THOTH. Kazan, no. 11581(6).

Blue faience: 2.7 x 1.4 x 0.5 cm. Bibliography: *Cat*, no. 371.

364. THOTH. Odessa, no. 52558.

Brown faience: 5 x 2 x 1 cm. History: same as in no. 29.

365. THOTH. Perm, no. 3132. Plate 184.

Pale blue faience: 4.1 x 1.4 x 1.4 cm. History: same as in no. 5.

366. THOTH. Perm, no. 3133. Plate 184.

Pale blue faience: 3.9 x 1 x 1.7 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 127, no. 114.

367. THOTH. Perm, no. 3114.

Greyish green faience: 4 x 0.9 x 1.4 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 127, no. 115.

368. THOTH. Perm, no. 3135.

Pale blue faience: 2.2 x 1.2 x 0.6 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 127, no. 116.

369. THOTH. Perm, no. 3136. Plate 184.

Pale blue faience: 3.1 x 1.2 x 0.6 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 127, no. 117.

370. THOTH. Perm, no. 3137. Plate 184.

Pale blue faience: 2.5 x 0.9 x 1.1 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 127, no. 118.

371. THOTH. Perm, no. 3138. Plate 184.

Greyish blue faience: 2.4 x 0.5 x 0.8 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 127, no. 119.

372. THOTH. Perm, no. 3139. Plate 184.

Greyish blue faience: 2.3 x 1 x 1 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 127, no. 120.

373. THOTH. Perm, no. 3140.

Greenish yellow faience: 1.6 x 1.3 x 0.7 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 127, no. 121.

374. THOTH. Perm, no. 3141. Plate 184.

Pale blue faience: 2.1 x 1.1 x 0.4 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 127, no. 122.

375. IBIS. Polenovo, no. 935. Plate 184.

Bronze: 3.5 x 4 x 1 cm. History: same as in no. 8.

376. THOTH. Polenovo, no. 1029. Plate 184.

Faience: 6 x 1.5 x 1 cm. History: same as in no. 8.

377. THOTH. Polenovo, no. 1030. Plate 184.

Blue faience: 5.2 x 1.6 x 2 cm. History: same as in no. 8.

378. THOTH. Polenovo, no. 1031. Plate 184.

Faience: 5 x 2 x 1.5 cm. History: same as in no. 8.

379. THOTH. Polenovo, no. 1932. Plate 184.

Bright blue faience: 2.5 x 1.8 x 0.8 cm. History: same as in no. 8.

380. THOTH. Poltava, no. A-149/40. Plate 184.

Greenish blue faience: 4 x 2 x 1.8 cm. History: same as in no. 57. Bibliography: Suprunenko, *Pam*, no. 61.

381. THOTH. Poltava, no. A-149/48(1).

Sealing-wax red faience: 3.8 x 1.3 x 1.2 cm. History: same as in no. 57. Bibliography: Suprunenko, *Pam*, no. 62.

382. THOTH. Poltava, no. A-149/96.

Greenish blue faience: 2.7 x 1.2 x 1 cm. History: same as in no. 57. Bibliography: Suprunenko, *Pam*, no. 64.

383. THOTH. Vilnius, no. IM-4964.

Blue faience: 5.8 x 1.3 x 2.8 cm. History: J. Stankiavicius collection, entered in 1959. Bibliography: A. Snitkuvene, *VDI* 1990, no. 4, pp. 188., fig. 4, 189.

384. THOTH. Voronezh, no. 106. Plate 185.

Pale blue faience: 2.2 x 1 x 0.4 cm. History: same as in no. 131.

TOWERIS

385. TOWERIS. Erevan, no. V-449/823. Plate 185.

Blue faience: 3.5 x 1 x 1.2 cm. History: same as in no. 301.

386. TOWERIS. Ivanovo, no. A-627(2).

Greenish blue faience: 3 x 0.7 x 2 cm. History: same as in no. 1.

387. TOWERIS. Kaunas, no. Tt-2708. Plate 185.

Pale green faience: 3.9 x 1.2 x 1.5 cm.

388. TOWERIS. Kaunas, no. Tt-2709. Plate 185.

Pale green faience: 3 x 1 x 1 cm.

389. TOWERIS. Kaunas, no. Tt-2710. Plate 185.

Pale blue faience: 3.2 x 1.2 x 1.5 cm.

390. TOWERIS. Kaunas, no. Tt-2711. Plate 185.

Pale green faience: 1.7 x 1.5 x 1.5 cm.

391. TOWERIS. Kaunas, no. Tt-4426. Plate 185.

Blue faience: 2.7 x 1.2 x 4 cm.

392. TOWERIS. Kaunas, no. Tt-4427. Plate 185.

Carnelian: 2.9 x 1.1 x 0.4 cm.

393. TOWERIS. Kaunas, no. Tt-4445. Plate 185.

Brown hematite: 3 x 1.6 x 1.5 cm.

394. TOWERIS. Kaunas, no. Tt-4470. Plate 185.

Carnelian: 2 x 0.6 x 0.6 cm.

395. TOWERIS. Kaunas, no. Tt-4540. Plate 185.

Carnelian: 1.6 x 0.8 x 0.8 cm.

396. TOWERIS. Kazan, no. 11638.

Green faience: 5 x 1.3 x 1 cm. History: in Herm till 1934.

397. TOWERIS. Moscow, no. 4934-II(16).

Greenish blue faience: 3 x 1.1 x 0.5 cm.

398. TOWERIS. Perm, no. 2808.

Greyish green faience: 4.8 x 1 x 1.5 cm. History: same as in no. 5.

399. TOWERIS. Perm, no. 3152.

Pale green faience: 3.9 x 1.5 x 1.4 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 91.

400. TOWERIS. Perm, no. 3153.

Pale green faience: 3.4 x 1.7 x 1 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 92.

401. TOWERIS. Perm, no. 3154.

Bright blue faience: 2 x 0.7 x 0.9 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 93.

402. TOWERIS. Perm, no. 3155.

Green faience: 3.4 x 0.5 x 0.8 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 94.

403. TOWERIS. Perm, no. 3156.

Greenish blue faience: 2.2 x 0.6 x 0.1 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 95.

404. TOWERIS. Perm, no. 3157.

Greyish blue faience: 1.9 x 0.4 x 0.6 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 96.

405. TOWERIS. Perm, no. 3158.

Bright blue faience: 1.9 x 0.7 x 0.6 cm. History: same as in no. 5.

406. TOWERIS. Perm, no. 3159.

Dark green faience: 1.2 x 0.6 x 0.1 cm. History: same as in no. 5.

407. TOWERIS. Perm, no. 3160.

Dark green faience: 1.5 x 0.7 x 0.6 cm. History: same as in no. 5.

408. TOWERIS. Perm, no. 3161.

Bright blue faience: 1.6 x 0.5 x 0.8 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 97.

409. TOWERIS. Perm, no. 3162.

Greyish blue faience: 1.9 x 0.7 x 0.4 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 98.

410. TOWERIS. Perm, no. 3163.

Greyish blue faience: 1.9 x 0.7 x 0.5 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 126, no. 99.

411. TOWERIS. Polenovo, no. 1018. Plate 185.

Bright green faience: 5.8 x 2.2 x 2.3 cm. History: same as in no. 8.

412. TOWERIS. Polenovo, no. 1019. Plate 185.

Greenish blue faience: 5.8 x 2.2 x 2.3 cm. History: same as in no. 8.

413. TOWERIS. Polenovo, no. 1020. Plate 185.

Faience: 5.5 x 2 x 1.5 cm. History: same as in no. 8.

414. TOWERIS. Polenovo, no. 1021. Plate 185.

Faience: 5.5 x 2 x 1.5 cm. History: same as in no. 8.

415. TOWERIS. Polenovo, no. 1022. Plate 185.

Faience: 4.5 x 1.5 x 1 cm. History: same as in no. 8.

416. TOWERIS. Polenovo, no. 1023. Plate 185.

Faience: 5 x 1.5 x 1 cm. History: same as in no. 8.

417. TOWERIS. Polenovo, no. 1024. Plate 185.

Pale blue faience: 2.7 x 1 x 0.9 cm. History: same as in no. 8.

418. TOWERIS. Polenovo, no. 1025. Plate 185.

Greenish blue faience: 2 x 1.1 x 0.7 cm. History: same as in no. 8.

419. TOWERIS. Poltava, no. A-149/16.

Greenish blue faience: 6.5 x 2 x 0.5 cm. History: same as in no. 57, entered in 1911. Bibliography: Suprunenko, *Pam*, no. 76.

420. TOWERIS. Poltava, no. A-149/33. Plate 185.

Greenish blue faience: 4.4 x 1 x 1.4 cm. History: same as in no. 57, entered in 1907. Bibliography: Suprunenko, *Pam*, no. 77.

421. TOWERIS. St. Petersburg, no. A-72-II.

Blue faience: 6 x 1.5 x 1 cm. History: Herm till 1930; CAM in 1930-46.

422. TOWERIS. St. Petersburg, no. A-77-II. Plate 185.

Greenish blue faience: 3.2 x 1 x 1 cm. History: CAM till 1946.

423. TOWERIS. St. Petersburg, no. A-1030-II. Plate 185.

Blue faience: 3.5 x 1 x 1 cm. History: same as in no. 141.

424. TOWERIS. St. Petersburg, no. A-1031-II. Plate 185.

Blue faience: 3.5 x 1.2 x 1 cm. History: same as in no. 141.

425. TOWERIS. St. Petersburg, no. A-7211.

Faience: 5.1 x 6.1 cm.

426. TOWERIS. Sarapul, no. 4310/11. Plate 185.

Pale green faience: 4.4 x 1.1 x 1.6 cm. History: same as in no. 14.

427. TOWERIS. Sarapul, no. 4310/12. Plate 185.

Pale green faience: 4.6 x 1.4 x 1.5 cm.

428. TOWERIS. Sarapul, no. 4310/22. Plate 185.

Pale green faience: 2.6 x 0.8 x 0.9 cm. History: same as in no. 14.

429. TOWERIS. Tallinn, no. K-516/AM-5911/6.

Pale green faience: 3.8 x 1 x 1.2 cm.

430. TOWERIS. Tallinn, no. K-250/AM-5911/10.

Faience: 3.2 x 1.2 x 0.8 cm.

431. TOWERIS. Tiflis, no. 36. Plate 185.

Pale blue faience: 7.5 x 2.5 x 2 cm. History: formerly in Herm.

432. TOWERIS. Voronezh, no. 59. Plate 185.

Pale blue faience: 2.8 x 1.5 x 1.4 cm. History: same as in no. 131. Bibliography: Turayev, *ZVORAO* 11, 155, no. 26.

433. TOWERIS. Voronezh, no. 66. Plate 185.

Glazed terra-cotta: 3 x 1.2 x 0.7 cm. History: same as in no. 131. Bibliography: Turayev, *ZVORAO* 11, 155, no. 25.

434. TOWERIS. Voronezh, no. 125. Plate 185.

Faience: 2 x 0.6 x 0.6 cm.

URAEUS (see also SNAKES below)

435. URAEUS. Polenovo, no. 1010.

Pale blue faience: 1.8 x 1.3 x 0.5 cm. History: same as in no. 8.

MEN AND WOMEN

436. MAN. Kazan, no. 11581(4-6).

Paste: 2.7 x 0.8 x 0.5 cm.

437. MAN or IMSETY. Tiflis, no. 40. Plate 185.

Turquoise coloured faience: 7.5 x 3 x 2 cm. History: formerly in Herm, no. 4949.

438. MAN. Voronezh, no. 93. Plate 185.

Bronze: 3.3 x 1 x 0.6 cm.

439. WOMAN. Kazan, no. 11716(1).

Pale green faience: 4.5 x 1.5 x 1.5 cm. History: same as in no. 280.

PARTS OF HUMAN OR DIVINE BODY

EYE

440. EYE. Odessa, no. 52962. Plate 185.

Bronze: 6.5 x 2.8 x 0.8 cm. History: same as in no. 29.

441. EYE. Odessa, no. 52963.

Bronze: 10 x 3 x 0.8 cm. History: same as in no. 29.

442. EYE. Poltava, no. A-149/7.

Bronze(?): 4 x 1.5 x 0.9 cm. History: same as in no. 57, entered in 1911. Bibliography: Suprunenko, *Pam*, no. 88.

443. EYE. Voronezh, no. 110. Plate 185.

Bronze: 5.3 x 1.5 x 1.1 cm. History: same as in no. 131.

WEDJAT-EYE

444. WEDJAT-EYE. Kaunas, no. Tt-2761. Plate 186.

Blue faience: 1.5 x 1 x 0.5 cm.

445. WEDJAT-EYE. Kaunas, no. Tt-2762. Plate 186.

Bright green faience: 1.2 x 0.8 x 0.3 cm.

446. WEDJAT-EYE. Kaunas, no. Tt-2763.

Green faience: 1.3 x 0.4 x 0.3 cm.

447. WEDJAT-EYE. Kaunas, no. Tt-2769. Plate 186.

Blue faience: 3.3 x 2 x 2 cm.

448. WEDJAT-EYE. Kaunas, no. Tt-2775.

Bluish green faience: 1 x 0.9 x 0.7 cm. History: M. Rudzinskaite-Artsimavičiene collection.

449. WEDJAT-EYE. Kaunas, no. Tt-4443. Plate 186.

Carnelian: 2.5 x 1.6 x 0.3 cm.

450. WEDJAT-EYE. Kaunas, no. Tt-4444. Plate 186.

Greyish yellow onyx: 3.4 x 1.8 x 0.5 cm.

451. WEDJAT-EYE. Kaunas, no. Tt-4468.

Lazulite: 1.2 x 1 x 0.3 cm.

452. WEDJAT-EYE. Kaunas, no. Tt-6244. Plate 186.

Green faience: 1.5 x 1 x 0.5 cm.

453. WEDJAT-EYE. Kazan, no. 11581(1). Plate 186.

Pale green faience: 1.1 x 1.5 x 0.5 cm. Bibliography: Turayev, *ZVORAO* 15, 92, no. 88.

454. WEDJAT-EYE. Kazan, no. 11581(3). Plate 186.

Pale blue faience: 2.1 x 1.4 x 0.6 cm. Bibliography: Turayev, *ZVORAO* 15, 92, no. 75.

455. WEDJAT-EYE. Kazan, no. 11754(4). Plate 186.

Blue faience: 1 x 0.8 x 0.5 cm.

456. WEDJAT-EYE. Kazan, no. 11754(5). Plate 186.

Blue faience: 1 x 0.8 x 0.5 cm. Bibliography: Turayev, *ZVORAO* 15, 92, no. 76.

457. WEDJAT-EYE. Moscow, no. 4934-II(2). Plate 186.

Faience: 3.4 x 2.1 x 1.8 cm. On the back of the plaque cryptographically written: "Amenre ..." History: same as in no. 27.

458. WEDJAT-EYE. Moscow, no. 4934-II(11). Plate 186.

Greenish blue faience: 1.1 x 0.9 x 0.3 cm. history: same as in no. 27.

459. WEDJAT-EYE. Moscow, no. 4934-II(14). Plate 186.

Bright blue faience: 1.7 x 1.5 x 0.6 cm. History: same as in no. 27.

460. WEDJAT-EYE. Moscow, no. 4934-II(19).

Greenish blue faience: 3 x 2.2 x 0.8 cm. History: same as in no. 27.

461. WEDJAT-EYE. Moscow, no. 4934-II(21). Plate 186.

Greenish blue faience: 3.3 x 2.5 x 0.7 cm. History: same as in no. 27.

462. WEDJAT-EYE. Moscow, no. 4934-II(23). Plate 186.

Bright blue faience: 2 x 1.5 x 0.4 cm. History: same as in no. 27.

463. WEDJAT-EYE. Odessa, no. 52580.

Stone, length: 2 cm. Bibliography: Turayev, *Prop*, 73, no. 59.

464. WEDJAT-EYE. Odessa, no. 52581. Plate 186.

Stone, length: 8 cm.

465. WEDJAT-EYE. Perm, no. 3301.

Blue and black faience: 0.7 x 0.9 x 0.3 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 131, no. 271.

466. WEDJAT-EYE. Perm, no. 3302.

Dark blue faience: 6.8 x 1 x 0.3 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 131, no. 272.

467. WEDJAT-EYE. Perm, no. 3303.

Greyish green faience: 1.4 x 1.9 x 0.3 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 131, no. 273.

468. WEDJAT-EYE. Perm, no. 3304.

Greenish blue faience: 1 x 1.4 x 0.3 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 131, no. 274.

469. WEDJAT-EYE. Perm, no. 3305. Plate 186.

Pale green faience: 1.2 x 1 x 0.4 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 131, no. 275.

470. WEDJAT-EYE. Perm, no. 3306. Plate 186.

Black porphyry with white spots: 1.2 x 1.4 x 0.3 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 131, no. 276.

471. WEDJAT-EYE. Perm, no. 3307. Plate 186.

Grey faience with a mother-of-pearl glaze. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 131, no. 277.

472. WEDJAT-EYE. Perm, no. 3308. Plate 186.

Pale green faience: 1.3 x 1.5 x 0.3 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 131, no. 278.

473. WEDJAT-EYE. Perm, no. 3309. Plate 186.

Greenish grey faience: 1.4 x 0.7 x 0.4 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 131, no. 279.

474. WEDJAT-EYE. Perm, no. 3310. Plate 186.

Pale green faience: 1.4 x 1.7 x 0.3 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 131, no. 248.

475. WEDJAT-EYE. Perm, no. 3311. Plate 186.

Pale green faience: 1.6 x 2.1 x 1.3 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 131, no. 249.

476. WEDJAT-EYE. Perm, no. 3312. Plate 186.

Yellowish green faience: 1.7 x 2.1 x 0.4 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 131, no. 250.

477. WEDJAT-EYE. Perm, no. 3313. Plate 186.

Yellowish green faience: 2.4 x 2.3 x 0.4 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 131, no. 251.

478. WEDJAT-EYE. Perm, no. 3314.

Greyish blue faience: 1.7 x 2.4 x 0.5 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 131, no. 252.

479. WEDJAT-EYE. Perm, no. 3315.

Pale green and black faience: 1.7 x 2.6 x 0.4 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 131, no. 253.

480. WEDJAT-EYE. Perm, no. 3316.

Greenish blue faience: 1.9 x 3.2 x 0.9 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 131, no. 254.

481. WEDJAT-EYE. Perm, no. 3317.

Pale green faience: 1.9 x 2.6 x 0.7 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 131, no. 255.

482. WEDJAT-EYE. Perm, no. 3318. Plate 186.

Pale green faience: 2 x 2.9 x 0.7 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 131, no. 256.

483. WEDJAT-EYE. Perm, no. 3319. Plate 186.

Greyish blue faience: 3 x 4.2 x 0.8 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 131, no. 257.

484. WEDJAT-EYE. Perm, no. 3920. Plate 186.

Grey faience: 2.3 x 3.5 x 0.7 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 131, no. 258.

485. WEDJAT-EYE. Perm, no. 3321. Plate 186.

Greenish yellow faience: 2.6 x 3.8 x 0.7 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 131, no. 259.

486. WEDJAT-EYE. Perm, no. 3322.

Greenish blue faience: 2.6 x 2.5 x 0.5 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 131, no. 260.

487. WEDJAT-EYE. Perm, no. 3323.

Blue faience: 2.5 x 2.2 x 0.4 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 131, no. 261.

488. WEDJAT-EYE. Perm, no. 3324.

Dark brown faience: 2.1 x 2.2 x 0.6 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 131, no. 262.

489. WEDJAT-EYE. Perm, no. 3325.

Greyish blue faience: 1.9 x 2.3 x 0.4 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 131, no. 263.

490. WEDJAT-EYE. Perm, no. 3327.

Greyish green faience: 1.7 x 0.3 x 0.1 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 131, no. 265.

491. WEDJAT-EYE. Perm, no. 3329.

Greyish blue faience: 1.5 x 0.4 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 131, no. 267.

492. WEDJAT-EYE. Perm, no. 3331.

Dark green faience: 3.7 x 4.4 x 0.8 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 131, no. 269.

493. WEDJAT-EYE. Perm, no. 3332.

Greyish green faience: 2 x 1.7 x 0.4 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 131, no. 270.

494. WEDJAT-EYE. Perm, no. 3333.

Greenish blue faience: 1.8 x 1.6 x 0.3 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 131, no. 280.

495. WEDJAT-EYE. Perm, no. 3334.

Pale green faience: 1.4 x 1.1 x 0.3 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 131, no. 281.

495(1). WEDJAT-EYE. Perm. SAG, no. 1107.

Greenish blue faience: 2.9 x 2.2 x 1 cm. History: SMFA, no. 7068 till 1947.

496. WEDJAT-EYE. Poltava, no. A-149/93.

Lilac coloured faience: 1 x 0.9 x 0.3 cm. History: same as in no. 57, entered in 1907. Bibliography: Suprunenko, *Pam*, no. 87.

497. WEDJAT-EYE. Poltava, no. A-149/98.

Blue faience with a pink glaze: 4 x 4 x 0.6 cm. History: same as in no. 57, entered in 1903. Bibliography: Suprunenko, *Pam*, no. 82.

498. WEDJAT-EYE. Poltava, no. A-149/99. Plate 186.

Sealing-wax red faience: 1 x 1.7 x 0.4 cm. History: same as in no. 57, entered in 1911.

499. WEDJAT-EYE. Poltava, no. A-149/100. Plate 186.

Sealing-wax red faience: 2.1 x 1.5 x 0.3 cm. History: same as in no. 57, entered in 1911. Bibliography: Suprunenko, *Pam*, no. 85.

500. WEDJAT-EYE. Poltava, no. A-149/101. Plate 186.

Lilac coloured faience: 3 x 1.8 x 0.3 cm. History: same as in no. 57, entered in 1912. Bibliography: Suprunenko, *Pam*, no. 83.

501. WEDJAT-EYE. Poltava, no. A-149/105 a-b-c.

Lilac coloured faience: 0.6 x 0.8 x 0.2 cm. 3 pieces. History: same as in no. 57, entered in 1907. Bibliography: Suprunenko, *Pam*, no. 87.

502. WEDJAT-EYE. Poltava, no. A-149/125.

Greyish green faience: 3 x 1.8 x 0.3 cm. History: same as in no. 57, entered in 1903. Bibliography: Suprunenko, *Pam*, no. 84.

503. WEDJAT-EYE. Riga, no. D-937.

Turquoise coloured faience: 1.4 x 1.8 x 0.6 cm. History: P. Lugn's gift; LSU till 1950.

504. WEDJAT-EYE. Riga, no. D-938.

Blue faience: 1.5 x 1.7 x 0.5 cm. History: same as in no. 503.

505. WEDJAT-EYE. St. Petersburg, no. A-80-II. Plate 186.

Pale green faience: 2 x 1.3 x 0.5 cm. History: same as in no. 421.

506. WEDJAT-EYE. St. Petersburg, no. A-1156-II(2).

History: same as in no. 12.

507. WEDJAT-EYE. St. Petersburg, no. A-1156-II(20).

Faience. History: same as in no. 12.

508. WEDJAT-EYE. Sarapul, no. 4310/29. Plate 186.

Pale blue faience: 1.6 x 2.8 x 0.8 cm. History: same as in no. 14.

509. WEDJAT-EYE. Tiflis, no. 45. Plate 188.

Turquoise coloured faience: 2 x 3 x 1 cm. History: formerly in Herm, no. 7212.

510. WEDJAT-EYE. Vilnius, no. TD-2548.

Blue faience: 2.1 x 2.5 x 1.6 cm.

511. WEDJAT-EYE. Vilnius, no. TD-2549.

Dark green faience: 1.5 x 2.1 x 0.9 cm.

512. WEDJAT-EYE. Voronezh, no. 67. Plate 186.

Pale green faience: 2.4 x 3 x 0.6 cm. History: same as in no. 131.

513. WEDJAT-EYE. Voronezh, no. 68. Plate 186.

Glazed terra-cotta: 2 x 2.4 x 0.6 cm. History: same as in no. 131.

514. WEDJAT-EYE. Voronezh, no. 69. Plate 186.

Glazed terra-cotta: 1 x 1.6 x 0.5 cm. History: same as in no. 131.

515. WEDJAT-EYE. Voronezh, no. 70. Plate 186.

Faience: 1.4 x 1 x 0.5 cm. History: same as in no. 131.

516. WEDJAT-EYE. Voronezh, no. 71. Plate 186.

Glazed terra-cotta: 1.4 x 1 x 0.4 cm. History: same as in no. 131.

517. WEDJAT-EYE. Voronezh, no. 72. Plate 186.

Glazed terra-cotta: 1.3 x 1.3 x 0.4 cm. History: same as in no. 131.

518. WEDJAT-EYE. Voronezh, no. 73. Plate 186.

Glazed terra-cotta: 1.1 x 1 x 0.4 cm. History: same as in no. 131.

519. WEDJAT-EYE. Voronezh, no. 74. Plate 186.

Glazed terra-cotta: 1 x 0.9 x 0.4 cm. History: same as in no. 131.

520. WEDJAT-EYE. Voronezh, no. 75. Plate 186.

Glazed terra-cotta: 1.1 x 0.5 x 0.2 cm. History: same as in no. 131.

HAND

521. HAND. Moscow, no. 4934-II(3).

Greenish blue faience: 2.1 x 0.9 x 0.6 cm.

521(1). HAND. Perm. SAG, no. 1109.

Bronze: 2.4 x 1.2 x 0.5 cm. History: same as in no. 495(1)

HEART

522. HEART. Kaunas, no. Tt-2752. Plate 186.

Pink faience: 2.8 x 1.5 x 1 cm.

523. HEART. Kaunas, no. Tt-4459. Plate 186.

Carnelian: 1.8 x 1 x 0.9 cm.

524. HEART. Kaunas, no. Tt-4460. Plate 186.

Carnelian: 2.5 x 1 x 0.9 cm.

525. HEART. Kaunas, no. Tt-4549. Plate 186.

Lazulite: 2.2 x 1.5 x 0.5 cm.

526. HEART. St. Petersburg, no. A-89-II. Plate 186.

1.4 x 0.8 x 0.8 cm. History: SMFA till 1932; CAM in 1932-46.

527. HEART. Tiflis, no. 48. Plate 188.

Carnelian: 2 x 1.5 x 1 cm. History: formerly Herm, no. 1852.

PHALLUS

528. PHALLUS. Kazan, no. 11744. Plate 186.

Blue faience: 5.9 x 1 x 1.8 cm. Bibliography: Turayev, *ZVORAO* 15, 92, no. 75.

529. PHALLUS. Odessa, no. 52988.

Blue faience: 1.5 x 1 cm.

530. PHALLUS. Perm, no. 3238. Plate 186.

Pale yellow terra-cotta: 6 x 4.7 x 2.3 cm. History: same as in no. 5.

531. PHALLUS. Perm, no. 3240. Plate 186.

Pale green faience: 1.7 x 2.6 x 0.8 cm. History: same as in no. 5.

ANIMALS

CROCODILE

532. CROCODILE. Kaunas, no. Tt-4440.

Hematite: 0.8 x 3.1 x 0.8 x cm.

533. CROCODILE. Kazan, no. 11581(7).

Greenish blue faience: 1 x 4.3 x 1 cm.

534. CROCODILE. Kazan, no. 11581(11). Plate 187.

Pale green faience: 0.7 x 1.2 x 0.4 cm.

535. CROCODILE. Perm, no. 3202. Plate 187.

Pale blue faience: 1.5 x 2 x 1 cm. History: same as in no. 5.

536. CROCODILE. Polenovo, no. 1011. Plate 187.
Pale blue faience: 1.2 x 0.6 x 0.7 cm. History: same as in no. 8.

537. CROCODILE. Polenovo, no. 1013. Plate 187.
Pale blue faience: 0.9 x 2.5 x 0.6 cm. History: same as in no. 8.

538. CROCODILE. Voronezh, no. 121. Plate 187.
Faience: 3 x 1.7 x 1.7 cm.

DUCK.

539. DUCK. Kazan, no. 11585(6).
Bronze: 0.9 x 2 x 0.1 cm.

FROG

540. FROG. Kaunas, no. Tt-4471. Plate 187.
Hematite: 0.9 x 1.7 x 0.9 cm.

541. FROG. Kaunas, no. Tt-4472. Plate 187.
Glass: 0.7 x 1.4 x 0.9 cm.

542. FROG. Kaunas, no. Tt-4473. Plate 187.
Green faience: 0.9 x 1.3 x 1 cm.

543. FROG. Kaunas, no. Tt-4474. Plate 187.
Marble: 1 x 1.6 x 1 cm.

544. FROG. Kaunas, no. Tt-4538.
Hematite: 1.6 x 2 x 1.1 cm.

HARE

545. HARE. Kaunas, no. Tt-2766. Plate 187.
Green faience: 1.1 x 1.8 x 0.7 cm. Bibliography: *Cat*, no. 436.

546. HARE. Kaunas, no. Tt-2767. Plate 187.
Faience: 1.9 x 1.4 x 0.7 cm.

547. HARE. Kaunas, no. Tt-4476.
Green faience: 1.5 x 1 x 0.5 cm.

548. HARE. Perm, no. 3197.
Pale green faience: 2.5 x 2.5 x 1 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 127, no. 152.

549. HARE. Perm, no. not ascertained.
Blue faience: 1.5 x 1.8 x 0.7 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 127, no. 153.

550. HARE. Sarapul, no. 4310/23. Plate 187.
Pale green faience: 1.4 x 2.1 x 0.6 cm. History: same as in no. 14.

551. HARE. Tiflis, no. 49. Plate 188.

Turquoise blue faience: 2.4 x 3.4 x 1.8 cm. History: formerly in Herm, no. 512.

ICHNEUMON

552. ICHNEUMON. Kaunas, no. Tt-4481. Plates 187 and 188.

Hematite: 0.9 x 1.1 cm.

LION

553. LION. Odessa, no. 52989/1.

Blue faience, height: 2.8 cm. History: same as in no. 29.

554. LION. Odessa, no. 52589/2.

Blue faience, height, 2 cm.

PIG

555. PIG. Kazan, no. 11581(14).

Pale green faience: 0.9 x 1 x 0.5 cm.

556. PIG. Kazan, no. 11663. Plate 188.

Blue faience: 2.3 x 3.5 x 1.4 cm. History: same as in no. 101.

557. PIG. Perm, no. 3181. Plate 187.

Greenish blue faience: 1.1 x 1 x 0.3 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 127, no. 139.

558. PIG. Perm, no. 3182. Plate 187.

Pale green faience: 1 x 1.2 x 0.4 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 127, no. 140.

559. PIG. Perm, no. 3184. Plate 187.

Pale green faience: 1.2 x 1.3 x 0.4 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 127, no. 142.

560. PIG. Perm, no. 3186. Plate 187.

Bright green faience: 0.4 x 1.2 x 1.4 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 127, no. 143.

561. PIG. Perm, no. 3186. Plate 187.

Bright green faience: 0.5 x 1.4 x 1.5 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 127, no. 144.

562. PIG. Perm, no. 3187. Plate 187.

Dark green faience: 0.4 x 1.5 x 1.5 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 127, no. 137.

563. PIG. Perm, no. 3188. Plate 187.

Pale green faience: 0.6 x 1.6 x 1.3 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 127, no. 138.

564. PIG. Perm, no. 3189. Plate 187.

Pale green faience: 0.6 x 1.8. x 1.2. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 127, no. 139.

565. FIG. Polenovo, no. 1004. Plate 187.

Blue faience: 2.5 x 1.1 x 0.6 cm. History: same as in no. 8.

SNAKE

566. COBRA. Kaunas, no. Tt-2705. Plate 187.

Bronze: 3.2 x 2.7 x 4 cm.

567. SNAKE. Kaunas, no. Tt-4438. Plate 187.

Lazulite: 2.6 x 0.7 x 0.7 cm. Bibliography: *Cat*, no. 374.

568. COBRA. Kaunas, no. Tt-4439. Plate 187.

Carnelian: 3.2 x 2 x 1 cm. Bibliography: *Cat*, no. 372.

569. SNAKE'S HEAD. Kazan, no. 11753(4)/1.

Carnelian: 2.2 x 0.4 cm.

570. SNAKE. Tiflis, no. 46. Plate 188.

Pale green faience: 6 x 3.2 x 1 cm. History: formerly in Herm.

571. SNAKE'S HEAD. Voronezh, no. 104.

Bronze: 1 x 0.5 x 0.5 cm. History: same as in no. 131.

DOUBTFUL

572. ANIMAL (BEAR?). Ivanovo, no. A-598(5). Plate 188.

Bronze: 4.6 x 6.7 x 2 cm.

SYMBOLS AND INSIGNIA

DJED-SYMBOL

573. DJED. Dnepropetrovsk, no. 3083.

Dark green faience: 3 x 0.8 x 0.5 cm.

574. DJED. Kaunas, no. Tt-2753. Plate 187.

Blue faience: 2.5 x 0.8 x 0.5 cm.

575. DJED. Kaunas, no. Tt-2754. Plate 187.

Pale blue faience: 2.5 x 0.6 x 0.5 cm.

576. DJED. Kaunas, no. Tt-2755. Plate 187.

Greyish blue faience: 2.8 x 0.8 x 0.5 cm.

577. DJED. Kaunas, no. 2756. Plate 187.

Pale blue faience: 3.2 x 1 x 0.6 cm.

578. DJED. Kazan, no. 11581(18).

Pale green faience: 2.7 x 1 x 0.5 cm. Bibliography: Turayev, *ZVORAO* 15, 92, no. 89.

579. DJED. Kazan, no. 11581(19).

Blue faience: 1.2 x 0.5. Bibliography: Turayev, *ZVORAO* 15, 92, no. 90.

580. DJED. Kazan, no. 11636. Plate 187.

Pale green faience: 2.6 x 1.2 x 1 cm. Bibliography: Turayev, *ZVORAO* 15, 92, no. 91.

581. DJED. Odessa, no. 52547. Plate 187.

Brown faience, height: 2.5 cm. Bibliography: Turayev, *Prop*, 73, no. 58.

582. DJED. Odessa, no. 52548. Plate 187.

Yellowish green faience: 2.5 x 1 x 1 cm. Bibliography: Turayev, *Prop*, 73, no. 56.

583. DJED. Odessa, no. 52549. Plate 187.

Green faience, height: 2.5 cm. History: same as in no. 29.

584. DJED. Odessa, no. 52550. Plate 187.

Blue faience: 2.5 x 1.5 x 1 cm. Bibliography: Turayev, *Prop*, 73, no. 55.

585. DJED. Odessa, no. 52551. Plate 187.

Dark faience, height: 2.5 cm. Bibliography: Turayev, *Prop*, 73, no. 57.

586. DJED. Perm, no. 3336. Plate 187.

Greyish green faience: 3.8 x 1.2 x 0.7 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 131, no. 285.

587. DJED. Perm, no. 3341.

Greenish blue faience: 2.3 x 1.2 x 0.5 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 131, no. 286.

588. DJED. Polenovo, no. 996. Plate 187.

Greyish blue faience: 4.2 x 1.3 x 0.9 cm. History: same as in no. 8.

589. DJED. Polenovo, no. 997. Plate 187.

Turquoise coloured faience: 3 x 1 x 1 cm. History: same as in no. 8.

590. DJED. Polenovo, no. 998. Plate 187.

Bazalt: 3.5 x 1 x 0.3 cm. History: same as in no. 8.

591. DJED. Polenovo, no. 999. Plate 187.

Greenish blue faience: 2.5 x 0.8 x 0.5 cm. History: same as in no. 8.

592. DJED. St. Petersburg, no. A-79-II.

Faience: 2.5 x 0.8 x 0.5 cm. History: same as in no. 526.

593. DJED. St. Petersburg, no. A-82-II. Plate 188.

Greenish blue faience: 5.5 x 1 x 0.5 cm. History: same as in no. 526.

594. DJED. Tiflis, no. 41. Plate 188.

Pale green faience: 6.8 x 3 x 2 cm. History: formerly in Herm, no. 1654.

595. DJED. Voronezh, no. 98. Plate 187.

Green faience: 2.9 x 0.7 x 0.3 cm. History: same as in no. 131. Bibliography: Turayev, *ZVORAO* 11, 162, no. 91.

596. DJED. Voronezh, no. 99. Plate 187.

Pale blue faience: 1.8 x 1.2 x 0.3 cm. History: same as in no. 131. Bibliography: Turayev, *ZVORAO* 11, 162, no.

92.

WADJ-COLUMN

597. WADJ. Kaunas, no. Tt-2757. Plate 187.

Bright blue faience: 7 x 1.5 x 1.3 cm.

598. WADJ. Kazan, no. 11581(8).

Blue faience: 2.8 x 0.8 x 0.8 cm. Bibliography: *Cat*, no. 393.

599. WADJ. Odessa, no. 55602. Plate 187.

Bright blue faience, height: 5.5 cm.

600. WADJ. Odessa, no. 52604. Plate 187.

Green faience, height: 3.8 cm. History: same as in no. 29.

601. WADJ. Odessa, no. 52605. Plate 187.

Green faience, height: 3.8 cm. History: same as in no. 29.

602. WADJ. Odessa, no. 52606.

Faience: 2.9 cm.

603. WADJ. Perm, no. 3337. Plate 187.

Greyish blue faience: 4.3 x 1.1 x 1 cm. History: same as in no. 5. Bibliography: Turayev, *ZVORAO* 11, 131, no. 286.

604. WADJ. Perm, no. 3338. Plate 187.

Pale blue faience: 2.5 x 0.8 x 0.7 cm. History: same as in no. 5.

605. WADJ. Perm, no. 3339. Plate 187.

Dark green faience: 1.9 x 0.5 x 0.5 cm. History: same as in no. 5.

605(1). WADJ. Perm. SAG, no. 1108.

Greenish blue faience: 3.2 x 1 x 1 cm. History: same as in no. 495(1).

606. WADJ. Poltava, no. A-149/29. Plate 187.

Blue faience: 4.7 x 2.2 cm. History: same as in no. 57, entered in 1911. Bibliography: Suprunenko, *Pam*, no. 89.

607. WADJ. Poltava, no. A-149/30. Plate 187.

Lilac coloured faience: 3.2 x 1.2 cm. History: same as in no. 57, entered in 1903.

608. WADJ. St. Petersburg, no. A-78-II. Plate 187.

Pale blue faience: 4 x 1 x 0.6 cm. History: same as in no. 421.

609. WADJ. Tallinn, no. K-517/AM-5911/7.

Bright blue faience: 4 x 1 x 0.6 cm.

CROWNS AND INSIGNIA

610. CROWN OF THE NORTH. Kaunas, no. Tt-2758. Plate 187.

Pale green faience: 1.6 x 1.3 x 0.4 cm. Bibliography: *Cat*, no. 396.

611. CROWN OF THE SOUTH. Moscow, no. 4934-II(6-9).

Greenish blue faience: 2.4 x 1 x 1 cm. History: same as in no. 27.

612. CROWN OF THE NORTH. Moscow, no. 4934-II(12).

Pale green faience: 2.2 x 1.1 x 0.8 cm. History: same as in no. 27.

613. CROWN OF THE NORTH. Moscow, no. 4934-II(13).

Greyish green faience: 2.2 x 1.1 x 0.8 cm. History: same as in no. 27.

614. CROWN OF THE NORTH. Voronezh, no. 119. Plate 187.

Blue faience: 2 x 1.2 x 0.8 cm.

615. TWO PLUMES. Odessa, no. 52585. Plate 187.

Stone, height: 2 cm. History: same as in no. 29.

616. TWO PLUMES. Odessa, no. 52586.

Height: 2 cm. History: same as in no. 29.

617. SCEPTER. Kaunas, no. Tt-2759. Plate 189.

Pale green faience: 2 x 0.4 x 0.4 cm.

ISIS-KNOT

618. ISIS -KNOT. Kazan, no. 11581(2). Plate 189.

Blue faience: 2.1 x 0.7 x 0.5 cm. Bibliography: *Cat*, no. 275.

619. ISIS-KNOT. Poltava, no. A-149/95.

blue faience: 2.8 x 0.9 cm. history: same as in no. 57, entered in 1912.

620. ISIS-KNOT. Tallinn, no. K-504/AM-5885/6. Plate 189.

Bright blue faience: 2.5 x 1.1 x 0.5 cm. history: same as in no. 65. Bibliography: *Cat*, no. 384.

VARIA

621. DISC. Polenovo, no. 1063.

Flint: 1.3 x 2.2 x 2.2 cm. History: brought by V. D. Polenov from Egypt in 1882.

622. CANOPIC VASE. Polenovo, no. 992.

Faience: 3 x 1 x 0.5 cm. history: same as in no. 8.

623. CORNER. Kaunas, no. Tt-4552. Plate 189.

Hematite: 2.1 x 1.6 x 0.5 cm. Bibliography: *Cat*, no. 392.

624. CORNER. Kaunas, no. Tt-4553. Plate 189.

Hematite: 1.8 x 1.2 x 0.3 cm.

625. HEADREST. Kaunas, no. Tt-4542. Plate 189.

Hematite: 2.1 x 3.9 x 0.8 cm. Bibliography: *Cat*, no. 391.

626. HEADREST. Kaunas, no. 4543. Plate 189.

Hematite: 1.1 x 2.1 x 0.6 cm.

627. HEADREST. Polenovo, no. 1062. Plate 189.

Bazalt: 1.6 x 2.9 x 1.5 cm. History: same as in no. 8.

628. HEADREST. Tallinn, no. K-502/AM-5885/4. Plate 189.
Faience: 2 x 1.5 x 1 cm. history: same as in no. 65.

629. OVAL. Kaunas, no. Tt-4544. Plate 188.
Green jasper: 3.9 x 2.1 x 0.8 cm.

630. OVAL. Odessa, no. 52587. Plate 189.
Jasper: 2 x 1 x 0.5 cm.

631. PYRAMID. Kaunas, no. Tt-2760. Plate 189.
Bright blue faience: 0.7 x 1 x 0.8 cm.

632. STELA. Odessa, no. 52554.
Steatite: 4 x 4.5 cm.

XVI. SCARABS AND SEALS

Mostly late, unless otherwise specified.

SCARABS REALISTICALLY CONCEIVED

1. SCARAB. Kazan, no. 11717(2). Plate 189.

Greenish-grey faience: 2.7 x 1.8 x 1.1 cm; a loop for suspension. History: CHMC till 1928.

2. SCARAB. Odessa, no. 51917.

Granite: 2.3 x 1.5 x 1 cm.

3. SCARAB. Odessa, no. 52564. Plate 189.

Green faience: 2.5 x 1.5 x 1.3 cm; a loop for suspension. Bibliography: Turayev, *Prop*, 89, no. 178.

4. SCARAB. Polenovo, no. 1006/24. Plate 189.

Pale yellow steatite: 2.3 x 1.5 x 0.8 cm. History: gift of the family of Polenovs, 1939; D. V. Polenov collection, baron Kiester's gift, 1835.

5. SCARAB. Polenovo, no. 1006/26. Plate 189.

Steatite: 1.8 x 1.2 x 0.8 cm. History: same as in no. 4.

6. SCARAB. Poltava, no. A-149/62.

Blue faience: 2.6 x 1.3 x 1.9 cm. History: P. P. Bobrovsky collection, 1903. Bibliography: Suprunenko, *Pam*, no. 93.

7. SCARAB. Riga, no. D-948. Plate 189.

Grey steatite: 2.3 x 1.9 x 1 cm. History: LSU till 1950.

8. SCARAB. Tallinn, no. K-500/AM-5885/2. Plate 189.

Blue faience: 2 x 1.5 x 1 cm. History: F. Rauch collection, gift of Rosellini, Pisa, who brought it from Egypt in 1834; EPM till 1940.

9. SCARAB. Tallinn, no. K-501/AM-5885/2. Plate 189.

Blue faience: 2 x 1.5 x 1 cm. History: same as in no. 8.

10. SCARAB. Tallinn, no. K-523/AM-5914.

Hematite: 1.8 x 1.4 x 1 cm.

11. SCARAB. Voronezh, no. 42.

Stone: 3.4 x 2.3 x 1.3 cm. History: YU MFA till 1918; VU MFA till 1933.

SCARABS WITH FLAT UNDERSURFACE

12. SCARAB. Erevan, no. V-461/835. Plate 189.

Greywacke: 4.5 x 3 x 2 cm. History: SHM Arm till 1937; Herm, no. 5149 till 1930.

13. SCARAB. Odessa, no. 52645.

Pale green paste: 0.8 x 0.5 x 0.5 cm. Date: 2nd century BC - 2nd century AD.

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14. SCARAB. Odessa, no. 52913.
Limestone: 3.5 x 2.5 x 1 cm. History: A. A. Rafalovitch collection; OSU till 1924. Bibliography: Dokont, *VDI* 1965, no. 2, p. 212.
15. SCARAB. Odessa, no. 52918.
Blue faience: 2.5 x 1.5 x 1 cm.
16. SCARAB. Odessa, no. 52919.
Greyish blue faience: 2 x 1.2 x 1 cm.
17. SCARAB. Odessa, no. 52929.
Steatite. History: same as in no. 14.
18. SCARAB. Perm, no. 2814.
Faience: 1.5 x 2.8 x 2 cm. History: Elterman collection.
19. SCARABAEOIDE. Perm, no. 2816(2).
Ferrite: 1.5 x 1.3 x 0.9 cm. History: same as in no. 18. Date: Dyn. XVIII.
20. SCARAB. Perm, no. 2816(4).
Red jasper: 0.8 x 0.6 x 0.4 cm. History: same as in no. 18.
21. SCARAB. Perm, no. 3297. Plate 189.
Greyish green basalt: 3.5 x 2.4 x 1.5 cm. History: A. A. Palnikov collection, bought from Mrs. Russova. Date: New Kingdom.
22. SCARAB. Perm, no. 3298. Plate 189.
Greyish green basalt: 1.9 x 1.5 x 0.8 cm. History: A. A. Palnikov collection.
23. SCARAB. Polenovo, no. 790. Plate 189.
Stone: 7 x 5 x 1.5 cm. History: same as in no. 4.
24. SCARAB. Polenovo, no. 1006/25. Plate 189.
Steatite: 2.2 x 1.5 x 1 cm. History: same as in no. 4.
25. SCARAB. Polenovo, no. 1054. Plate 189.
Basalt: 5 x 3.6 x 9 cm. History: same as in no. 4.
26. SCARAB. Polenovo, no. 1956. Plate 189.
Granite: 4 x 3 x 1.5 cm. History: same as in no. 4.
27. SCARAB. Riga, no. D-942. Plate 189.
Sandstone: 2.7 x 2 x 1 cm. History: P. Lugn's gift; LSU till 1950.
28. SCARAB. Riga, no. D-944.
Basalt: 4 x 2.5 x 1 cm. History: same as in no. 7.
29. SCARAB. St. Petersburg, no. A-81-II.
Basalt: 5 x 3 x 2 cm. History: Herm till 1930; CAM till 1946.
30. SCARAB. St. Petersburg, no. A-85-II.
Granite: 4.2 x 3 x 1 cm. History: CAM till 1946.
31. SCARAB. St. Petersburg, no. A-1061-II.
Yellowish pink steatite: 5 x 3.7 x 2 cm.

32. SCARAB. Tallinn, no. K-513/AM-5911(1).

Steatite: 2 x 1.5 x 1 cm. History: PM till 1940.

33. SCARAB. Tallinn, no. K-513/AM-5911(8).

Pale green faience: 1.8 x 1.5 x 0.8 cm. History: J. Burckhardt collection, received from Kruse; PM till 1940.

34. SCARAB. Tiflis, no. 47, Oriental Section.

Pale blue faience: 4.7 x 3 x 2 cm. History: formerly in Herm, no. 1334.

35. SCARAB. Tiflis, no. 52, Oriental Section.

Faience: 7.2 x 5 x 1.5 cm. History: formerly Herm.

36. SCARAB. Vilnius, no. TD-2536.

Flint: 5.2 x 3.8 x 2.6 cm.

37. SCARAB. Vilnius, no. TD-2537.

Grey basalt: 4.8 x 3.6 x 1.6 cm.

38. SCARAB. Vilnius, no. TD-2538.

Faience: 4.8 x 3.4 x 2.1 cm.

39. SCARAB. Vilnius, no. TD-2539.

Dark grey basalt: 4.3 x 2.69 x 1.9 cm.

40. SCARAB. Vilnius, no. TD-2540. Plate 188.

Blue faience: 2.4 x 1.7 x 0.8 cm.

41. SCARAB. Voronezh, no. 36. Plate 189.

Basalt: 5 x 3.7 x 2.1 cm. History: same as in no. 11. Bibliography: Turayev, *ZVORAO* 11, 162, no. 112.

42. SCARAB. Voronezh, no. 108. Plate 189.

Dark green faience: 3 x 2.2 x 0.5 cm. History: same as in no. 11. Date: Dyn. XIII.

ROYAL SCARABS

43. SCARAB (PATERNAL FILIATION) OF SEBEKHOTEP IV. Riga, no. D-947.

Steatite: 2.6 x 1.5 x 1 cm. History: same as in no. 7. Date: Dyn. XIII, middle part. Bibliography: *Cat*, no. 998.

Inscription:

Beautiful^{a)} (i. e. young) god ^{b)} Kha^cneferre^{c)} engendered by god's father^{d)} Ha^cankhof^{e)}.

Commentary:

a) Two varieties of these scarabs are known, one mentioning the King's father alone (the paternal filiation scarabs) and the other naming the King's mother and the Sun as his father (the maternal filiation). b) As the son of the Sun, the King is regarded as the younger or youngest of the two gods, while the Sun is termed "the big god", that is the elder or the eldest of the two. In the maternal filiation this title is replaced by that of "son of Re^{c)}", which has practically the same meaning. c) The king's solar name or prenomen alone is used in the paternal filiation, because "son of Re^{c)}", introducing his nomen, precludes naming the father. The Riga scarab adds up to the dossier of Sebekhotep IV's scarabs in Gauthier, *LR* II, 31 ff. and Beckerath, *Handbuch*, 70, 206: XIII, 24. Though sufficiently numerous, these scarabs in the collections of the former USSR are represented only by one scarab (the maternal filiation) in the SMFA, cf. Hodjash, *VDI* 1973, no. 3, scarab no. 20. d) A term of relationship connected with the concept of the Divine Marriage, which brings about the birth of a King of Egypt, Berlev, *StPol*, 361 ff.. First recognized by Brugsch, *Geschichte* (the genealogy of Dyn. XIII), it was ably discussed by Borchardt, *BSG* 57, V (1905), 254 ff., who was followed by Gardiner, *AEO* I, 49* ff.; Id, *MDAIK* 14, 1956, 42ff.. The term of relationship is, if taken apart, indistinguishable from the priestly title of "God's father" and is, moreover, used as a courtesy title (see Brunner, *ZAS* 96, 1970, 90 ff.) so it is small wonder that there are voices claiming that the title is insufficiently clarified (cf. e. g. Robins, *BiOr* 41, 1984, 604 f.). It is absolutely clear though, since as a term of relationship (the priestly and courtesy titles apart) it denotes only the father of a sovereign, whether a king or a queen-regent, or the queen who is a co-regent of her husband and no one else. Used as a title, this one is inferior to that of a king alone. This is the reason why the royal fathers of kings do not normally use it, while the non-royal fathers do it either to the exclusion of all the other titles of theirs or after all the titles

directly before their names. The problem has very often been touched upon and it is impossible to give a full bibliography of scholarly opinions on the subject, but a very interesting discussion of E. Blumenthal, *ZÄS* 114, 1987, 10 must be mentioned here. e) A non-royal father of this one and two other kings of Dyn. XIII and so a forefather of this line of kings. Since Manetho's grouping of the kings of this dynasty is arbitrary, it is no wonder that Dyn. XIII consists of a number of dynasties in the true sense of the word. "The House of Ha^cankhof", as the pre-Manethonian Egyptians would have called it, is the third such one and may be designated as Dyn. XIII³.

44. SCARAB OF SHESHI. Odessa, no. 52927. Plate 190.

Pale yellow steatite: 2.2 x 1.5 x 0.8 cm. Date: Dyn. XV. Bibliography: Turayev, *Prop*, 19, no. 146.

Inscription: King ^{a)} Sheshi ^{b)}, may he live forever.

Commentary:

a) We render thus the royal cartouche. b) For the king, see Gauthier, *LR* II, 148; Beckerath, *Unt*, XV, 27; Id, *Handbuch*, 77, 216: XV, a.

45. SCARAB OF TUTHMOSIS II. Vilnius, no. Td-2551.

Dark green faience: 1.6 x 1.1 x 0.8 cm. Date: Dyn. XVIII.

Inscription: The beautiful ^{a)} god ^cAkheper/en/re^c. ^{b)}

Commentary:

a) That is "young" as contrasted with the old (lit. "big") god, the sun, i.e. "son" in contrast to "father", cf. our no. 43, note "b". b) For the king, see Gauthier, *LR* II, 228-34; Beckerath, *Handbuch*, 84, 225: XVIII, 4. Since the *n* is not written out, the prenomen may belong to Amenophis II.

46. SCARAB OF TUTHMOSIS III. Kaunas, no. Tt-3475.

Pale green glazed steatite: 2.8 x 1.1 x 0.9 cm. History: M. Rudzinskaite-Arcimavičiene collection. Date: Dyn. XVIII, middle part. Bibliography: *Cat*, no. 399.

Inscription:

King^{a)} Menkheperre^c, ^{b)} beloved of Horus.

Commentary:

a) Cf. our no. 44, note "a". b) Gauthier, *LR* II, 253-70, 236, 240, 246, 273, 279, 387; Beckerath, *Handbuch*, 84-5; 226-8: XVIII, 6.

47. SCARAB OF AMENOPHIS III. Dnepropetrovsk, no. E-3014. Plate 190.

Pale brown faience: 1.3 x 1 x 0.6 cm. Date: Dyn. XVIII, late. Bibliography: *Cat*, no. 400.

Inscription: Nebmaatre^c. ^{a)}

Commentary:

a) For the king, see Gauthier, *LR* II, 306-29, 339-40; 365; Beckerath, *Handbuch*, 85-6; 229-30: XVIII, 9.

48. SCARAB OF RAMESSES II. Perm, no. 2816(6). Plate 190.

Dark green steatite: 1.9 x 1.3 x 0.6 cm. History: same as in no. 18. Date: Dyn. XIX.

Inscription: King^{a)} Usimare^c setepenre^c. ^{b)}

Commentary:

a) Cf. our no. 44, note "a". b) For the king, see Gauthier, *LR* III, 33-74; Beckerath, *Handbuch*, 89-90, 236-9: XIX, 3.

49. SCARAB OF RAMESSES II. Polenovo, no. 1006/6.

Pale yellow steatite: 1.5 x 1.1 x 0.5 cm. History: same as in no. 4. Date: Dyn. XIX. Bibliography: *Cat*, no. 401.

Inscription: King Usimare^c setepenre^c.

50. SCARAB OF RAMESSES II. Riga, no. Td-1574. Plate 188.

Dark green sandstone: 5.5 x 4 x 2 cm. History: MLRA till 1960. Date: Dyn. XIX. Bibliography: *Cat*, no. 402.

Inscription: King Usimare^c setepenre^c.

51. SCARAB OF RAMESSES II. St. Petersburg, no. A-86-II. Plate 188.
Stone: 8 x 5.2 x 4 cm. History: same as in no. 30. Date: Dyn. XIX.

Inscription: King Usimare^c setepenre^c.

52. SPHINX-SHAPED SCARAB OF RAMESSES II. St. Petersburg, no. A-1092-II. Plate 193.
Basalt: 8.5 x 5.5 x 6 cm. Date: Dyn. XIX.

Inscription: King Usimare^c setepenre^c.

53. SCARAB OF ADORATRIX OF AMUN SHEPENUPE II. Odessa, no. 52922. Plate 190.
Pale yellow steatite: 1.7 x 1.3 x 0.6 cm. History: same as in no. 14. Date: late Dyn. XXV. Bibliography: Dokont, *VDI* 1965, no. 2, p. 212.

Inscription: Shepenupe,^{a)} may she live forever.^{b)} Mut,^{c)} the Eye of Re^c.

Commentary:

a) For the princess who was the highest spiritual authority at Thebes see Gauthier, *LR* IV, 25 ff.; Beckerath, *Handbuch*, XXV A, no. 2. As a potentate equal to kings, she identifies with Mut, the consort of Amun, her prenomen being nfrw-Mwt-tw-jrt-R^cw "Beauty of Mut, the Eye of Re^c", who is personified by a female sphinx (for such sphinxes cf. Leibovitch, *BIE* 25, 245 ff.). Here the adoratrix, however, replaces her prenomen by the titulary of Mut so conceived as to remind the reader of this prenomen of hers. In the name, the "crossed planks" are almost fused with the p into one sign, while the n is only discernible with some difficulty. b) The wish is written in front of the sphinx, but the feminine ending of the stative or old perfective is placed behind the sphinx' neck. c) Mut is Amun's consort exactly as the adoratrix and so both are identical. The ideogram of the goddess is the vulture sacred to her that protects, with her wings, both the sphinx and the uraeus-Shepenupe on the latter's forehead. The feminine ending and the ideogram (egg) are written under the very head of the Typhonian animal that ends up the sphinx' tail.

SCARABS AND SEALS WITH THE NAMES OF THE FAMOUS ANCIENT KINGS AND THE ROYAL TITULARY

54. SCARAB WITH THE NAME OF ONNOS (UNIS). Odessa, no. 52928.
Steatite: 1.1 x 0.9 x 0.5 cm. Bibliography: Turayev, *Prop*, 89, no. 169.

55. SCARAB WITH THE NAME OF SESOSTRIS I. Perm, no. 3266. Plate 190.
Dark grey steatite: 1.6 x 1.1 x 0.7 cm. History: A. A. Palnikov collection; bought from Mrs. Matveyeva, whose brother brought it from Egypt. Date: 2nd Intermediate Period. Bibliography: Turayev, *ZVORAO* 11, 130, no. 233.

Inscription: (King) Kheperkere^{c,a)}

Commentary: a) For the king, see Gauthier, *LR* I, 266-82, 215, 245; Beckerath, *Handbuch*, 65, 197-8: XII, 2.

56. SCARAB WITH THE NAME OF SESOSTRIS I. Perm, no. 3267.
Dark grey steatite: 1.6 x 1.1 x 0.7 cm. History: same as in no. 55. Date: 2nd Intermediate Period. Bibliography: Turayev, *ZVORAO* 11, 130, no. 232.

Inscription: same as in no. 55.

57. SCARAB WITH THE NAME OF SESOSTRIS III. Perm, no. 3268. Plate 190.
Dark grey steatite: 1.8 x 1.2 x 0.8 cm. History: same as in no. 55. Bibliography: Turayev, *ZVORAO* 11, 130, no. 235.

Inscription: (King) Khakaure^{c,a)}

Commentary: a) For the king, see Gauthier, *LR* I, 303-18, 299, 301; Beckerath, *Handbuch*, 66, 198-9: XII, 5.

58. SCARAB WITH THE NAME OF AHMOSE I. Perm, no. 3270. Plate 190.
Pale yellow steatite: 1.5 x 1.1 x 0.6 cm. History: same as in no. 55. Bibliography: Turayev, *ZVORAO* 11, 130,

no. 231.

Inscription: (King) Nebpehtire^{c a)}.

Commentary:

a) For the king, see Gauthier, *LR* III, 2-8; Beckerath, *Handbuch*, 88, 234: XIX, 1.

59. SCARAB WITH THE NAME OF HATSHEPSUT. Perm, no. 3269. Plate 190.

Green glazed steatite: 1.8 x 1.3 x 0.8 cm. History: same as in no. 55. Bibliography: Turayev, *ZVORAO* 11, 130, no. 230.

Inscription: (Queen) Makare^{c a)}

Commentary:

a) For the queen, see Gauthier, *LR* II, 236-51, 216, 222, 407; Beckerath, *Handbuch*, 84, 226: XVIII, 5.

60. SCARAB WITH THE NAME OF HATSHEPSUT. Polenovo, no. 1006/1. Plate 190.

Pale yellow steatite: 1.5 x 1 x 0.6 cm. History: same as in no. 4. Bibliography: *Cat*, no. 403.

Inscription: same as in no. 59.

61. SCARAB WITH THE NAME OF TUTHMOSIS III. Abramtsevo, no. 1175. Plate 190.

Pale yellow steatite: 1.6 x 1.2 x 0.6 cm. History: A. V. Prakhov collection, brought from Egypt in 1893. Bibliography: *Cat*, no. 409.

Inscription: King Menkheperre^{c a)}

Commentary:

a) For scarabs of this type, see Jasper, *Skar*. It cannot be excluded that the king's name was read (mostly in the Late Period) as that of Amun rather Amen-Re^c, cf. Drioton, *ASAE* 40, 1940, 342; Id, *BSFE* 19, 64 ff. As a matter of fact, the sun that opens the cartouche can be taken for "-Re^c" in "Amen-Re^c", while the "chess board" is *(j)mn*, supplemented by *n* and the "scarab", meaning either *n* as well or *m*, cf. *Valeurs*, 389: G 1, 5.

62. SCARAB WITH THE NAME OF TUTHMOSIS III. Dnepropetrovsk, no. E-3052. Plate 190.

Pale yellow steatite: 1.4 x 1 x 0.5 cm. History: Kertch, occasional find, prior to 1905.

Inscription: same as in no. 61.

63. SCARAB WITH THE NAME OF TUTHMOSIS III. Kaunas, no. Tt-2471. Plate 190.

Pale yellow steatite: 1.8 x 1.3 x 0.8 cm. History: same as in no. 46.

Inscription: same as in no. 61.

64. SCARAB WITH THE NAME OF TUTHMOSIS III. Kaunas, no. Tt-2739.

Pale brown steatite: 1.8 x 1.3 x 0.8 cm. History: same as in no. 46.

Inscription: King Menkheperre^{c a)}

Commentary: a) On this scarab the king's cartouche is repeated twice.

65. SCARAB WITH THE NAME OF TUTHMOSIS III. Kaunas, no. Tt-4449.

Pale grey steatite: 2.8 x 2 x 0.6 cm. History: J. Stankiavicius collection, 1958. Bibliography: *Cat*, no. 407.

Inscription: same as in no. 61.

66. PLAQUE WITH THE NAME OF TUTHMOSIS III. Kaunas, no. Tt-4454. Plate 190.

Pale yellow faience: 1.3 x 1 x 0.5 cm.

Inscription: same as in no. 61.

67. SCARAB WITH THE NAME OF TUTHMOSIS III. Kaunas, no. Tt-4457(1). Plate 190.
Pale yellow steatite: 1.7 x 1.3 x 1 cm.

Inscription: same as in no. 61.

68. PLAQUE WITH THE NAME OF TUTHMOSIS III. Kaunas, no. Tt-4457(2).
Bone: 1.7 x 1.3 x 0.5 cm.

Inscription: same as in no. 61.

69. PLAQUE WITH THE NAME OF TUTHMOSIS III. Odessa, no. 52724.
Pale green faience: 4.5 x 3.2 x 1 cm.

Inscription: King Menkheper(re^c).

70. SCARAB WITH THE NAME OF TUTHMOSIS III. Odessa, no. 52915.
Pale green steatite: 1.7 x 1.1 x 0.6 cm. Bibliography: Turayev, *Prop*, 88, no. 151.

Inscription: same as in no. 61.

71. SCARAB WITH THE NAMES OF TUTHMOSIS III AND SETHOS I. Odessa, no. 52916.
Pale yellow steatite: 1.6 x 1.1 x 0.6 cm.

Inscription: King Menkheperre^c, Menma^cre^c setepenre^c a).

Commentary:

a) The name or rather prenom of Sethos, *mn-M3 Ct- R cw stp-n-R cw* is written without a cartouche, as if it served as an epithet to Menkheperre^c.

72. SCARAB WITH THE NAME OF TUTHMOSIS III. Perm, no. 2816(1). Plate 190.
Pale green glazed steatite: 1 x 0.8 x 0.5 cm.

Inscription: same as in no. 61.

73. SCARAB WITH THE NAME OF TUTHMOSIS III. Perm, no. 2816(2).
Pale glazed steatite: 1 x 0.8 x 0.5 cm. History: same as in no. 18.

Inscription: same as in no. 61.

74. SCARAB WITH THE NAME OF TUTHMOSIS III. Perm, no. 3272. Plate 190.
Pale grey steatite: 0.9 x 0.6 x 0.5 cm. History: same as in no. 55. Bibliography: Turayev, *ZVORAO* 11, 130, no. 236.

Inscription: same as in no. 61.

75. SCARAB WITH THE NAME OF TUTHMOSIS III. Perm, no. 3273. Plate 190.
Pale glazed steatite: 1.2 x 0.8 x 0.6 cm. History: same as in no. 21.

Inscription: same as in no. 61.

76. PLAQUE WITH THE NAME OF TUTHMOSIS III. Perm, no. 3343.
Bright green faience: 1.3 x 1 x 0.7 cm. History: same as in no. 55.

Inscription: same as in no. 61.

77. PLAQUE WITH THE NAME OF TUTHMOSIS III. Polenovo, no. 1006/2.
Pale yellow steatite: 1.7 x 1.2 x 0.3 cm. History: same as in no. 4. Bibliography: *Cat*, no. 408.

Inscription: same as in no. 61.

78. SCARAB WITH THE NAME OF TUTHMOSIS III. Polenovo, no. 1006/3. Plate 190.
Pale brown steatite: 1.5 x 1.2 x 0.6 cm. History: same as in no. 4. Bibliography: *Cat*, no. 405.

Inscription: same as in no. 61.

79. SCARAB WITH THE NAME OF TUTHMOSIS III. Polenovo, no. 1006/4. Plate 190.
Pale yellow steatite: 1.6 x 1.2 x 0.5 cm. History: same as in no. 4. Bibliography: *Cat*, no. 406.

Inscription: same as in no. 61.

80. SCARAB WITH THE NAME OF TUTHMOSIS III. Riga, no. D-943.
Pale yellow steatite: 3 x 2.1 x 1 cm. History: same as in no. 7.

Inscription: same as in no. 61.

81. SCARAB WITH THE NAME OF TUTHMOSIS III. Riga, no. D-945. Plate 190.
Pale grey steatite: 4 x 3 x 1.5 cm. History: same as in no. 7.

Inscription: same as in no. 61.

82. SCARAB WITH THE NAME OF TUTHMOSIS III. Riga, no. D-946. Plate 190.
Pale grey steatite: 4 x 3 x 1.5 cm. History: same as in no. 7.

Inscription: same as in no. 61.

83. SCARAB WITH THE NAME OF TUTHMOSIS III. Riga, no. D-950.
Dark grey steatite: 1.1 x 0.7 x 0.5 cm. History: same as in no. 7.

Inscription: same as in no. 61.

84. SCARAB WITH THE NAME OF TUTHMOSIS III. Riga, no. D-951. Plate 190.
Pale green glazed steatite: 1.6 x 1 x 0.5 cm. History: same as in no. 7.

Inscription: same as in no. 61.

85. SCARAB WITH THE NAME OF TUTHMOSIS III. Riga, no. D-963. Plate 190.
Pale yellow steatite: 1 x 0.7 x 0.6 cm. History: same as in no. 7.

Inscription: same as in no. 61.

86. SCARAB WITH THE NAME OF TUTHMOSIS III. Riga, no. D-978.
Dark grey steatite: 1.4 x 0.9 x 0.8 cm.

Inscription: same as in no. 61.

87. SCARAB WITH THE NAME OF TUTHMOSIS III. Voronezh, no. 41. Plate 190.
Pale grey steatite: 2.3 x 1.6 x 1.1 cm. History: same as in no. 11. Bibliography: Turayev, *ZVORAO* 11, 162; *Cat*, no. 404.

Inscription: same as in no. 61.

88. SCARAB WITH THE NAME OF TUTHMOSIS III. Voronezh, no. 50.
Turquoise blue glazed steatite: 1.4 x 1 x 0.7 cm. History: same as in no. 11.

Inscription: The King of Upper and Lower Egypt, lord of the Two Lands, the beautiful god Menkheperre^c.

89. SCARAB WITH THE NAME OF AMENOPHIS III. St. Petersburg, no. A-1040-II. Plate 190.
Hematite: 2.2 x 1.5 x 1 cm. History: State Museum of St. Isaac's Cathedral.

Inscription: Nebma^catre^c.

90. SEAL OF EYE. Perm, no. 3342(1).

Bright green faience: 1.7 x 1.1 x 0.6 cm. History: same as in no. 55. Date: Dyn. XVIII.

Inscription: King Kheperkheprure^c.^{a)}

Commentary:

a) cf. Gauthier, *LR* II, 375 ff.; Beckerath, *Handbuch*, 87, 232: XVIII, 13. The king is represented here in the so-called blue helmet, normal for the warlike Pharaohs of early Dyn. XVIII, but singularly inappropriate for the elderly king who closed, properly speaking, the royal line which is Manetho's Dyn. XVIII. As the father of Akhenaten's queen he was related by blood to that king's children who reigned after him, such as Mayati (*mrjt-jtn*). Even if Tut^cankhamun's queen is the daughter of Kiya and not of Nefretete, it is enough to show how closely linked he was with the Royal family and it must be remembered that nothing certain can be said of the mothers of King Semnekh^cere and Tut^cankhamun. The question is still open and it is hardly a place to discuss it here in any detail. Suffice it to say that his successor Haremhab, even if he was related to the Royal family by marriage (the question is still *sub judice*), was certainly no blood relation of the last rulers of Dyn. XVIII. His military activity very well reflected in the decoration of his Memphite tomb, which he had constructed before his accession to the throne, is traditionally ascribed to Tut^cankhamun's reign. The tomb, however, even after its rediscovery and publication by Martin (Martin, *Horemheb*), has preserved no royal name and can equally well be assigned to Eye's reign. So the King's pretensions to his share of military glory may not have been unfounded.

91. SCARAB WITH A ROYAL TITULARY. Polenovo, no. 1006/7. Plate 190.

Pale green glazed steatite: 1.5 x 1.1 x 0.7 cm. History: same as in no. 4. Bibliography: *Cat*, no. 418.

Inscription: King of the Upper and Lower Egypt who took possession of the Two Lands.^{a)}

Commentary: a) No doubt, as Horus.

92. SCARAB WHOSE OVOIDE UNDERFACE IMITATES THE ROYAL CARTOUCHE. Kaunas, no. Tt-4456.

Bone: 1.7 x 1.2 x 0.8 cm. Date: Dyn. XV.

SCARABS AND SEALS WITH THE NAMES OF PRIVATE PERSONS

93. SEAL OF MEDJEH. Perm, no. 3377. Plate 190.

Described in JEWELRY, no. 216.

Inscription: Priest^{a)} of *Jwn-m'wt.f* b) *Mdḥ* c).

Commentary:

a) Lit. "slave". Originally a priestly title of the priesthood of minor deities who had not attained the rank of "god" and were not "gods" by definition. Such priests could not have been called "god's slaves" (the ordinary priestly title, later to become the equivalent of the Greek *prophetes* and the highest clerical class). Cf., however, Vernus, *Athr*, 179, b. It is noteworthy that the priesthood of Horus had retained this archaic title down to the Greco-Roman period. b) A deity of Horus' circle, worshipped in Abydos, cf. Bonnet, *RÄRG*, 324 f.; *LÄ* III, 212 f. Note that the *f* in the deity's name, the *vipera cerasta*, is written so that the viper's body disappears in the frame line of the seal's oval and only its "horns" are visible. The deity's priesthood has not hitherto been attested. c) *Mdḥ* is actually written. Not in Ranke, *PN*, but cf. *ibid*, I, 105, no. 17; III, 66.

94. SCARAB OF PETEAMAUNE. Perm, no. 3275. Plate 190.

Green glazed steatite: 1.5 x 1.2 x 0.7 cm. History: same as in no. 21. Bibliography: Turayev, *ZVORAO* 11, 130, no. 238.

Inscription: *P3-dj-Jmnt..* a)

Commentary: a) Cf. Ranke, *PN* I, 122, no. 9.

95. SCARAB OF RAHOTEP. Kaunas, no. Tt-4525. Plate 190.

Steatite, traces of green glaze: 1 x 0.7 x 0.5 cm. Date: 2nd Intermediate Period.

Inscription: *R^cw-ḥtpw* a).

Commentary:

a) Cf. Ranke, *PN* I, 219, nos. 15-6. It may, however, quite well be a royal name, cf. *LR* II, 88-90; Beckerath, *Unt*, XVII, 2; Id, *Handbuch*, 81, 220: XVII, 2.

SCARABS AND SEALS WITH THE NAMES AND IMAGES OF GODS

96. SCARAB WITH THE NAME OF AMON-RE. Dnepropetrovsk, no. E-3053. Plate 190.
Pale grey steatite: 1.3 x 0.9 x 0.5 cm. History: Kertch, occasional find.

97. SCARAB WITH THE IMAGE OF AMUN. Kaunas, no. Tt-2733.
Dark grey steatite: 3 x 2.1 x 1.2 cm. History: same as in no. 46. Date: New Kingdom. Bibliography: *Cat*, no. 452.

98. TORTOISE-SHAPED SEAL WITH THE NAME OF AMON-RE. Kaunas, no. Tt-4482. Plate 190.
Green faience: 0.6 x 1 x 0.6 cm. Date: New Kingdom.

99. DOUBLE SCARAB WITH THE NAME OF AMON-RE. Kaunas, no. Tt-4529. Plate 190.
Blue faience: 0.9 x 1 x 0.5 cm.

100. PLAQUE WITH THE NAME OF AMON-RE. Kaunas, no. Tt-4535.
Nephrite: 1.6 x 1.2 x 0.6 cm.

101. SCARAB WITH THE NAME OF AMON-RE. Perm, no. 3274. Plate 190.
Bright blue glazed steatite: 2 x 1.5 x 0.8 cm. History: same as in no. 55. Date: New Kingdom. Bibliography: Turayev, *ZVORAO* 11, 130, no. 237.

102. SCARAB WITH THE NAME OF AMON-RE. Perm, no. 3277. Plate 190.
Pale brown steatite: 1.3 x 0.9 x 0.6 cm. History: same as in no. 55.

103. SCARAB WITH THE NAME OF AMON-RE. Polenovo, no. 1006/8. Plate 190.
Bright green faience: 2 x 1.4 x 0.8 cm. History: same as in no. 4. Date: New Kingdom.

104. SCARAB WITH THE NAME OF AMON-RE. Riga, no. D-953.
Pale green faience: 1.7 x 1.3 x 1 cm. History: same as in no. 7. Bibliography: *Cat*, no. 413.

Inscription: Amon-Re, lord of the sky.

105. SCARAB WITH THE NAME OF AMON-RE. Riga, no. D-971.
Dark blue faience: 1.7 x 1.3 x 0.7 cm. History: same as in no. 7. Date: New Kingdom.

106. SCARAB WITH THE NAME OF AMON-RE. Riga, no. D-976.
Bright blue faience: 1.6 x 1.2 x 0.6 cm. History: same as in no. 7. Date: New Kingdom.

107. SCARAB WITH THE NAME OF AMON-RE. St. Petersburg, no. A-84-II. Plate 190.
Pale brown steatite: 2.5 x 1.7 x 0.8 cm. history: same as in no. 30.

108. SCARAB WITH THE NAME OF AMON-RE. Voronezh, no. 44. Plate 190.
Pale green glazed steatite: 1.8 x 1.3 x 0.8 cm. History: same as in no. 11. Bibliography: Turayev, *ZVORAO* 11, 162, no. 99.

Inscription: Beloved Amon-Re.

109. SCARAB WITH THE NAME OF AMON-RE. Voronezh, no. 45. Plate 190.
Pale green glazed steatite: 1.8 x 1.2 x 0.8 cm. History: same as in no. 11. Bibliography: Turayev, *ZVORAO* 11, 162, no. 100.

110. SCARAB WITH THE NAME OF AMON-RE. Voronezh, no. 46.

Green glazed steatite: 1.3 x 1 x 0.7 cm. History: same as in no. 11. Bibliography: Turayev, *ZVORAO* 11, 162, no. 101.

111. SCARAB WITH THE NAME OF AMON-RE. Voronezh, no. 47. Plate 190.

Pale green glazed steatite: 1.4 x 1 x 0.8 cm. History: same as in no. 11. Bibliography: Turayev, *ZVORAO* 11, 162, no. 102; *Cat*, no. 411.

112. SCARAB WITH THE NAME OF AMON-RE. Voronezh, no. 48.

Pale green glazed steatite: 1 x 0.6 x 0.4 cm. History: same as in no. 11. Bibliography: Turayev, *ZVORAO* 11, 162, no. 103.

113. SCARAB WITH THE NAME OF AMON-RE. Voronezh, no. 49. Plate 190.

Pale green glazed steatite: 1 x 0.6 x 0.4 cm. History: same as in no. 11. Bibliography: Turayev, *ZVORAO* 11, 162, no. 104.

114. SCARAB WITH THE NAME OF AMON-RE. Voronezh, no. 51.

Green glazed steatite: 1.4 x 1 x 0.5 cm. History: same as in no. 11.

Inscription: Amon-Re (of the town of) Baset.

115. PLAQUE WITH THE NAME OF AMON-RE. Voronezh, no. 96. Plate 190.

Dark green glazed steatite: 1.4 x 1.2 x 0.5 cm. History: same as in no. 11.

116. SEAL (THE BODY OF A SCARAB IS IMITATED BY PALMETTOES) WITH THE NAME OF AMON-RE. Kaunas, no. 4452.

Bright blue faience: 3.2 x 2 x 1.6 cm.

Inscription: May Amon-Re hear Truth and be gracious.^{a)}

Commentary:

a) The formula is doubtless a wish and may be classed with such ones in the section of wish-formulae. It is discussed in Hornung/Staehelin, *Skarabäen*, 182 and the upshot of their discussion is doubtless the possibility of the jackal being used to write the verb "to hear". Such a use has not been attested but it certainly suits the context of the Kaunas formula exceedingly well. In our case the verb written by the jackal-sign is accompanied by the determinative "ear" and the direct object "Truth". The somewhat damaged sign under the jackal is certainly *ḥtp* as in no. 748 published in Hornung/Staehelin, *Skarabäen*. Returning to the phonetic value of "jackal", we do not propose the reading *sdm* for it (and neither do Mrs Staehelin and Hornung), but together with the determinative "ear" it may have been used to write the verb "to hear" at a period when its *d* became practically indistinguishable from *t*. The reading is thus *sdm* / *stm* cf. Worrell, *CoptSo*.

117. SCARAB WITH THE NAME OF ANHUR-SHU-RE^c. Odessa, no. 52923. Plate 191.

Yellow faience: 1.8 x 1.2 x 0.5 cm. History: same as in no. 14.

118. SCARAB WITH THE IMAGE OF ASTARTA ON HORSEBACK. Riga, no. D-979. Plate 190.

Pale grey steatite: 1.2 x 0.9 x 0.6 cm. History: same as in no. 7. Date: New Kingdom. Bibliography: *Cat*, no. 453. On similar representations see Leclant, *Syria* 37 (1960), 1 ff.

119. PLAQUE WITH THE REPRESENTATION OF THE HEAD OF BES. Perm, no. 3345.

Dark green faience: 2.3 x 1.5 x 0.7 cm.

120. SCARAB WITH THE REPRESENTATION OF BES. Polenovo, no. 1006/22. Plate 190.

Blue faience: 2.3 x 1.5 x 0.6 cm. History: same as in no. 4.

121. PLAQUE WITH "HATHOR" INCIZED ON ONE SIDE AND "AMENHOTEP" ON THE OTHER. Kaunas, no. Tt-4555. Plate 190.

Pale green faience: 1.1 x 0.9 x 0.3 cm.

122. SCARAB WITH THE NAME OF HATHOR AND THE REPRESENTATION OF A LOTUS BUD. Riga, no. D-972. Plate 191.

Bright blue faience: 1.9 x 1.3 x 0.7 cm. History: same as in no. 7. Date: New Kingdom. Bibliography: *Cat*, no. 415.

123. SCARAB WITH THE NAME OF HORUS. Riga, no. D-961.

Dark grey steatite: 1.8 x 1.3 x 0.6 cm. History: same as in no. 7. Bibliography: *Cat*, no. 416.

Inscription: May Horus live eternally.

124. SCARAB WITH THE NAME OF KHONS. Odessa, no. 52565. Plate 191.

Steatite: 2.2 x 1.8 x 0.6 cm. Bibliography: Turayev, *Prop*, 88, no. 159.

125. SCARAB WITH THE IMAGE OF ORION. Voronezh, no. 43. Plate 191.

Pale grey steatite: 2.3 x 1.6 x 1.1 cm. History: same as in no. 11. Date: New Kingdom. Bibliography: Turayev, *ZVORAO* 11, 162, no. 105; *Cat*, no. 457.

126. SCARAB WITH THE IMAGE OF PTAH. Perm, no. 3291. Plate 191.

Pale green steatite: 1.6 x 1.1 x 0.7 cm. History: same as in no. 21.

127. SCARAB WITH THE IMAGE OF SOKAR. Polenovo, no. 1006/17. Plate 191.

Pale yellow steatite: 1.8 x 1.3 x 0.5 cm. History: same as in no. 4. Bibliography: *Cat*, no. 443.

128. SCARAB WITH AN ALLUSION TO TEFNUT. Palenovo, no. 1006/12. Plate 191.

Steatite: 1.5 x 1.1 x 0.6 cm. History: same as in no. 4. Date: Dyn. XVIII.

Inscription: The Sun's daughter who lives on [Truth].^{a)}

Commentary:

a) The goddess was considered as the Solar Eye, the protagonist of the Myth of the Destruction of Mankind (see now Hornung, *Himmelskuh*). Other goddesses are also known to have been identified with the Solar Eye (cf. Bonnet, *RÄRG*, 733 ff.), whose names, at least in part, are mere epithets of the only Sun's daughter, such as the "Strong one" (*wsrt*) or "Mighty one" (*shmt*), or "Vigorous one" (*w3djt*). She lives on Truth, since the offerings which had been brought to the gods of Egypt could have been produced and sacrificed only in time of inner peace in the country when Truth reigned and was the supreme power. As the Solar Eye the goddess guaranteed that order in the land of Egypt which is the result of Truth. Indeed it is she who makes the Sun-god omniscient and therefore the judge of Mankind as it is pictured in the late recension of her myth, which has come to us in the Demotic version (Spiegelberg, *Mythus*; Tait, *AOR* 37, 27 ff.; De Cenival, *Mythe*).

129. SCARAB WITH THE IMAGE OF A FALCON-HEADED GOD. Odessa, no. 52563. Plate 191.

Pale green faience: 2.4 x 1.8 x 1 cm. Date: 2nd Intermediate Period.

130. OVAL PLAQUE WITH THE IMAGE OF A FALCON-HEADED GOD. Perm, no. 3344.

Dark green faience: 2.6 x 1.5 x 1 cm. History: same as in no. 55. Date: Dyn. XV.

131. SCARAB WITH THE IMAGE OF FALCON-HEADED GODS. St. Petersburg, no. A-1156-II(26).

Steatite. History: Moscow secondary school no. 331 till 1965, where it came from SHM. Date: 2nd Intermediate Period.

132. SCARAB WITH THE NAME OF O^cH, THE GOD OF THE MOON. Kaunas, no. Tt-2745. Plate 190.

Green glazed steatite: 2.4 x 1.8 x 1 cm. History: same as in no. 46.

Inscription: All the phases (lit. parts) of the Moon.^{a)}

Commentary:

a) A wish-formula, intended to make all the days of the lunar month propitious to the owner of the scarab.

133. SCARAB WITH THE NAME OF THE GODDESS MENTET. Odessa, no. 52919.

Pale yellow steatite: 4.3 x 3 x 1 cm. Date: New Kingdom. Bibliography: Turayev, *Prop*, 88, no. 156.

Inscription: Mentet,^{a)} the lotus-flower of Re^c.

Commentary:

a) Cf. Bonnet, *RÄRG*, 455 (Ment) (the cobra here is only the generic determinative of female deities). Mentet as a lioness was hard to distinguish from Sakhmet, the mother of Nefertem whose personification was the lotus-flower.

SCARABS AND SEALS WITH THE SIGNS OF WELL-WISHING AND THE LIKE

134. SEAL. Kaunas, no. Tt-2736.

Faience: 5.1 x 4.5 x 2 cm. Bibliography: *Cat*, no. 425.

135. SCARAB. Kaunas, no. Tt-2750. Plate 191.

Green glazed steatite: 1.3 x 1 x 0.7 cm. History: same as in no. 46. Date: Late Kingdom.

136. SCARAB. Kaunas, no. Tt-4524. Plate 191.

Turquoise: 1.1 x 0.7 x 0.7 cm.

137. SCARAB. Odessa, no. 52641. Plate 191.

White steatite: 1.3 x 1.1 x 0.5 cm. Date: New Kingdom. Bibliography: Dokont, *VDI* 1962, no. 2, p. 210.

138. SCARAB. Odessa, no. 52643.

Green faience: 0.9 x 0.7 x 0.5 cm. Date: 2nd Intermediate Period.

139. SCARAB. Odessa, no. 52921.

Steatite: 1.3 x 1 x 0.5 cm.

140. SCARAB. Odessa, no. 52925. Plate 191.

White steatite: 3.7 x 3 x 0.8 cm. Date: Dyn. XVIII. Bibliography: Turayev, *Prop*, 89, no. 172.

141. SCARAB. Odessa, no. 52926. Plate 190.

Pale yellow steatite: 1.2 x 1.6 x 1 cm. Date: 2nd Intermediate Period. Bibliography: Turayev, *Prop*, 89, no. 167.

142. SCARAB WITH A WISH-FORMULA. Perm, no. 3271. Plate 190.

Green glazed steatite: 1.8 x 1.4 x 0.9 cm. History: same as in no. 55.

Inscription: A year in an orchard (lit in front of fig-trees).^{a)}

Commentary:

a) The formula is enclosed in an oval, which looks like a royal cartouche and this superficial semblance is enhanced by the sun-disc, hovering over the oval. The palm leaf in it is almost as high as the oval itself, while the word *nht* "fig-tree" or "tree" in general, is written with a *n* resembling a *š* and a *t* misshapen as a *g* and the "tree" looking rather as a "reed". Note also the determinative of plurality written not with three dots but with the combination of "dash-dot-dash". The oval as a symbol of the Sun in the midst of lotus-flowers is reminiscent of the world creation, cf. Bonnet, *RÄRG*, 864 ff.

143. SCARAB. Perm, no. 3286. Plate 191.

Pale grey steatite: 1.3 x 1 x 0.7 cm. History: same as in no. 55. Bibliography: Turayev, *ZVORAO* 11, 130, no. 244.

144. SCARAB. Perm, no. 3288. Plate 191.

Pale brown steatite: 1.9 x 1.3 x 0.7 cm. History: same as in no. 55.

145. SCARAB. Perm, no. 3289.

Pale yellow steatite: 1.8 x 1.5 x 0.9 cm. History: same as in no. 21.

146. SCARAB. Perm, no. 3294. Plate 191.

Pale grey steatite: 1.6 x 1.2 x 0.8 cm. History: same as in no. 21. Date: 2nd Intermediate Period.

147. SCARAB. Polenovo, no. 1006/5. Plate 191.

Pale yellow steatite: 1.5 x 1.1 x 0.6 cm. History: same as in no. 4. Date: New Kingdom.

Inscription: Truth endures (*mn m3 c t*)^a).

Commentary:

a) Or an exhortation, "May ..."; or an incomplete Solar name of Sethos I. The element *mn* is written with an obelisque.

148. SCARAB. Polenovo, no. 1006/9.

Pale yellow steatite: 1.5 x 1.1 x 0.7 cm. History: same as in no. 4.

149. SCARAB. Polenovo, no. 1006/11. Plate 191.

Pale yellow steatite: 1.5 x 1 x 0.6 cm. History: same as in no. 4.

150. SCARAB. Polenovo, no. 1006/14. Plate 191.

Pale grey steatite: 2 x 1.6 x 1 cm. History: same as in no. 4. Date: New Kingdom. Bibliography: *Cat*, no. 421.

151. SCARAB. Riga, no. D-955. Plate 191.

Greyish-green steatite: 1.2 x 0.9 x 0.5 cm. History: same as in no. 7. Bibliography: *Cat*, no. 414.

Inscription: May Bastet give life.

152. SCARAB. Riga, no. D-957.

Green glazed faience: 1.7 x 1.3 x 0.6 cm. History: same as in no. 7.

153. SCARAB. Riga, no. D-980. Plate 191.

Pale grey steatite: 1.6 x 1.1 x 0.6 cm. History: same as in no. 7. Date: 2nd Intermediate Period. Bibliography: *Cat*, no. 426.

154. SCARAB. Riga, no. D-987. Plate 191.

Pale blue glazed steatite: 1.2 x 0.8 x 0.6 cm. History: same as in no. 7. Date: 2nd Intermediate Period. Bibliography: *Cat*, no. 423.

155. SCARAB. Riga, no. D-988.

Blue glazed steatite: 1.4 x 1 x 0.6 cm. History: same as in no. 7. Date: 2nd Intermediate Period. Bibliography: *Cat*, no. 420.

156. SCARAB. St. Petersburg, no. A-13-II(4). Plate 191.

Faience: 0.5 x 1 x 0.8 cm. History: Ginzburg collection; CAM in 1933-46 (gift).

157. SEMISPHERICAL SEAL. St. Petersburg, no. A-1156-II(7).

History: same as in no. 131.

158. SEAL WITH GNOSTIC SYMBOLS, MOUNTED IN GOLD. Smolensk, no. 3352/ZTS III. Plate 191.

Paste, gold: 1.5 x 1.5 cm. History: Princess M. K. Tenisheva collection. Date: Roman Period.

159. SCARAB. Smolensk, no. 4071/9. Plate 191.

Green faience: 1.5 x 1.2 x 0.7 cm. History: same as in no. 158. Date: New Kingdom. Bibliography: Zhuravleva, *Pam*, 376.

SCARABS AND SEALS WITH ORNAMENTS

160. SCARAB. Abramtsevo, no. 1176.

Pale yellow steatite: 1.4 x 1 x 0.5 cm. History: same as in no. 61.

161. SCARAB. Kaunas, no. Tt-2738. Plate 191.

Green glazed steatite: 1.3 x 0.8 cm. History: same as in no. 46. Date: Middle Kingdom.

162. SCARAB. Kaunas, no. Tt-2744.

Pale green faience: 1.5 x 0.7 x 0.5 cm. History: same as in no. 46. Date: 2nd Intermediate Period.

163. SCARAB. Kaunas, no. Tt-4450. Plate 191.

Grey steatite: 2.2 x 1.8 x 1 cm. Date: 2nd Intermediate Period.

164. OVAL PLAQUE WITH AMUN'S BARC ON ONE SIDE AND A PAIR OF PALM-TREES ON THE OTHER. Kaunas, no. Tt-4452.

Pale green faience: 3.2 x 2 x 1.6 cm. Date: New Kingdom. Bibliography: *Cat*, no. 437.

165. SCARAB. Kaunas, no. Tt-4527. Plate 191.

Dark green glazed steatite: 0.8 x 0.7 x 0.5 cm.

166. SCARAB. Odessa, no. 52914.

Limestone: 2.3 x 1.5 x 1 cm. Date: Middle Kingdom.

167. SCARAB. Odessa, no. 52917.

Dark brown steatite: 2.3 x 1.9 x 1 cm. Date: Middle Kingdom.

168. SCARAB. Odessa, no. 52930. Plate 191.

Steatite: 2 x 1.8 x 0.8 cm. History: same as in no. 14. Date: 2nd Intermediate Period.

169. SCARAB. Perm, no. 3293.

Pale glazed steatite: 2.5 x 1.7 x 0.8 cm. History: same as in no. 55. Date: Dyn. XV.

170. SCARAB. Perm, no. 3295. Plate 191.

Pale yellow steatite: 1.6 x 1.2 x 0.8 cm. History: same as in no. 21. Date: 2nd Intermediate Period.

171. PLAQUE. Perm, no. 3347.

Pale green steatite: 2.4 x 1.6 x 0.7 cm. History: same as in no. 55.

172. SCARAB. Polenovo, no. 1006/10.

Pale yellow steatite: 1.7 x 1.2 x 0.7 cm. History: same as in no. 4. Date: 2nd Intermediate Period.

173. SCARAB. Polenovo, no. 1006/23. Plate 191.

Pale yellow steatite: 1.5 x 1.2 x 0.7 cm. History: same as in no. 4. Date: 2nd Intermediate Period. Bibliography: *Cat*, no. 432.

174. SCARAB. Riga, no. D-941. Plate 192.

White breccia with black embedments: 2.6 x 1.9 x 1 cm. History: same as in no. 7. Date: Middle Kingdom.

175. SCARAB. Riga, no. D-949. Plate 192.

Pale grey steatite: 2.9 x 2 x 1 cm. History: same as in no. 7. Date: 2nd Intermediate Period. Bibliography: *Cat*, no. 428.

176. SCARAB. Riga, no. D-958.

Black faience: 1.8 x 1 x 0.5 cm. History: same as in no. 7. Date: 2nd Intermediate Period.

177. SCARAB. Riga, no. 959. Plate 192.

Pale green glazed steatite: 2.2 x 1.5 x 0.6 cm. History: same as in no. 7. Date: 2nd Intermediate Period. Bibliography: *Cat*, no. 433.

178. SCARAB. Riga, no. D-964.

Pale green steatite: 1.6 x 1.1 x 0.5 cm. History: same as in no. 7. Date: Middle Kingdom. Bibliography: *Cat*, no.

435.

179. SCARAB. Riga, no. D-965.

Pale green faience: 1.3 x 1 x 0.6 cm. History: same as in no. 7. Date: 2nd Intermediate Period.

180. SCARAB. Riga, no. D-970. Plate 192.

Pale green steatite: 1.5 x 1.1 x 0.9 cm. History: same as in no. 7. Date: 2nd Intermediate Period. Bibliography: *Cat*, no. 429.

181. SCARAB. Riga, no. D-973. Plate 192.

Pale green glazed steatite: 1.6 x 1.1 x 0.6 cm. History: same as in no. 7. Date: Middle Kingdom. Bibliography: *Cat*, no. 431.

182. SCARAB. Riga, no. D-974. Plate 192.

Pale grey steatite: 1.4 x 1 x 0.7 cm. History: same as in no. 7. Date: Middle Kingdom. Bibliography: *Cat*, no. 430.

183. SCARAB. Riga, no. D-977. Plate 192.

Dark blue glazed steatite: 1.5 x 0.9 x 0.6 cm. History: same as in no. 7. Date: Middle Kingdom.

184. SCARAB. Riga, no. D-982. Plate 192.

Green glazed steatite: 1. x 0.7 x 0.5 cm. History: same as in no. 7. Date: 2nd Intermediate Period.

185. SCARAB. Riga, no. D-985.

Pale grey steatite: 1.5 x 1.0 x 0.6 cm. History: same as in no. 7. Date: Dyn. XV.

186. SCARAB. Tallinn, no. K-514. Plate 192.

Pale yellow steatite: 1.4 x 1.1 x 0.6 cm. History: same as in no. 8. Date: Middle Kingdom. Bibliography: Turayev, *ZVORAO* 11, 146, no. 25.

187. SCARAB. Vilnius, no. TD-2552.

Green stone: 1.5 x 1.1 x 0.9 cm. Date: 2nd Intermediate Period.

188. SCARAB. Voronezh, no. 133. Plate 192.

Pale green steatite: 1.3 x 0.7 x 0.4 cm. History: same as in no. 11. Date: Middle Kingdom. Bibliography: *Cat*, no. 434.

189. SCARAB. Voronezh, no. 134. Plate 192.

Steatite: 1.5 x 1 x 0.5 cm. History: same as in no. 11. Date: Middle Kingdom.

SCARABS AND SEALS WITH PLANTS

190. OVAL PLAQUE. Kaunas, no. Tt-4530. Plate 192.

Pale yellow steatite: 1.4 x 1.1 x 1.1 cm. Date: New Kingdom.

191. SCARAB. Kaunas, no. Tt-4531. Plate 192.

Green glazed steatite: 1.5 x 1 x 0.5 cm. History: same as in no. 46. Date: Dyn. XVIII.

192. SCARAB. Perm, no. 3278.

Dark brown steatite: 1.4 x 1 x 0.7 cm. History: same as in no. 55. Date: New Kingdom.

193. SCARAB. Riga, no. D-968.

Pale grey steatite: 1.8 x 1.2 x 0.6 cm. History: same as in no. 7. Date: 2nd Intermediate Period. Bibliography: *Cat*, no. 424.

194. SCARAB. Riga, no. D-969.

Pale grey steatite: 1.7 x 1.2 x 0.7 cm. History: same as in no. 7. Date: 2nd Intermediate Period.

195. SCARAB. Riga, no. D-981.

Green glazed steatite: 1.6 x 1.1 x 0.6 cm. History: same as in no. 7. Date: New Kingdom.

196. SCARAB. Riga, no. D-986. Plate 192.

Dark grey steatite: 1 x 0.7 x 0.5 cm. History: same as in no. 7. Date: Dyn. XVIII.

197. SCARAB. St. Petersburg, no. A-13-II(2). Plate 192.

Faience: 1 x 0.8 x 0.5 cm. History: same as in no. 156.

198. SCARAB. St. Petersburg, no. A-13-II(3). Plate 192.

Faience: 1 x 0.8 x 0.5 cm. History: same as in no. 156.

199. SCARAB. Voronezh, no. 40. Plate 192.

Pale yellow steatite: 1.4 x 1 x 0.5 cm. History: same as in no. 11. Date: New Kingdom. Bibliography: Turayev, *ZVORAO* 11, 162, no. 94.

SCARABS AND SEALS WITH THE REPRESENTATIONS OF SACRED ANIMALS

200. SCARAB. BABOON. Dnepropetrovsk, no. E-3054.

Pale brown steatite: 1.6 x 1.2 x 0.7 cm. Bibliography: *Cat*, no. 447.

201. SCARAB. BABOON with a branch in hand on the scarab's back and the name "Amon Re" on the underface. Kaunas, no. Tt-2746. Plate 192.

Greenish blue faience: 2 x 1.4 x 0.9 cm. History: same as in no. 46. The obverse may read "Happy (lit. good) year".

202. SCARAB. BABOONS. Kaunas, no. Tt-3476.

Pale brown steatite: 1.7 x 1.3 x 0.8 cm. History: same as in no. 46.

203. SCARAB. BABOON. Vilnius, no. TD-2553.

Pale yellow steatite: 1.3 x 1 x 0.7 cm. Date: New Kingdom.

204. SCARAB. BEETLE. Kaunas, no. Tt-3474.

Pale yellow steatite: 1.4 x 1 x 0.7 cm. History: same as in no. 46. Date: New Kingdom.

205. SCARAB. BEETLE. Kiev, no. B-27-4358.

Greenish blue faience: 1.3 x 1 x 0.6 cm. History: B. I. and V. N. Khanenko collection. Date: Dyns. XXVI-XXVII.

206. SCARAB. BEETLE. Polenovo, no. 1003.

Pale yellow steatite: 1.8 x 1.5 x 0.5 cm. History: same as in no. 4. Date: 2nd Intermediate Period.

207. SCARAB. BEETLE. St. Petersburg, no. A-13-II(5).

Faience: 0.5 x 1 x 0.8 cm. History: same as in no. 156. Date: New Kingdom.

208. SCARAB. COBRA. Kaunas, no. Tt-2743. Plate 192.

Dark grey steatite: 2.2 x 1.6 x 0.9 cm. History: same as in no. 46.

209. SCARAB. COBRA WITH A SUN-DISC. Kaunas, no. Tt-4497.

Pale yellow steatite: 1.7 x 1.3 x 0.9 cm.

210. SCARAB. ISIS AND COBRA. Odessa, no. 52646.

Green glazed steatite: 1.2 x 1 x 0.5 cm.

211. DUCK-SHAPED SEAL. SISTRUM AND COBRAS. Perm, no. 2816(5). Plate 192.

Green glazed steatite: 1.3 x 0.9 x 0.8 cm. History: same as in no. 18. Date: New Kingdom.

212. SCARAB. COBRA. Perm, no. 3279. Plate 192.

Bright blue steatite: 1.4 x 1 x 0.6 cm. History: same as in no. 55.

213. SCARAB. COBRA. Perm, no. 3282.

Dark green glazed steatite: 1.1 x 0.8 x 0.5 cm. History: same as in no. 55. Bibliography: *ZVORAO* 11, 130, no. 227.

214. SCARAB. COBRA. Perm, no. 3284.

Carnelian: 1.8 x 1.3 x 0.7 cm. History: same as in no. 55. Bibliography: *ZVORAO* 11, 130, no. 228.

215. ELLIPSOIDE PLAQUE. COBRAS. Perm, no. 3287. Plate 192.

Pale yellow steatite: 1.7 x 1 x 0.6 cm. History: same as in no. 55. Bibliography: *ZVORAO* 11, 130, no. 245.

216. SCARAB. CROWNED URAEI. Polenovo, no. 1006/15.

Bright blue faience: 1.8 x 1.5 x 0.6 cm. History: same as in no. 4. Date: New Kingdom.

217. HEMISPHERE WITH THE REPRESENTATION OF WINGED COBRA. Polenovo, no. 1006/18.

Pale yellow faience: 1.5 x 1.5 x 0.6 cm. History: same as in no. 4.

218. SCARAB. CROCODILES. Polenovo, no. 1006/19.

Pale grey steatite: 1.6 x 1.3 x 0.6 cm. History: same as in no. 4. Date: New Kingdom.

219. HEDGEHOG-SHAPED SEAL WITH THE REPRESENTATION OF A PAIR OF CROCODILES. Tallinn, no. 512.

Green faience: 1.6 x 0.8 x 0.9 cm.

220. SCARAB. FALCON. Dnepropetrovsk, no. E-3065.

Dark grey steatite: 1.5 x 1.2 x 0.7cm. History: entered the museum between 1910 and 1938. Date: New Kingdom. Bibliography: *Cat*, no. 444.

221. SCARAB. FALCON AND URAEI. Ivanovo, no. A-630.

Pale blue glazed steatite: 1.8 x 1.2 x 0.7cm. History: D. G. Burylin collection; ILM till 1959. Date: New Kingdom.

222. SCARAB. FALCON. Odessa, no. 52929. Plate 192.

Pale yellow steatite: 1.5 x 1.1 x 0.5 cm. Date: New Kingdom.

223. SCARAB. FALCON. Polenovo, no. 1006/16. Plate 192.

Bright green faience: 1.8 x 1.3 x 0.6cm. History: same as in no. 4. Date: New Kingdom. Bibliography: *Cat*, no. 442.

224. SCARAB. FALCON. Vilnius, no. TD-4250.

Green stone, faience: 1.9 x 0.7 x 0.4 cm.

225. SCARAB. GOAT. Perm, no. 2816(7).

Grey steatite: 1 x 0.8 x 0.4 cm. History: same as in no. 18.

226. SCARAB. GOOSE. Kaunas, no. Tt.-2748.

Green glazed steatite: 1.4 x 1.1 x 0.8 cm. History: same as in no. 46.

227. SCARAB. GOOSE. Kaunas, no. Tt-2749.

Steatite (traces of pale green glaze): 1.8 x 1.3 x 0.8 cm. History: same as in no. 46.

228. PLAQUE WITH THE WEDJAT-EYE ON ONE SIDE AND AMUN'S GOOSE, THE WINGED SUN-DISK AND THE SIGN OF LIFE ON THE OTHER. Kaunas, no. Tt-4455.

Blue faience: 1.3 x 1.1 x 0.8 cm.

229. SCARAB. GOOSE. Vilnius, no. Td-4251.

Green faience: 1.9 x 0.7 x 0.5 cm.

230. PLAQUE, HORSE ON ONE SIDE AND WEDJAT-EYE ON THE OTHER. Kaunas, no. Tt-4453. Plate 192.

Pale blue faience: 2.7 x 2.2 x 0.8 cm.

231. SCARAB. LIONESS WITH A SUN-DISK AND COBRA. Polenovo, no. 1006/20. Plate 192.

Pale yellow steatite: 1.6 x 1.3 x 0.6 cm. History: same as in no. 4.

232. SCARAB. TILAPIA-FISH. Kaunas, no. Tt-4533.

Dark green jasper: Dyn. XVIII.

233. OVAL PLAQUE. TILAPIA-FISH. Kaunas, no. Tt-4534.

Brick-red jasper: 1.9 x 1.1 x 0.6 cm. Date: New Kingdom. Bibliography: *Cat*, no. 439.

SCARABS WITH THE REPRESENTATIONS OF MAN

234. SCARAB. TWO HUNTERS, AN ANTILOPE AND A LION. Kaunas, no. Tt-3472.

Pale yellow steatite: 1.6 x 1.2 x 0.8 cm. Date: New Kingdom.

235. SCARAB. HUNTER HOLDING A COUPLE OF CROCODILES. Odessa, no. 52644.

Pale brown steatite: 1.2 x 1 x 0.8 cm. Date: Dyn. XV.

236. SCARAB. HUNTER HOLDING A COUPLE OF CROCODILES. Odessa, no. 52666.

Pale yellow steatite: 3.2 x 2.5 x 1 cm. Date: Dyn. XV.

237. SCARAB. MAN. Polenovo, no. 1006/21.

Steatite: 1.6 x 1.3 x 0.6 cm. History: same as in no. 4. Date: 2nd Intermediate Period. Bibliography: *Cat*, no. 449.

238. SCARAB. MAN WITH A STICK. St. Petersburg, no. A-76-II.

Green faience: 1.8 x 1 x 0.5 cm. History: same as in no. 30.

239. See Appendix at the end of this chapter.

SEALS WITH THE REPRESENTATIONS OF PHARAOHS

240. SEAL. PHARAOH SLAYING FOE. Kaunas, no. Tt-2742.

Pale yellow steatite: 1.8 x 1.2 x 0.7 cm. History: same as in no. 46. Date: Dyn. XIX. Bibliography: *Cat*, no. 450.

241. BUTTON. PHARAOH SLAYING FOE. Kaunas, no. Tt-4451. Plate 192.

Pale green faience: 2.6 x 2.5 x 2.5 cm. History: same as in no. 65. Date: New Kingdom. Bibliography: *Cat*, no. 451.

SCARABS AND SEALS WITH THE REPRESENTATIONS OF SPHINXES AND GRYPHONS

242. SCARAB. GRYPHON. Ivanovo, no. A-541. Plate 192.

Agate: 1.5 x 1.2 x 1 cm. History: same as in no. 223. Date: Hellenistic Period. Bibliography: *Cat*, no. 460.

243. PLAQUE. SPHINX. Kaunas, no. Tt-4547.

Limestone: 1.6 x 1.2 x 0.8 cm.

244. SCARAB. SPHINX. Odessa, no. 52642.

Pale green paste: 1.2 x 1 x 0.5 cm. Bibliography: Turayev, *Prop*, 89, no. 160.

245. SCARAB. SPHINX. Riga, no. D-956.

Pale grey steatite: 1.1 x 0.9 x 0.5 cm. History: same as in no. 7. Bibliography: *Cat*, no. 459.

APPENDIX

SCARAB OF THE GREAT PRINCE *Rnjj*. Kazan, no. 11619. Plate 193.

Blue faience: 8.7 x 5.3 x 3.5 cm. History: same as in no. 1. Date: Dyn. XXII-XXIII. Provenance: not recorded, possibly Nome XIV, LE. Bibliography: Turayev, *ZVORAO* 15, 93, no. 135; Id, *EV* 1, 27 f.; *Cat*, no. 448 (no. "1619" is there a mistake for 11619) and pp. 21, 36, 77.

Turayev notes the remnants of a cloth on the scarab and concludes therefrom that it forms part of someone's (he did not read the owner's name) funerary equipment. The equipment belongs to *Rnjj* the governor of Nome XIV, LE, and in all likelihood was found some time before 1892 somewhere in the North-Eastern Delta. No other items of the same inscribed with the owner's name have hitherto come to light.

On the scarab's undersurface *Rnjj* is represented making offering to the winged sun-disc, who is Horus of the city of *Msn* or *T3rw*, the capital of Nome XIV. In the Ptolemaic temple at Edfu this ceremony is performed before this god who is represented either as a lion or a winged scarab. The latter shape accounts for the choice of a form on which to perpetuate the ceremony in question and the Kazan scarab itself, as Horus, thus becomes the recipient of the offering.

The offering of papyrus-plants pulled up whole by root and geese caught with a net plays an important part in the Edfu reliefs in the ritual, transferred there from Nome XIV, LE (cf. Gutbub, *Kemi* 16, 1962, 54 ff.; Cauville, *Essai* I, 227 ff.; Dittmar, *WO* 14, 67 ff.). The Kazan scarab, however, is important since it is a whole half millennium older than the Edfu scenes.

The offering alludes to *Rnjj*'s principality, not mentioned in the scarab's inscription, because it is part of the ritual originated there. Though easily transferred elsewhere (as in Edfu as a centre of Horus' worship), in such miniatures as scarabs, the ceremonies of this ritual unequivocally point to Nome XIV, for surely additional data would be required, if other centres were in mind.

Inscription:

A. The great prince^a *Rnjj* ^b who has triumphed^c on^d the side^e of (A)mun, ^f lord of victories.^g B. A good morning-worship.^h

Commentary:

a) According to Yoyotte, *Mélmasp* IV, 1, 121 ff., § 2, the title is a shortening for "great prince of (the) Ma" or *mšwš*, the Lybian tribe that was predominant in the Eastern Delta. These princes are considered by Yoyotte (*ibid.*, § 15 ff.) to be descendants of Osorkon II. The spelling with a "swallow" is comparatively rare and does not seem to postdate Dyn. XXII, whence our dating estimate. The adjective "great" preceding its noun is noteworthy as is the vertical stroke after "swallow". The latest example of the title known to us is *SCO* 18-19, 362 (Nechao II). b) Ranke only cites close variants of possibly the same name: *Rnj* and *Rnnj*, cf. Ranke, *PN* I, 224, no. 4. The *r* in the name may be taken for the phonetic complement in *wr* (*w*) "prince", but, *Njj* as the Lybian Period's name being utterly impossible, one is confronted with the alternative: either the writing of "prince" is deficient or it is a case of haplography. The great prince of this name is absent from the documentation at present extant. Not to be left out of sight, however, is the possibility of an identification with the Egyptian turtan Re'e, defeated by Sargon II in the battle of Raphia, cf. Borger, *JNES* 19, 1960 19, 49 ff.; Schwab, *ZAS* 104, 1977, 131 ff.; Kitchen, *3IP*, § 526. Re'e is deducible from *Rnjj* and the situation of Nome XIV at the starting point of the road to Asia, that is to this same Raphia, does not permit to discard this identification, though to make it certain, additional evidence is necessary. The identification makes him a contemporary of Osorkon IV (Dyn. XXII) *Jwpt* II (Dyn. XXIII) and Pi (-cankhy). c) *Rnjj*'s priestly title, presumably in its early recension, subsequently superseded by "lord (of the verdict:) true of voice" (cf. Gutbub, *Kemi* 16, 45 f.). Indeed the expressions "true of voice" (i. e. one whose "voice", that is "claim", "deposition", "affidavit" etc. has been acknowledged true by the verdict of a law court) and "lord (of the verdict:) true of voice", that is the possessor of such a verdict, are synonyms. According to the Myth of Horus, this god, alone of all the Egyptian gods who had had access to a law court, gained his law suit against Seth, the usurper of Kingship. His "voice" had been found "true" and his becoming "true of voice" was tantamount to a triumph over his enemy. In the inscriptions of Edfu Horus is indiscriminately called "true of voice" and "lord (of the verdict:) true of voice". The high priest of Horus of *Msn* / *T3rw*, received this title in imitation of his god. Priests in Tanis, Edfu and

Dendera accepted this title (its Ptolemaic form, "lord etc") in imitation of the priest at *T3rw* (cf. *Edfu* I, 334). **d**) The preposition *m* and not a phonetic complement to *mr*, which would be quite exceptional. **e**) The word is *Wb* II, 98, 2.3; Faulkner, *CD*, 111. It shows the ground on which the priest of Horus of *Msn* could pretend to the most important epithet of his god. As his side, party, partisan he could be called "true of voice", triumphant" etc. also. Cf. Sin B 142 = R 168 where a combat (a sort of god's justice between the two contending parties) ended in the triumph of Sinuhe, who "gave praise to Mont, for his side/party, it (lit. he) had triumphed (lit. become festive)". To take the word for a participle from *mrj* "to love" would be less satisfactory, as favouritism and not partisanship will then become essential for the preferment as priest. And to take the title for one epithet in a pair ("true of voice" as the ordinary epithet of the dead who passed through the court of Osiris, and "beloved of Amun ...") is impossible because of the preposition. And to be "true of voice" on the side of Amun or "as beloved of Amun ..." is nonsensical, for Osiris is the paragon of impartiality. **f**) The god's name is written with the sign of "chess-board", being influenced perhaps by such spelling as *Wb* I, 84, 16, 17. The "chess-board", however, was already conceived as Amun's symbol and, therefore, ideogram at so early a date as the Amarna Period. At its final stage (after Year 12 of Akhenyati) it was altogether suppressed, cf. Perepelkin, *Per* I, III, 191ff., § 111. The same spelling is attested in the names of Dyn. XXIII kings (cf. Bonhême, *Noms*, 198, 206) and in that of Shoshenq I (Hornung/Staehelin, *Skarabäen*, no. 439), which is hardly contemporary with this king. The reader will notice that *Rnjj* is extending his hands with the papyrus-plant and geese not towards the winged sun-disc, the recipient of the offering, but to the column of inscription where Amun is mentioned. In other words, he is offering up to Amun. **g**) The form of Amun proper to *Msn* / *T3rw*. The god is thus shown to be identical with Horus of *Msn* worshipped as the winged sun-disc and as a scarab (Khepri). Indeed, the epithet of Amun is placed directly beneath the winged sun-disc which thus becomes a sort of determinative to the whole. This form of Amun is the predecessor of the Ptolemaic "lord (of the verdict) true of voice", which Amun, at Edfu and elsewhere, takes over from Horus of *Msn* (cf. Gutbub, *Kêmi* 16, 1962, 46), since the verdict in question presupposes that all Horus' enemies are doomed, whence come all his victories. Amun as lord of victories under Dyns. XVIII-XX (cf. e.g. *KRI* II, 166, 15; 183, 15) has nothing to do with this local form beside the superficial likeness. **h**) The name of the ceremony designated at Edfu as "giving/presenting papyrus-plants and geese". It is noteworthy that Chnum who helps the Pharaoh to catch the geese is called in that temple "the fowler who comes out at night" (Gutbub *Kêmi* 16, 1962, 56), so all the preparation for the ceremony to be performed at dawn should be finished during the night. *Wb* V, 442, 13 gives but one *Beleg* of this expression.

HEART-SCARABS

246. ANONYMOUS HEART-SCARAB. Tallinn, no. not ascertained.
Greywacke.

Inscription:

(1) Another saying:^{a)} O (my *ub*-heart) of my mother, (2) (to say twice), (O) my *het*-heart^{b)} of (my) transformations^{c)}! Rise not (3) against me as witness, oppose me not in (4) the court, make no tilting against me (5) before the balance-keeper, for thou art my Ka who is in (6) my body, Khnum who strengthens my limbs. (7) Mayest thou come forth to the bliss with which we shall be endowed (and so) make not my name (8) stink to the courtiers (of Osiris) who divide (lit. make) people (9) in groups (lit. heaps) (that there may be)^{d)} joy at the judgement and (10) that it may be nice to us as a good tiding. Behold, (11) [thy elevation is (ensured) as] one true of voice.

Commentary:

a) Doubtless the designation of Chapter 30-B, contrasted with some other "heart" chapter of *BD*, very probably 30-A. According to *Wb* V, 111, 11 and 624, 9, the spelling of the words "another saying" as here is late and all the *Belege* given there are indeed either Macedonic or Ptolemaic. **b)** The customary two parallel designations of a human heart here serve a certain juridical purpose. One denotes the heart at the time of its owner's birth and the other the same at the moment of his death to show that all it contains, namely the memory of good and bad deeds, is entirely this man's or woman's own, for which nobody but the owner of the heart is responsible. Cf. Malaise, *Scar*, whose discussion of the text of the spell is the most detailed one. **c)** Man's progress through life is a series of transformations (as in *Urk* IV, 2. 9; Ranke, *ZÄS* 79, 52 ff.) Their sum is doubtless meant here. **d)** Here our text deviates from the standard recension (cf. Malaise, *Scar*, 19 ff.). The order of the segments of this phrase is here changed and the segment "and that it may be (or "so it will be") good to him who hears (the verdict)" becomes here *nfr sdm.k*, a well-known epistolographic formula (cf. Bakir, *Epist*, 65).

247. HEART-SCARAB OF NEBNEFERRE^c. Tallinn, no. not ascertained.
Black obsidian: 3.5 x 2.6 x 1.1 cm.

Inscription:

(1) Illumined by^{a)} Osiris^{b)} the monarch^{c)} *Nbw-nfr-R c w d*: (2) O^{e)} (my) *ub*-heart of (my) mother, O (my) *het*-heart of (my) transformations! (3) Rise not against me as witness, oppose me not in the court, (4) make no tilting against me before the balance keeper, (5) for thou art my Ka who is in my body, Khnum who strengthens (6) my {limbs}. Mayest thou come forth to the bliss with which we shall be endowed (and so) make not (my) name stink (7) (that there may be) joy (?)^{f)} at the judgement... ^{g)} (and that it may be) good to him who hears (the verdict), (8) (and so) say no lie against me before the Great God, and behold, thy elevation is (ensured).

Commentary:

a) "Sun-disc" can only be interpreted as the ideogram of *shd* "illumine" as the opening word of the heart-scarab formula, cf. Malaise

Scar, pl. 2, since the alternative opening, namely "recitation", "words spoken by" is here excluded. "By" that follows is clear. **b)** Represented here by its determinative only, the symbol of godliness. **c)** The adjective *wr* is obviously used here as a title. Without an identification of the scarab's owner it is difficult to be positive with regard to the interpretation of this title. **d)** Not in Ranke. **e)** We take the two signs preceding "heart" for *r* repeated twice, an equivalent of *j* "O". The alternative explanation would be to take the pair for a writing of "he says". **f)** This spell adheres to the recension of the preceding scarab, since the order of the segments of the phrase is here the same. **g)** The words "say no lie against me" are intercalated here by mistake. Cf. our next number. In fact they are continued in 1.9: "before the Great God".

248. HEART-SCARAB OF DJEKHONS. Tartu, no. CL-154. Plate 193.
Black schist(?): 6.5 x 4 x 1 cm.

Inscription:

(1) Illumined by Osiris^{a)} *Dd-Hnsw* **b)**: (2) *Oc*^{c)} (my) *ub*-heart of my mother, O (my) *het*-heart of (my transformations^{d)}: (3) Rise not against me as a witness, oppose me not in the court, (4) make no tilting against me before the balance-keeper, (5) for thou art my Ka who is in my body, Khnum who strengthens my (6) limbs. Mayest thou come forth to the bliss with which we shall be endowed, (and so) make not my name stink (7) to the courtiers (of Osiris) who divide people in groups (lit. heaps) (that it may be) good to him who hears (the verdict), {good} (8) to us and a joy at the judgment, and (so) say no lie against me (9) before the Great God (and) behold thy elevation is (ensured).

Commentary:

a) The beginning of the heart-scarab formula is only recognizable on this scarab. The word "illumined" is written with the sun-disc, the two strokes, vertical and horizontal, doubtless stand for *jn* "by", while "Osiris" ("eye", "seat", "god") is, so to speak, "plain sailing". **b)** Cf. Ranke, *PN I*, 412, 3. **c)** Cf. our preceding number, no. "e". **d)** The determinative is the symbol of godliness, exactly as in the preceding number.

XVII. ANCIENT EGYPTIAN OBJECTS DISCOVERED ON THE TERRITORY OF THE FORMER USSR

The problem of the relationship, by trade, cultural and other, that existed between the Egyptians and the people who in antiquity inhabited the territory of the former USSR is one of importance for the history of both the Graeco-Roman and the Eastern worlds. To the existence of such a relationship bear testimony the numerous Egyptian and antique quasi-Egyptian objects that have almost every archaeological season been discovered in various parts of our vast country. The area covered by them is immense; it stretches from the Kama (the greatest tributary of the Volga) to the Tien-Shang mountains and from the Baltic Sea to Eastern Siberia. For the evaluation of their importance it is necessary to establish their find-spots, the period and the ways of their importation into the territory of the USSR, as well as their role in their new milieu. Mentions as to the finding of such objects are by no means rare in the works of many archaeologists who had for the last century explored the South of Russia, but it is only in 1911 that an attempt was made to systematize the archaeological data in a scholarly work of Boris Turayev, the eminent Russian orientalist, member of the Academy¹. Two decades later this work was resumed by Academician Boris Piotrovsky and lasted with him during all the years of his long and fruitful career as archaeologist.²

In Turkmenia there was discovered a statuette of Bes and a bronze statuette of Isis³. In Nysa the centre of the Kingdom of Parthia there was found a carnelian scarab with the representation of a man and an antelope⁴. The archaeological survey of Uzbekistan, especially in the Fergana valley, brought to light a large number of beads, pendants and amulets made of the Egyptian faience⁵ which occur as well on the territory of Bactria⁶. In 1950, in the South of Tadzhikistan, Professor B.A. Litvinsky unearthed, at Tup-khona (the Cushanic Period), a fayence statuette of Ptah-Sokar-Osiris⁷. Small objects of the same material have also been found in other parts of this region, at Piandjikend⁸ in particular.

The Altai region gave a faience statuette of Bes made in the second part of the 1st millennium B.C.⁹; the Tomsk

¹ Touraieff B. *Objets égyptien et égyptizants trouvés dans la Russie méridionale*. Revue Archéologique. Paris. 1911. Facs. XVIII, p. 20-25.

² Piotrovsky B. *Ägyptische Altertümer im nord-kaukasischen Gebiet*. Kruzhok po izucheniyu drevnego Vostoka Gosudarstvennogo Ermitaja / Sbornik. Leningrad, 1935, N 2(9); Piotrovsky B. *Drevneegipetskie predmeti, naidennye na territorii Sovetskogo Soyusa*. Vestnik drevnei istorii. Moscow, 1958, N 1, p. 20-27.

³ Yussupov Kh., Chodjash S. *Statuetka bogini Isidi iz Garauldene*. Pamiatniki Turkmenistana. Ashkhabad, 1988, N 1/45 (cover), N 2/46, p. 3-4.

⁴ Masson M.E., Pugachenkova G.A. *Ottisk parfianskoi pečati iz Nisy*. Vestnik drevnei istorii. Moscow, 1954, N 4, p. 160.

⁵ Voronets M.E. *Archeologicheskie issledovaniya Instituta istorii i archeologii i Muszeia istorii Akademii nauk Uzbekskoi SSR*. Tashkent, 1954, issue II, p. 63; Stavisky B.Ya. *Novie nakhodki v Surkhan-Daryinskoi oblasti Uzbekistana SSR*. Drevniy Vostok. Moscow, 1975, p. 403-408; Agzamkhodjaev T.A. *Tujabugskie nausy*. Istorija materialnoi kulturi Uzbekistana. Tashkent, 1962, issue 3 p. 73-75; Gaidukevich V.F. *Mogilnik bliz Shirinsaia v Uzbekistane*. Sovetskaia archeologija. Moscow, 1952, N XVI, p. 339; Hamburg B.E., Gorbunova N.G. *Mogilnik epochi bronzy v Ferganskoi dolinie*. Kratkie soobsheniya Instituta Istorii materialnoi kulturi. Moscow 1956, N 63, p. 90, fig. 40, N 3; Kabanov S.K. *Archeologicheskie nakhodki na Farchadstroe*. Izvestija Akademii nauk Uzbekskoi SSR, Tashkent, 1948, N 5, p. 75-76, fig. 3; Kabanov S.K. *Raskopki na Shorshepe bliz Karshi v 1952-1953 gg*. Istorija materialnoi kulturi Uzbekistana. Tashkent, 1968, issue 5, p. 86; Litvinsky B.A. *Ukrasheniya iz mogilnikov Zapadnoi Fergani*. Moscow, 1973, p. 134, 135, 138, 140, 170; Masson M.E. *K periodizatsii drevnei istorii Samarkanda*. Vestnik drevnei istorii. Moscow, 1950, N 4, p. 159; Obelchenko O.V. *Kurgannie pogrebeniya pervich vekov nashei eri i kenotafi Kuyu-Mazarskogo mogilnika*. Trudi sredneaziatskogo gosudarstvennogo universiteta Akademii nauk Uzbekskoi SSR. New Series. Tashkent, 1957, p. 113, fig. 131; Stavisky B.Ya. *Ampula sviatogo Mina iz Samarkanda*. Kratkie soobsheniya Instituta istorii materialnoi kulturi Akademii nauk SSSR. Moscow, 1960, N 80, p. 101-102, fig. 25; Mandelshtam A.M., Pevzner S.B. *Raboti Kafirmichanskogo otriada v 1952-1953 gg*. Materialy i issledovaniya po archeologii SSSR. Moscow, 1958, N 66, p. 309, fig. 10; Tolstov S.N. *Po sledam drevnekhorezmijskoi tsivilizatsii*. Moscow-Leningrad, 1948, p. 118-119, fig. 36-b; Tolstov V.P. *Drevnij Khorezm*. Moscow, 1949, p. 118, fig. 60.

⁶ Rtveladze E.V. *K obsledovaniju drevnich gorodish v Severnoi Baktrii*. Archeologicheskie otkritija: a collection of works. Moscow, 1973, p. 469-170; Rtveladze E.V. *Razvedochnoje izuchenije baktrijskich pamiatnikov na jugie Uzbekistana*. Drevniya Baktrija. Leningrad, 1974, issue 1, p. 74-84; Rtveladze E.V. *Nekotorije dreveegipetskiye predmeti iz Severnoi Baktrii*. Sovetskaia archeologia. Moscow, 1974, N 2, p. 235-238.

⁷ Sherkova T.A. *Skulptura egipetskogo bozhstva iz mogilnika Tup-Khona*. Vestnik drevnei istorii. Moscow, 1981, N 4, p. 73-80. v Belenitski A.M. *Raskopki zdaniya N 1 v Piandzhikente*. Materialy i issledovaniya po archeologii SSSR. Moscow, 1948, N 15, p.103; Staviski B.Ja. *Raskopki zhiloy bashni v Kuchendize Piandzhikentskogo vladetelja*. Materialy i issledovaniya po archeologii SSSR. Moscow 1950, N 15, p.97, pl. 39.

⁹ Katalog sobraniya drevnostej A.S.Uvarova. Moscow 1887, issue 1, p.32, N 86.

district a bronze statuette of Osiris;¹ The Perm district a bronze statuette of Amun,² while Orsk, in the administrative district of Orenburg, hid in a ruined Scythian mound a large jar of alabaster, analogous to several studied by Georges Posener, member of the Institute of France. It was inscribed in Egyptian, Babylonian, Elamic and Persian (the last three in cuneiform) with the name of "Artaxerxes, the great Pharaoh"³.

Objects made of the Egyptian faience have been found along the course of the Volga. In its Delta, not far from Astrakhan, a scarab in a Sarmatian grave at Kolpaktchi⁴, a village in the Volgograd administrative district, beads and pendants in the shape of lions,⁵ at Susli in the region of Saratov similar pendants and scarabs⁶ analogous to those found at Novaya Norka, in the same district, have been attested⁷. Faience beads are also known from the forestal steppes (a Scythian mound, the 4th-3rd centuries B.C. near Russkaya Trostinka of the Voronezh district)⁸.

A large number of objects made of faience are also known in the Dnieper,⁹ Don,¹⁰ Dniester¹¹ and Kuban¹² regions as well as in the Caucasus¹³ (the North of Osetia¹⁴, Tchetcheno-Ingushetia,¹⁵ Kabardino-Balkaria,¹⁶ Dagestan¹⁷). Egyptian objects have also been discovered in the Transcaucasian region¹⁸ (Azerbaijan, Armenia, Georgia). 1927

¹ Zakharov A.A. Dve egipetskiye statuetki, najdeniye v Zapadno Sibiri. Rossijskaja Associatsiya nauchno-issledovatel'skikh institutov obshestvennykh nauk. 1926, t. 1, p. 36-38.

² Schmidt A.V. Drevnij Vostok i Russkij Sever. Novij Vostok, 1926, N 13-14, p. 343-350.

³ Saveljeva T.N., Smirnov K.F. Blizhnjevoostoknyye drevnosti na Urale. Vestnik drevnej istorii. Moscow 1972, N 3, p. 106-123.

⁴ Mamontov V.I. Kurgannyj mogilnik Kolpakchi. Sovetskaja archeologija, 1971, N 1, p. 213, 215.

⁵ Sinitsin I.V. Drevnije pamjatniki v nizovjakh Eruslana (po raskopkam 1954-1955 gg). Materiali i issledovanija po archeologii SSSR, 1960, N 78, p. 34.

⁶ Pikov P. Suslovskij kurgannyj mogilnik. Saratov, 1925, p. 4.

⁷ Berechin I.P. O trech nachodkach pozdnesarmatskogo vremeni v Nizhnem Povolzhje. Gosudarstvennij Ermitage. Archeologicheskij sbornik. Issue 2. Skifsko-sarmatskoje vremja. Leningrad, 1961, p. 147.

⁸ Puzikova A.I. Dva kurgana iz mogilnika skifskogo vremeni usela Russkaya Trostjanka. Kratkije soobshenija instituta archeologii. Moscow, 1964, N 102, p. 31-32, pl. 11.

⁹ Artamonov M.I. Sarkel - Belaya Vezha. Materiali i issledovanija po archeologii SSSR, 1958, N 62, p. 27, fig. 16, N 3; Gorodtsov V.A. Elizavetinskoje gorodishe i sprovodzhajushhie ego mogilniki. Sovetskaja archeologija, 1936, N 1, p. 181, 183; Kaloshina S.I. Raskopki na Donu. Issue 1. Rostov-on-don, 1962; Liberov P.D. Pamjatniki skifskogo vremeni basseina Severnogo Dona. Materiali i issledovanija po archeologii SSSR, 1962, N 113, p. 45, fig. 11, N 1,2; Puzikova A.I. Poselenija severnogo Dona. Materiali i issledovanija ..., 1969, N 151, p. 75.

¹⁰ Meljukova A.I. Naselenije Nizhnego Podnestroja v IV-III vekod nashei eri. Materiali i issledovanija ..., 1971, N 177, p. 52, fig. 7, NN 1-6.

¹¹ Anfimov N.V. Zemljaniye sklepi sarmatskogo vremeni v gruntovich mogilnikach Prikubanja. Kratkije soobshenija Instituta istorii ..., 1947, N 16, p. 150; Anfimov N.V. Meoto-sarmatskij mogilnik u stanitsi Ust-Labinskij. Materiali i issledovanija ..., 1951, N 23, p. 199, fig. 18, N 18; Anfimov N.V. Mogilniki sarmatskogo vremeni v doline reki Urupa (po materialam ekspeditsii 1954 g.). Kratkije soobshenija instituta istorii ..., 1956, N 65, p. 91, fig. 27, N 5.

¹² Vjazmitina M.I. Zolotobalkovskij mogilnik. Kiev, 1972, p. 137-143; Vjazmitina M.I. Sarmatskije pogrebenija u sela Novo-Filippovka. Voprosi skifo-sarmatskoj archeologii. Moscow, 1954, p. 241, pl. VI, fig. 11-12; Iljinskaja V.A. Skify dneprovskogo lesostepnogo Levoberezhja. Kiev, 1968, p. 58, 78, pl. 4, N 1, 8, 9; Petrenko V.G. Kulturi plemen Pravoberezhnogo Pridneprovja (Materiali i issledovanija ..., 1961, N 96, p. 75, fig. 7, N 17, 20; Symonovich E.A. Kultura pozdnych skifov i chenjachovskije pamjatniki. Materiali i issledovanija ..., 1971, N 177, p. 68, 69; Symonovich E.A. Raboty na chernjachovskich pamjatnikach v Pridneprovje. Kratkije soobshenija ..., 1963, N 94, p. 85, fig. 24, NN-4-6; Symonovich E.A. Stekljannaja posuda serediny 1-go tysjacheletija nashei eri s Nizhnego Dnepra. Kratkije soobshenija ..., 1957, N 66, p. 22.

¹³ Piotrovsky B.B. Egipetskiye predmeti v Severo-Kavkazskom kraju. Soobshenija Gosudarstvennoj Akademii istorii materialnoj kulturi. 1931, p. 28-30; Piotrovsky B.B. Ägyptische Altertümer in Nord-Kaukasische Gebiet. Kruzhok po izucheniju ..., 1955, p. 35-49; Krupnov E.I. O drevnikh svjajach Yuga SSR i Kavkaza so stranami Blizhnego Vostoka. Vestnik istorii mirovoi kulturi. Moscow, 1958, N 1, p. 72-82; Deopik V.B. Klassifikatsija bus Severnogo Kavkaza IV-V vv. Sovetskaja archeologija, 1959, N 3, p. 55.

¹⁴ Vinogradov V.B. Sarmaty Severo-Vostochnogo Kavkaza. Grozny, 1963, p. 74-75.

¹⁵ Semenov N.S. Zametki o drevnikh mogilnikach Ichkerii i najdeniye v nich predmeti. Tereskije vedomosti. 1980; Semenov L. Archeologicheskije i etnograficheskije roziskaniya v Ingushetii v 1928 i 1929 gg. Izvestija Ingushskogo nauchno-issledovatel'skogo instituta. Grozny, 1930, t. II-III, p. 384-385; Krupnov E.I. Novije dannije po archeologii Severnogo Kavkaza. Sovetskaja Archeologija, 1959, N 3, p. 106; Krupnov E.I. Severokavkazskaja archeologicheskaja ekspeditsija. Kratkije soobshenija ..., 1947, N 17, p. 104; Vinogradov V.B. Egipetskiye predmeti iz sarmatskogo pogrebenija bliz goroda Groznogo. Sovetskaja archeologija, 1960, N 3, p. 309-310; Vinogradov V.B. Sarmaty Severo-Vostochnogo Kavkaza. Grozny, 1963, p. 74-75; Vinogradov V.B. Tayny minovshikh vremen. Moscow, 1966, p. 133.

¹⁶ Miller V. Terskaja oblast. Archeologicheskije excursii. Materiali po archeologii Rossii, 1888, issue 1, pl. XX, XXII, XXVI; Dagen B.E. Kurgani v kabardinskom parke goroda Nalchika. Materiali i issledovanija po archeologii SSSR, 1941, N 3, p. 227; Egorov N.M. Mogilnik skifskogo vremeni bliz goroda Mineralnye Vody. Kratkije soobshenija ..., 1955, p. 56, fig. 19, N 1; Jessen A.A. Archeologicheskije pamjatniki Kabardino-Balkarii. Materiali i issledovanija ..., 1941, N 3, p. 119-120; Kruglov A.P. Drevnie plemena i narodnosta Kavkaza. Kratkije soobshenija ..., 1958, N 68, p. 89; Muchaev P.M. Drevneishie pogrebalnije pamjatniki severo-vostochnogo Kavkaza. Materiali i issledovanija ..., 1961, N 100, p. 140, fig. 49; Nechaeva L.G. Mogilnik Alchan-Kala i katakombnije pogrebenija sarmatskogo vremeni na Severnom Kavkaze. Leningrad, 1955.

¹⁷ Kruglov A.P. Drevnie plemena i narodnosti Kavkaza. Materiali i issledovanija ..., 1958, N. 68, p. 89.

¹⁸ Anfimov N.V. Zemelnije sklepi sarmatskogo vremeni v gruntovich mogilach Prikubanjz. Kratkije soobshenija ..., 1947, N 16, p. 15; Anfimov N.V. Meoto-sarmatskij mogilnik u stanitsi Ust'-Labinskaja. Materiali i issledovanija ..., 1951, N 23, p. 199; fig. 18, N

brought to light a bronze statuette of Bastet styled as a woman (with the feline head) wearing a long dress and carrying a basket (20 cm in height)¹; found by a resident of Dananob, a village near Gandja. The statuette dated to the period of Dynasty XXVI.

At Mingetchaur, in the vessel-sarcophagi graves there have been attested beads, pendants, amulets of faience, the Wedjat-amulet among them being noteworthy.² A sensational find took place in Metsamor in Armenia. Professor E.V. Khanzadian unearthed there a large archaeological complex (35 km from Erevan) which, in 1981, brought to light a carnelian cylinder-seal which depicted a man (sitting in the chair) and a woman (standing) on either side of a large wine-jar³.

The scene of repast was identified by a hieroglyphic inscription as that of King of Babylonia (Sangar) Kurigalzu (the inscription read by Oleg Berlev), presumably a contemporary of Amenophis III. The seal is the oldest Egyptian object hitherto found in the former USSR.

Other Egyptian objects are known from Armenia. In the Urartean city of Argishtihinili one of the scarabs inscribed with the name of Men-Kheper-Re⁴ came to light. In the Urartean fortress of Teishebaini, 7th century B.C., Boris Piotrovski found a scarab representing (on its bottom) a dog, a pendant with several hieroglyphic signs and another in the shape of Sakhmet⁵. The same place produced a balsamarion made of faience published by R.N. Djanpoladyan⁶.

At another Urartean city, the one founded by Argishti I in the 8th century, Erebuni, whose name still lives in "Erevan", the capital city of Armenia, in 1969, was found a faience amulet in the shape of Bes⁷ head adorned by a tiara. The find may be assigned to Dynasty XXV and is thus shown to be contemporary with the city of Erevan⁸.

Amulets and scarabs made of Egyptian paste are attested for many places in Georgia. In Abkhazia, pendants and, in the mounds of Urnisi⁹ and Mtskheta¹⁰, beads have been found along with the lion pendants, hand amulet (apotropaic) and others.

The greatest number of objects manufactured by the Greeks in the Egyptian faience have been found on the territory of Greek colonies. According to E. M. Alexeyeva¹¹ who compiled "the Corpus of bijouterie made of faience discovered in the Black Sea Northern coast", this region has produced more than eight thousand beads, amulets and pendants¹².

In Olbia, founded in the 6th century B.C. on the shore of Dniepro-Bug gulf (liman, from the Greek limen), there were discovered beautiful beads made of yellow alabaster, alabastra, pendants, amulets, fragments of vases manufactured at Naucratis. On the island of Berezan in the Northern part of the Black Sea, twelve scarabs made in the Greek colony were found (6th century B.C.)¹³. From Tanais founded in the 3rd century in the estuary of the Don, come beads, lion pendants, scarabs.¹⁴ The soil of Gorgippia (modern Anapa) is particularly fertile in the

18. 19, 21, 22; Anfimov N.V. *Mogilnik sarmatskogo vremeni v doline reki Urupa (po materialam ekspeditsii 1954 g.)*. *Kratkiye soobsheniya ...*, 1956, N 65, fig. 27, N 5.

¹ Ashurbeili S.A. *Skulptura Azerbaidjana drevnego perioda i perioda Srednevekovja*. Trudi muzeja istorii Azerbaidjana. Baku, 1956, t. 1, p. 64-65.

² Golubkina T.I., Rasulova M.M. O svyaziach kavkazskikh albantsev so stranami drevnego mira (po materialam kuvshinnikh pogrebenij Azerbajana). *Uchenije zapiski Azerbajanskogo gosudarstvennogo universiteta*, 1966, N 6, p. 7-80, pl. I-II, fig. 2-9, 11, 11a, 18, 19, 19a, 20; Kaziev S.M. *Albom kuvshinnikh pogrebenij Mingechaura*. Baku, 1966, p. 26, pl. XI-I, fig. 1; Kaziev S.M., Golubkina T.I. Ob odnom kuvshinno pogrebenii. *Izvestija AN Azerbaidjana*, 1949, N 3, pl. III, fig. 1, 2.

³ Khanzadian E.V., Piotrovski B.B., *Cylindricheskaya pechat' drevneegipetskoj ieroglyphicheskoi nadpisj iz Metsamorskogo mogilnika*. *Istoriko-filologicheskij zhurnal AN Armianskoi SSR*. Erevan, 1984, N 4(107), p. 59-63.

⁴ Piotrovski B.B. *Drevneegipetskie predmeti na territorii SSSR*. *Vestnik drevnei istorii*, N 1, 1958, p. 21, fig. 1, N 1.

⁵ Piotrovski B.B. *Karmir-Bloor*. Erevan, 1950, t. I, p. 84; t. III. Erevan, 1955, p. 54.

⁶ Djanpoladyan R.M. O trekh obraztsakh stekla iz Karmir-Blura. *Sovetskaya archeologija*, 1964, N 1, p. 307-312.

⁷ Chodjash S.I. Amulet boga Besa iz Erebuni. *Drevnij Vostok*, issue 1, dedicated to the 70th Anniversary of Acad. M.A. Korostovtsev. Moscow, 1975, p. 154-156.

⁸ Shimba G.K. *Akhachecharu - drevnij mogilnik nagornoj Abkhazii*. Sukhumi, 1970, pl. XXII.

⁹ Djavakhishvili K.A. *Pamjatniki gliptiki gorodisha Urnisi*. Tbilisi, 1972, p. 141-142, pl. VII, N 136, 137.

¹⁰ Ivashenko M.M. *Samtavrskie pogrebenija pervich trech vekov nashei eri*. Mtskheta. Tbilisi, 1980, issue III, fig. 249, 254, 256, 257, 301, 329, 414.

¹¹ Alexeyeva E.M. *Antichnije busi Severnogo Prichernomorja*. *Svod archeologicheskikh istochnikov*. Issue 11-12. Moscow, 1975; Alexeyeva, E.M. *Predmeti iz egipetskogo fayansa VI veka do n.e. - IV veka n.e. v Severnom Prichernomorje*. *Kratkie soobsheniya Instituta archeologii*. Moscow, 1972, N 130, p.3-11, fig.1, N 2-3.

¹² Kozub Yu. A. *Raskopki na territorii nekropolja Olvii*. *Archeologicheskije issledovanija na Ukraine*. Kiev, 1967-1968, issue II, p. 139; Shugraya I.G. *K voprosu ob otrazhenii alexandrijskogo importa v keramicheskom proizvodstve Olvii*. *Kratkiye soobsheniya Instituta archeologii*. Moscow, 1967, issue 109, p. 38-41.

¹³ Turaev B.A. *Scarabei s ostrova Berezani*. *Izvestija archeologicheskoi komissii*. St. Petersburg, 1891, issue 40, p. 118-120;

Bolshakov A.O., Iljina Jy. I. *Egipetskie scarabei s ostrova Berezani*. *Vestnik drevnej istorii*, 1988, N 3, p. 51-61.

¹⁴ Knipovich T.N. *Tanais*. Moscow-Leningrad, 1949, p. 87-88; Korovina A.K., Shelov D.B. *Raskopki jugo-zapadnogo Tanaisa (1955-1957)*. *Materiali i issledovanija po archeologii SSSR*. 1965, p. 43, fig. 21.

artifacts of this sort.¹ These artifacts have been attested for the necropolies of Tiramba,² Phanagoria,³ Kep,⁴ and especially for Kertch,⁵ whence comes the famous basalt head of the times of the Ptolemies⁶.

Such and similar objects were discovered in Khersones (near Sebastopol)⁷ along with a bronze statuette of Osiris (unpublished). They also come from the North-Eastern Crimea (beads and an amphoriscus found by O.D. Dashevskaya near Eupatoria⁸); from the shore of the Mainaki-lake (near Eupatoria) where a well-preserved Osiris statuette was found;⁹ from Bakhtchisarai and the central Crimea (amulets in the Scythian mounds)¹⁰. An important find was made in the mausoleum of Scythian Neapolis (not far from Sympheropol) unearthed by B.N. Schulz.¹¹ This is a scarab with the head of a bearded Scythian¹². In the opinion of N.N. Pogrebova who studied and published the scarab, it had been brought from Egypt, but the head was subsequently cut by a Scythian manufacturer¹³.

The Western most limit of the distribution of such objects is Letuva (two Egyptian statuettes found there in the Shvekshin mound in 1852 by Yu.I. Kratkovski).

A thorough study of these and similar data permitted to establish the chronological limits of this material as from the middle part of the 2nd millennium down to the first centuries A.D. The history of this relationship with Egypt thus covers about 2000 years.

In so far as the ways of the Egyptian objects import are concerned, important are the finds of Egyptian objects in Assyria¹⁴, from where they could have reached the Transcaucasus¹⁵, the chief tributary undoubtedly being Naucratis¹⁶, via Phoenicia and Syria. Import by sea from Naucratis into the Black Sea coast is also known¹⁷.

The Ptolemies who established themselves in Egypt as successors of the Macedonian¹⁸ dynasty were in a constant close relationship with the cities of the entire Graeco-Roman world and with those of Pontus as well, to which fact bears witness the well-known reference to the embassy sent by Perisades II to the Court of Philadelphus in the archive of Zenon, the majordomo of Apollonios, the Dioiketes (254-253 B.C.).

Important in this respect is also the testimony uncovered by Nina Gratch in 1982 on the territory of Nymphaeus

¹ Kruglikova I.T. Raskopki v Anape. Archeologicheskije otkritija, 1967, 1968, p. 83-84.

² Korovina A.K. Tiramba (gorodishe i nekropol). Soobsheniya GNII im. A.S. Pushkina, issue IV. Moscow, 1968, p. 76-77.

³ Blavatski V.D. Otchet o raskopkach Fanagorii v 1936-1937. Trudy Gos. Istoricheskogo muzeja, issue 16. Moscow, 1941, p. 51; Marchenko I.D. Raskopki vostochnogo nekropolja Fanagorii. Materiali i issledovaniya po archeologii SSSR, 1956, N 57, p. 112, 115, 116, 122, 126, fig. 3, N 16; fig. 4, N 25, 30, 31; Loseva I.M. Terrakotovaya golovka satira iz Fanagorii. Materiali i issledovaniya ..., 1956, N 57, p. 179; Korovina A.K. Raskopki Fanagorii v 1964 g. Kratkije soobsheniya Instituta archeologii, 1967, issue 109, p. 130, fig. 50; Korovina A.K. Fayansovije podveski iz nekropolei Tirambi i Fanagorii. Vestnik drevnei istorii, 1972, N 1, p. 104.

⁴ Sorokina N.P. Raskopki nekropolja Kep v 1959-1960. Kratkije soobsheniya o dokladakh i polevikh issledovaniyakh Instituta archeologii, 1962, N 91; Sorokina N.P. Raskopki nekropolja Kep v 1961 g. Ibidem, 1963, p. 63-64, fig. 23, N 8; Sorokina N. P. Raskopki nekropolja Kep v 1962-1964. Ibidem, 1967, N 109, p. 101.

⁵ Dumberg K.E. Proizvodstvo archeologicheskikh raskopok. Otchet Archeologicheskoi komissii za 1894 g. St. Petersburg, 1894, p. 6-7; Dumberg K.E. Izvlechenije iz otcheta o raskopkach grobnits v gorode Kertchi i ego okrestnostjakh v 1899. Izvestija archeologicheskoi komissii, 1899, t. 1, p. 90, N 66-67; Shkropil V.V. Otchet o raskopkach grobnits v g. Kertchi i ego okrestnostei v 1901 g. Izvestija archeologicheskoi komissii, 1901, issue 31, p. 60, 61, 73, fig. 20-27, 30, 33, 35, 36, 38, 68, 69, 72, 89, 92; ibid., 1910, issue 35, p. 14-17; fig. 4, 10, 12, 19; ibid., 1911, issue 40, p. 72, 78, 83, 86, 90, 91, fig. 14, 23, 24, 31, 42, 45, 50, 51, 53; ibid., 1916, issue 46, p. 14-17, 19-21, 26, 33, fig. 26-28, 36, 38, 40, 42, 47-48, 52, 59, 68; Gaidukevitch V.F. Nekropoli nekotorich Bosporskikh gorodov. Materiali po istorii archeologii SSSR, 1959, N 69, p. 166, 218; Kaloshina S.I. Nekropoli v rajone poselka imeni Vojkova. Ibid., p. 132, fig. 34; Maslennikov A.A. Raskopki Bosporskogo nekropolja okolo sela Zolotoje na Kerchenskom poluostrove. Archeologicheskije otkritija, 1975-1976, p. 359.

⁶ Lapiz I.A. Mathieu M.E. Drevneegipetskaya skulptura v sobranii gosudarstvennogo Ermitaja. Moscow, 1969, p. 127, fig. 90.

⁷ Koscuishko-Valuzhinich K.K. Izvlechenije o raskopkach v Chersonesse. Izvestija archeologicheskoi komissii, 1901, issue 1, p. 18-20.

⁸ Dashevskaja O.D. Issledovaniya d Severo-Zapadnom Krimu. Archeologicheskije otkritija. 1968-1969, p. 299; Dashevskaja O.D. Raskopki gorodisha i mogilnika Beljanus. Ibid., 1972-1973, p. 277.

⁹ Dashevskaja O.D. Raskopki pamjatnikov antichnoj epochi v Severo-Zapadnom Krimu. Archeologicheskije otkritija, 1970-1971, p. 264-265.

¹⁰ Romanchenko N. Raskopki v okrestnostjakh Evpatorii. Izvestija Archeologicheskoi komissii, 1907, N 25, p. 179.

¹¹ The beads, pendants and amulettes are kept in the History and Architecture Museum of Bakhtchisarai, Crimea.

¹² Schulz P.N. Mavzolei Neapolja Skifskogo. Moscow, 1953, p. 32, 36, 61, 86, pl. XXXI, fig. 1-2; Symonovich E.A. Egipetskije veshi v mogilnike Neapolja-Skifskogo. Sovetskaya archeologija, 1961, N 1, p. 270-273.

¹³ Pogrebova N.N. Pogrebenija v mavzolee neapolja Skifskogo. Materialy i issled. po archeologii SSSR, 1961, N 96, p. 163-164, 167-169, 171-172, fig. 14-20.

¹⁴ Layard A. Nineveh and Babylon. Leipzig 1866, Pl. XVII.

¹⁵ Piotrovski B.B. Drevneegipetskije predmety, najdennye na territorii SSSR. Sovetskaja archeologija. 1958, N 1, p. 20-27.

¹⁶ Petrie W.M.F. Naukratis. Vol. I London 1885; Vol. II, London 1886.

¹⁷ Shurgaya I.G. Import Alexandrii v Severnom Prichernomorje. Vestnik drevnei istorii, 1965, N 4, p. 139.

¹⁸ Bell. H.J. Greece Sightseers in the Fayum in Third Century B.C. Cymbolat Osloenses, 1927, F.V., p. 33; Chrestomatija po drevnej istorii. V. Struve editor. Moscow, 1936, vol. 1, p. 225-226; Grakov B.N. Materialy po istorii Skifii v grecheskich nadpisjakh Balkanskogo poluostrova i Maloj Azii. Vestnik drevnej istorii, 1939, N 3, p. 260-261.

(modern Kertch) at the city's sanctuary, whose stuccoed walls were decorated with encaustic painting¹. Fragments of the stucco fallen from one of the walls revealed a large richly decorated ship which bore the name of "Isis" inscribed at its prow. The ship may have been sent to Bosphorus on some diplomatic mission and have brought gifts to its King.

From the coastal regions, Egyptian and Egyptianized artifacts must have penetrated further North by way of the navigable rivers such as the Dnieper and the Don².

Into the North-Eastern regions and the Ural mountains these artifacts penetrated along the way that the limits of the forestal steppes. Herodotus describes in detail such a way that lead from Tanais into Asia.

The Central Asia (Khorezm, Sogd and the Northern Bactriana) may have been reached via India along the Great Silk way and through the Black Sea Northern coast which was connected with that region, the Sarmatians and especially the Aorsi who inhabited the Caspian coast seen as intermediaries³.

Now about the role these artifacts played in the new milieu. The distribution of Bes' statuettes over an immense territory from Western Siberia to Turkmenia and from Urartu to the Crimea can be explained by the god's protective and apotropaic nature⁴. As is customary in case of a deity's transplantation into foreign countries the people of such countries began to conceive him or her as their own, not infrequently giving the deity the facial features characteristic of their type. So it is a small wonder that Bes on a golden plaque found in Southern Siberia has pronounced mongoloid features⁵.

V.B. Vinogradov who studied the ethnography of the people who live in the Caucasus mountains is of the opinion that the Egyptian and Egyptianized objects were popular in this region for the reason of the similarity of the religious and magical beliefs of the mountaineers to those of the Egyptians⁶. The same explanation may be applied to the peoples inhabiting the Caucasus and Crimea's Black Sea coast.

The large distribution of Egyptian objects in these regions bears testimony to the people's understanding of their nature⁷. It cannot be due to a mere hazard that the majority of such amulets, beads, and pendants have been found in children's graves. And it is not surprising that particularly popular were scarabs which symbolized resurrection. It is noteworthy that the Russian people who had found much scarabs in large quantities gave them a specific designation in Russia: zhukovik or zhukovina, from zhuk, "bug".

The cultural relationship with Egypt thus lasted for about two thousand years.

ARMENIA

EREVAN. STATE HISTORICAL MUSEUM OF ARMENIA.

1. CYLINDER SEAL WITH THE SCENE OF A ROYAL REPAST: Without inventory no. Plate 194.

Carnelian. Provenance: found in the necropolis (Tomb no. XI) of the fortified settlement of Metzamor situated in the Ararat Valley, 35 km to the S/E from Erevan, 1981. Expedition headed by Mrs. E.V.Khanzadyan. Date: XVIII Dynasty, Amenophis III. Bibliography: Khanzadyan /Piotrovsky, *IFZh* 107 (1984), 59-65; *Cat*, no. 461; Leclant, *Orientalia* 58, 1989, 425.

A man sitting in a chair of state and a servant woman (standing) are separated by an amphore, doubtless containing wine, and characteristic Kassite symbols (locust, fantastic tree, etc.) for which see Van Buren, *Orientalia* 23 1954, 1ff..Two lines of the inscription carved behind the man, with the signs looking away from him (a cuneiform influence?), identify him as *wrw nj sngr krk 't*, "the King of Babylonia Kurigalzu". The reader will notice that "swallow" here was probably started by the engraver as "owl", whence comes Piotrovsky's erroneous reading "great overseer" for *wrw* "king" (*Wb* I, 328f. and more especially 329, 15-18), and the determinative to the name is *Sign-list* A 49; Gardiner, *Fount* A 49, and not just A 40 as indicated in Khanzadyan-Piotrovsky's work, p. 62, fig.3. The lack of space does not permit us to dwell on the significance of the present *Beleg* for *sngr* for a better

¹ Gratch N.L. Otkrytiye novogo istiticheskogo istochnika v Nimfee. *Vestnik drevnej istorii*, 1984, N 1, p.81-88.

² Sherkova T.A. Egipet i Kushanskoje tsarstvo: torgovyje i kulturnyje kontakty. Moscow 1988.

³ Trveladze E.V. Neskolko drevneegipetskich predmetov iz Severnoj Baktrii. *Sovetskaja archeologija*. 1977, N 2, p.238.

⁴ Ballod F. Prologomene zur Geschichte der zwerghaften Götter in Ägypten. Moskau 1913.

⁵ Kiselev S.V. Drevnaja istorija Jyzhnoj Sibiri. Materialy i issledovaniya po archeologii SSSR, 1949, N 9, p.206, pl. XXXIII, N 10.

⁶ Vinogradov V.B. Egipetskiye talismany i amulety u naselenija Centralnogo i Severo-Vostochnogo Kavkaza pervyh vekov n.e. Plenum Instituta archeologii. 1966. Seksija archeologii Kavkaza. Tezisy dokladov. Moscow 1966, p.7.

⁷ Drexler M. Mythologische Beiträge T. Kultus der Ägyptischen Gottheiten in den Donauländern. Leipzig 1890, S. 889; Kobylina M.M. Izobrazhenije vostochnyh bozhestv v Severnom Prichernomorje v pervyh vekah do n.e. Moscow 1978, p.135.

understanding of this important geographical name. It is noteworthy that the seal was found in Chamber VIII of the tomb together with an agate frog-shaped weight inscribed in cuneiform for one of Kurigalzu's predecessors, Ulam-Buriash, son of Burna-Buriash, see E.V.Khanzadyan, G.Kh.Sarkisyan, I.M.Diakonov in *Drevniy Vostok* (Erevan, 1983), 113-122. For "Kurigalzu" in hieroglyphic script see E.Edel, *Die Ortsnamenlisten aus dem Totentempel Amenophis III*, (Bonn 1966), 32f., pl.2; Görg, *GM* 16, 1975, 7.

2. SCARAB WITH A MAN FACING THE PRENOMEN OF (MEN-KHEPER-RA)l. No. 1164-a.

Greyish yellow faience: 2.5 x 1.8 x 1 cm. Provenance: city of Armavir. Date: 8th-7th centuries B.C. Bibliography: Piotrovsky, *Karmir-Blur* I, 84.

3. PENDANT. LION. No. 1631/2.

Greyish yellow faience: 2.5 x 1.8 cm. Provenance: village of Penzashen, Artik region. Date: 7th century B.C.

4. AMULET. SAKHMET. No. 2010/4.

Pale yellow faience: 2.2 x 1.1 cm. Provenance: excavations at Teishebaini, 1946. Date: 7th century B.C. Bibliography: Piotrovsky. *Eg.Predm*, 20f.; *Cat*, no. 462.

5. OVAL PLAQUE WITH THE REPRESENTATION OF AN ALTAR. No. 2010/22.

Greyish yellow faience: 2 x 1.4 x 0.6 cm. Provenance: excavations at Teishebaini, 1948. Date: 7th century B.C. Bibliography: Piotrovsky. *Karmir-Blur* I, 84.

6. OVAL PLAQUE WITH ALTAR. No. 2010/23. Plate 194.

Greyish blue faience: 1.7 x 1.2 x 0.6 cm. Provenance: excavations at Teishebaini, 1948. Date: 7th century B.C. Bibliography: Piotrovsky. *Karmir-Blur* I, 84; *Cat*, no. 463.

7. OVAL PLAQUE WITH THE HIEROGLYPHS "BEAUTY", "TRUTH", "SUN". No. 2010/151-a.

Grey faience: 2 x 1 x 0.5 cm. Provenance: excavations at Teishebaini, 1948. Date: 7th century B.C. Bibliography: Piotrovsky. *Karmir-Blur* I, 84; *Cat*, no. 464.

8. OVAL PLAQUE. Without inventory no.

Grey faience: 2 x 1.4 x 0.6 cm. Provenance: excavations at Teishebaini, 1955. Date: 7th century B.C. Bibliography: Piotrovsky. *Eg.Predm*, 20, 21; *Cat*, no. 465.

9. ARYBALLOS. No. 2010/136.

Grey faience, height: 7 cm, dia: 3 cm. Provenance: excavations at Teishebaini, 1955. Date: 7th century B.C. Bibliography: Piotrovsky. *Eg.Predm*, 40; *Cat*, no. 466.

GEORGIA

HISTORICAL MUSEUM OF GEORGIA. TIFLIS

10. SCARAB WITH FLAT UNDERSURFACE. No. 3-978-35-a. Plate 194.

Turquoise coloured faience: 1 x 0.8 x 0.4 cm. Provenance: village of Agajni, Mtsketa region, excavations, 1977. Date: A.D. 1st-3rd centuries.

11. SCARAB WITH FLAT UNDERSURFACE. No. 3-978-35-b. Plate 194.

Turquoise coloured faience: 1.1 x 0.9 x 0.5 cm. Provenance: same as in no. 10. Date: A.D. 3rd century.

12. SCARAB WITH FLAT UNDERSURFACE. No. 3-978-35. Plate 194.

Turquoise coloured faience: 1.1 x 1.8 x 0.4 cm. Provenance: same as in no. 10. Date: A.D. 1st-2nd centuries.

PENDANTS, AMPHORISKOS

13. No. 3-978-37-a. Plate 194.

Turquoise coloured faience: 2.1 x 0.8 x 0.8 cm. Provenance: same as in no. 10. Date: A.D. 1st-3rd centuries.

14. No. 3-978-37-b. Plate 194.

Turquoise coloured faience: 2 x 0.8 x 0.8 cm. Provenance: same as in no. 10. Date: A.D. 1st-3rd centuries.

15. No. 3-978-37-k. Plate 194.

Turquoise coloured faience. Provenance: same as in no. 10. Date: A.D. 1st-3rd centuries.

16. No. 12-54/3099. Plate 194.

Turquoise coloured faience: 2.2 x 1 x 0.1 cm. Provenance: same as in no. 10. Date: A.D. 2nd century.
Bibliography: Ivaschenko, *Burials* III, 137, 142.

17. No. 12-54/1159-a. Plate 194.

Pale turquoise coloured faience: 1.2 x 0.8 x 0.8 cm. Provenance: same as in on. 10. Date: A.D. 2nd-3rd centuries.
Bibliography: Ivaschenko, *Burials* III, 142.

18. No. 9099. Plate 194.

Turquoise coloured faience: 2 x 0.8 x 0.8 cm. Provenance: same as in no. 10. Date: A.D. 1st-2nd centuries.

PENDANTS. HARPOCRATES

19. No. E-12-54/10790. Plate 194.

Turquoise coloured faience: 2 x 0.7 x 0.3 cm. Provenance: same as in no. 10. Date: A.D. 1st-3rd centuries.

AMULET. LION. RECTANGULAR BASE

20. Without inventory no. Plate 194.

Turquoise coloured faience: 2.3 x 1.3 x 1.3 cm. Provenance: same as in no. 10. Date: A.D. 1st-3rd centuries.

21. No. 3-378-37-i. Plate 194.

Turquoise coloured faience: 1.8 x 0.8 x 0.8 cm. Provenance: same as in no. 10. Date: 1st-3rd centuries.

22. No. 3-978-37-e. Plate 194.

Bright turquoise faience: 1.8 x 0.6 x 0.6 cm. Provenance: same as in no. 10. Date: A.D. 1st-3rd centuries.

23. No. 12-54/9100. Plate 194.

Turquoise coloured faience: 1.5 x 0.6 x 0.5 cm. Date: A.D. 1st-2nd centuries.

PENDANTS. GENITALS

24. No. 3-978-37-c. Plate 194.

Turquoise coloured faience: 2.1 x 1.2 x 0.7 cm. Provenance: same as in no. 10. Date: A.D. 1st-3rd centuries.

25. No. 3-978-37-d. Plate 194.

Turquoise coloured faience: 1.7 x 1 x 0.5 cm. Provenance: same as in no. 10. Date: A.D. 1st-3rd centuries.

26. No. 378: 37-e. Plate 194.

Bright turquoise faience: 1.6 x 1.1 x 0.7 cm. Provenance: same as in no. 10. Date: A.D. 1st-3rd centuries.

27. No. 378: 37-f. Plate 194.

Bright turquoise coloured faience: 1.7 x 1.1 x 0.5 cm. Provenance: same as in no. 10. Date: A.D. 1st-3rd centuries.

28. No. 378: 37-g. Plate 194.

Bright turquoise coloured faience: 1.7 x 1.1 x 0.5 cm. Provenance: same as in no. 10. Date: A.D. 1st-3rd centuries.

29. No. 378: 37-h. Plate 194.

Bright turquoise coloured faience: 1.8 x 1.1 x 0.5 cm. Provenance: same as in no. 10. Date: A.D. 1st-3rd centuries.

30. No. 378: 37-j. Plate 194.

Bright turquoise coloured faience: 1.7 x 1.1 x 0.5 cm. Provenance: same as in no. 10. Date: A.D. 1st-3rd centuries.

SCARABS WITH THE REPRESENTATION OF A SNAKE

31. Without inventory no. Plate 194.

Blue faience: 2.1 x 1.9 x 1 cm. Provenance: same as in no. 10. Date: A.D. 3rd century. Bibliography: Ivaschenko. *Burials* III, 136, p. 311, 414.

PENDANTS. BUNCH OF GRAPES

32. 32-24: 216-a. Plate 194.

Turquoise coloured faience: 1.3 x 1 x 0.5 cm. Provenance: same as in no. 10. Date: A.D. 1st-3rd centuries.

33. PENDANT. AMPHORISKOS. No. 1-37: 7. Plate 194.

Greyish green faience: 2.1 x 0.8 x 0.8 cm. Provenance: village Grmachale, Tiflis region. Date: A.D. 1st-3rd centuries.

34. PENDANT. CROCODILE. Without inventory no. Plate 194.

Turquoise coloured faience: 1.9 x 0.5 x 0.7 cm. Provenance: village Urbnisi, Karelsk region, East Georgia. Date: A.D. 1st-3rd centuries.

PENDANTS. HARPOCRATES

35. No. 1-61: 3388-a. Plate 194.

Turquoise coloured faience: 2.4 x 0.9 x 0.9 cm. Provenance: same as in no. 34. Date: A.D. 1st-2nd centuries. Bibliography: *Cat*, no. 468.

36. No. 1-61: 3388-b. Plate 194.

Pale blue faience: 0.9 x 0.9 x 0.5 cm. Provenance: same as in no. 34. Date: A.D. 1st-2nd centuries.

PENDANTS. AMPHORISKOI

37. No. 62: 3799-a. Plate 194.

Turquoise coloured faience: 1 x 0.3 x 0.3 cm. Provenance: same as in no. 34. Date: A.D. 2nd century.

38. No. 1-62: 3794-c. Plate 194.

Pale blue faience. Provenance: same as in no. 34. Date: A.D. 1st-2nd centuries.

39. No. 1-62: 3910. Plate 194.

Turquoise coloured faience: 2.6 x 0.9 x 0.9 cm. Provenance: same as in no. 34. Date: A.D. 1st-2nd centuries.

40. No. 1-62: 3794-b. Plate 194.

Light blue faience: 1.8 x 0.7 x 0.5 cm. Provenance: same as in no. 34. Date: A.D. 1st-2nd centuries.

41. PENDANT. FIGS. No. 1-62: 3795. Plate 194.

Light blue faience: 1.5 x 0.6 x 0.6 cm. Provenance: same as in no. 34. Date: A.D. 1st-2nd centuries.

42. PENDANT. GENITALS. No. 1-62: 3796. Plate 194.

Turquoise coloured faience: 1.6 x 1.1 x 0.6 cm. Provenance: same as in no. 34. Date: A.D. 1st-2nd centuries.

43. ROUNDISH BEAD. No. 1-62: 3860. Plate 194.

Blue faience: 1.1 x 0.9 x 0.9 cm. Provenance: same as in no. 34. Date: A.D. 1st-2nd centuries.

44. PENDANT. BES. No. 1-61: 3386. Plate 194.

Turquoise coloured faience: 1.7 x 0.8 x 0.8 cm. Provenance: same as in no. 34. Date: A.D. 1st-2nd centuries.

45. AMULET. BES. No. 1-61: 3490. Plate 194.

Turquoise coloured faience: 1.6 x 0.7 x 0.7 cm. Provenance: same as in no. 34. Date: 2nd-1st centuries B.C.

46. PENDANT. BUNCH OF GRAPES. Without inventory no. Plate 194.

Turquoise coloured faience: 1.9 x 0.5 x 0.7 cm. Provenance: same as in no. 34. Date: 2nd-1st centuries B.C.

47. PENDANT. GENITALS. No. 34-24: 216-b. Plate 194.

Turquoise coloured faience: 1.8 x 1 x 0.5 cm. Provenance: same as in no. 34. Date: 2nd-1st centuries B.C.

REPUBLIC OF ABKHAZIA

MUSEUM OF ABKHAZIA. SUKHUMI

48. OIL-LAMP WITH THE FROG ON TOP. No. 1967-26. Plate 193.

Terra-cotta, height: 5 cm, dia: 8.5 cm. Provenance: Sukhumi, 1959. Date: A.D. 1st century.

49. HEAD OF SAKHMET. No. 1973-21.

Greenish blue faience: 5 x 4.7 x 1.7 cm. Provenance: same as in no. 48. Date: 1st millennium B.C. Bibliography: *Cat*, no. 473.

50. STATUETTE. SOUL "BA" IN THE IMAGE OF TWO BIRDS. Without inventory no.

Greenish faience: 4.5 x 3.1 x 3.4 cm. Provenance: same as in no. 48. Date: 1st millennium B.C.

51. HEAD OF A STATUETTE OF ISIS. Without inventory no.

Brown terra-cotta: 6.5 x 4.2 x 3 cm. Provenance: same as in no. 48. Date: Hellenistic Period.

52. PENDANT. HARPOCRATES. Without inventory no.

Blue faience: 2.7 x 0.8 x 0.7 cm. Provenance: village of Ashera, Abkhazian republic, 1980. Date: Hellenistic Period. Bibliography: Shamba, *Tsherskoe gorodiche*, 28, no. 12-3.

53. PENDANT. BES. Without inventory no.

Provenance: village of Guad-Itchi, Sukhumi region, necropolis, 1959. Date: 1st millennium. Bibliography: *Trudy Abkhazskogo Gosudarstvennogo Muzeja*. Sukhumi, 1969, vol. 2, 254; *Cat*, no. 475.

54. BALL FOR A HAIR-DO DECORATED WITH DARK BLUE AND LIGHT BLUE SEGMENTS. No. 1969-38/2.

Blue faience, dia: 4 cm. Provenance: village of Agzubja, Ochamchiri region, Abkhazian republic, 1962. Date: 1st millennium B.C.

ROUNDISH BEADS WITH FACETS

55. No. 1967/8.

Greyish blue faience: 1.3 x 1.5 x 1.5 cm. Provenance: village of Zubalda, Sukhumi region, necropolis, 1967. Date: A.D. 1st century.

56. No. 1979/1-260.

Pale blue faience: 0.9 x 1.2 x 1.2 cm. Provenance: village of Zubalda, Sukhumi region, necropolis, 1979. Date: A.D. 1st century.

57. No. 1979/297.

Light green faience: 0.8 x 1.2 x 1.2 cm. Provenance: same as in no. 56. Date: A.D. 1st century.

58. No. 1979/298.

Blue faience: 1.5 x 1.8 x 1.8 cm. Provenance: same as in no. 56. Date: A.D. 1st century.

59. No. 1973/3.

Blue faience: 1.4 x 2.2 x 2.2 cm. Provenance: Sukhumi region. Date: A.D. 1st century.

60. No. 1973/311.

Greenish blue faience: 1.5 x 1.8 x 1.8 cm. Provenance: same as in no. 59. Date: A.D. 1st century.

AZERBAIDJAN

HISTORICAL MUSEUM OF AZERBAIDJAN. BAKU

61. STATUETTE OF BASTET IN IMAGE OF THE SHAPE OF A WOMAN WITH A LION HEAD. No. 1134. Plate 193.

Bronze, height: 20 cm. Provenance: village of Chobdar, 1927. Date: 1st millennium B.C. Bibliography: Ashurbeili, *Skulptura*, 64, 65; *Cat*, no. 476.

62. AMULET. Without inventory no.

Bluish black faience: 3.3 x 1.8 x 0.5 cm. Provenance: Mingetchaur. Jug burials, 1946. Date: A.D. 3rd century. Bibliography: *Guide*, 84; Golubkina, Rasulova, *O sviasiakh*, I, 20.

63. ROUND FLAT BEADS. Without inventory no.

Blue faience. Provenance: same as in no. 62. Date: A.D. 3rd century. Bibliography: Golubkina, Rasulova, *O sviasiakh*, 74, pl. I, 18.

64. BEAD WITH FOUR EYES. Without inventory no.

Glass, dia: 2.2 cm. Provenance: same as in no. 62. Date: A.D. 3rd century. Bibliography: *Guide*, 85; Jone, *Pogrebenie*, 58, pic3, 22; Golubkina, Rasulova, *O sviasiakh*, 73, pl. I; *Cat* no. 477.

65. PENDANT. GENITALS. Without inventory no. Plate 194.

Blue faience: 2.5 x 1.2 x 0.5 cm. Provenance: Mingetchaur. Jug burials, 1948. Date: A.D. 3rd century. Bibliography: Golubkina, Rasulova, *O sviasiakh*, 74, pl. I, 19a.

66. PENDANT. GENITALS. Without inventory no. Plate 194.

Blue faience: 1.5 x 1.1 x 0.5 cm. Provenance: same as in no. 65. Date: A.D. 3rd century.

67. PENDANT. GENITALS. Without inventory no. Plate 194.

Blue faience: 1.5 x 1.2 x 0.5 cm. Provenance: same as in no. 65.

68. PENDANT. GENITALS. Without inventory no. Plate 194.

Blue faience: 0.8 x 1 x 0.5 cm. Provenance: same as in no. 65. Date: A.D. 3rd century. Bibliography: Golubkina, Rasulova, *O sviasiakh*, 74, pl. I, 6.

69. PENDANT. HARPOCRATES. Without inventory no. Plate 194.

Blue faience: 2 x 1 x 1.5 cm. Provenance: same as in no. 65. Date: A.D. 3rd century. Bibliography: Golubkina, Rasulova, *O sviasiakh*, 74, pl. I, no. 20.

70. PENDANT. BUNCH OF GRAPES. Without inventory no. Plate 194.

Blue faience: 1.5 x 1 x 0.3 cm. Provenance: same as in no. 65. Date: A.D. 3rd century. Bibliography: Golubkina, Rasulova, *O sviasiakh*, 74, pl. I, 2.

71. PENDANT. FIGS. Without inventory no. Plate 194.

Blue faience: 1.3 x 0.7 x 0.4 cm. Provenance: same as in no. 65. Date: A.D. 3rd century. Bibliography: *Guide*, 84; Golubkina, Rasulova, *O sviasiakh*, 74, pl. I, no. 11; Jone. 1955, 58, no. 15, 22.

72. PENDANT. FIGS. Without inventory no. Plate 194.

Blue faience: 1.5 x 0.6 x 0.3 cm. Provenance: same as in no. 65. Date: A.D. 3rd century. Bibliography: Golubkina, Rasulova, *O sviasiakh*, 74, pl. I, 11-a; Jone. 1955, 58, no. 22, 16.

73. PENDANT. AMPHORISKOS. Without inventory no. Plate 194.

Blue faience: 2.4 x 1 x 1 cm. Provenance: same as in no. 65. Date: A.D. 3rd century. Bibliography: Golubkina, Rasulova, *O sviasiakh*, 74, pl. I, no. 4.

74. PENDANT. FOOT. Without inventory no.

Blue faience: 1.5 x 1 x 1.2 cm. Provenance: same as in no. 65. Date: A.D. 3rd century. Bibliography: Golubkina, Rasulova, *O sviasiakh*, 74, pl. I, no. 9.

75. SCARAB WITH IMAGE OF A GOD. Without inventory no.

Blue faience: 1.5 x 1 x 0.8 cm. Provenance: same as in no. 65. Date: A.D. 3rd century. Bibliography: Golubkina, Rasulova *O sviasiakh*, 74.

76. SCARAB WITH IMAGE OF A GOOSE. Without inventory no.

Blue faience: 1.4 x 0.8 x 0.5 cm. Provenance: same as in no. 65. Date: A.D. 3rd century.

77. PENDANT. BIRD. Without inventory no.

Blue faience: 0.8 x 1.5 x 0.5 cm. Provenance: same as in no. 65. Date: A.D. 3rd century. Bibliography: Golubkina, Rasulova, *O sviasiakh*, 74, pl. I, no. 7.

THE ADIGEI AUTONOMOUS REGION

MOSCOW. MUSEUM OF ORIENT

78. ALABASTRON. No. Dr-in-13.

Alabaster, height: 12 cm; greatest dia: 4.6 cm. Provenance: aul Uljap, 1982. Date: 4th century B.C. Bibliography: Lescov, *Cat*, no.; *Cat*, no. 480.

79. AMULET. BES. No. Kr-IV-163.

Blue faience: 1 x 0.6 x 0.5 cm. Provenance: same as in no. 78. Date: 4th century B.C. Bibliography: Lescov, *Cat*, no.

80. AMULET. BES. No. Kr-IV-166.

Blue faience: 2.1 x 0.9 x 0.5 cm. Provenance: same as in no. 78. Date: 4th century B.C. Bibliography: Lescov, *Cat*, no.

81. ROUNDISH BEAD. No. Kr-IV-181.

Turquoise coloured faience: 0.8 x 1 x 1 cm. Provenance: same as in no. 78. Date: 4th century B.C. Bibliography: Lescov, *Cat*, no.

82. PENDANT. CONE. No. Kr-IV.196.

Turquoise coloured faience: 2.2 x 1.1 x 1 cm. Provenance: same as in no. 78. Date: 4th century B.C. Bibliography: Lescov. *Cat*, no.

83. SCARAB WITH FLAT BASE. No. Kr-IV-208.

Greenish light faience: 1.4 x 1.1 x 0.9 cm. Provenance: aul Novo-Vochepshiy. Date: A.D. 1st-2nd centuries.

SCARABS WITH REPRESENTATIONS OF A SERPENT

84. No. Kr-IV-209.

Blue faience: 1.4 x 1.2 x 0.9 cm. Provenance: same as in no. 83. Date: 1st-2nd centuries.

85. No. Kr-IV-210.

Lightish yellow faience: 1 x 1.1 x 0.9 cm. Provenance: same as in no. 83. Date: 1st-2nd centuries.

86. No. Kr-IV-211.

Turquoise coloured faience: 1.5 x 1.1 x 0.9 cm. Provenance: same as in no. 83. Date: 1st-2nd centuries.

87. SCARAB WITH REPRESENTATION OF A LION. No. Kr-IV-12.

Yellow faience: 1.3 x 1.2 x 0.8 cm. Provenance: same as in no. 83. Date: A.D. 1st-2nd centuries.

88. SCARAB WITH FLAT UNDERSURFACE. No. Ch-1.5-114.

Turquoise coloured faience: 1 x 0.9 x 0.4 cm. Provenance: Halet Chernishev, 1985. Date: A.D. 1st-2nd centuries.

89. SCARAB WITH IMAGE OF A BIRD. No. Ch-86-1.5-413a.

Turquoise coloured faience: 1.2 x 1 x 0.7 cm. Provenance: Halet Chernishev, 1986. Date: A.D. 1st-2nd centuries.

AMULETS. LION ON A PLATFORM

90. No. Kr-IV-275.

Turquoise coloured faience: 2.4 x 1.6 x 1.4 cm. Provenance: same as in no. 89. Date: A.D. 1st century.

91. No. Kr-IV-276.

Turquoise coloured faience: 2.5 x 1.8 x 1.4 cm. Provenance: same as in no. 89. Date: A.D. 1st century.

92. No. Kr-IV-277.

Turquoise coloured faience: 2.4 x 1.6 x 1.5 cm. Provenance: same as in no. 89. Date: A.D. 1st century.

93. No. Kr-IV-278.

Blue faience: 2.4 x 1.5 x 1 cm. Provenance: same as in no. 89. Date: A.D. 1st century.

94. No. Kr-IV-279.

Blue faience: 2.3 x 1.4 x 1.3 cm. Provenance: same as in no. 89. Date: A.D. 1st century.

95. No. Kr-IV-280.

Blue faience: 2.6 x 1 x 1.4 cm. Provenance: same as in no. 89. Date: A.D. 1st century.

96. AMULET. ANUBIS. No. Kr-IV-281.

Turquoise coloured faience: 2.2 x 1.3 x 1 cm. Provenance: same as in no. 89. Date: A.D. 1st century.

PENDANTS. GENITALS

97. No. Kr-IV-282.

Turquoise coloured faience: 1.8 x 1.1 x 0.6 cm. Provenance: same as in no. 89. Date: A.D. 1st century.

98. No. Kr-IV-283.

Turquoise coloured faience: 1.9 x 1.1 x 0.8 cm. Provenance: same as in no. 89. Date: A.D. 1st century.

99. No. Ch-86-1.5-144a.

Turquoise coloured faience: 1.8 x 1.1 x 0.8 cm. Provenance: same as in no. 89. Date: A.D. 1st century.

100. PENDANT. MEDUZA-GORGO. No. Ch-86-1.5-256.

Turquoise coloured faience: 1 x 1 x 0.6 cm. Provenance: same as in no. 89. Date: A.D. 1st century.

101. PENDANT. AMPHORISKOS. No. Ch-86-1.5-257.

Greenish yellow faience: 2 x 0.7 x 0.7 cm. Provenance: same as in no. 89. Date: A.D. 1st century.

102. PENDANT. FIG. No. Ch-86-1.5-545.

Turquoise coloured faience: 1.8 x 0.8 x 0.9 cm. Provenance: same as in no. 89. Date: A.D. 1st century.

ROUNDISH BEADS WITH RIBS

103. No. Ch-85-1.5-257.

Turquoise coloured faience: 0.9 x 1.1 x 1.1 cm. Provenance: Halet Chernishev, 1985. Date: A.D. 1st-2nd centuries.

104. No. Ch-85-1.5-265.

Turquoise coloured faience. Provenance: same as in no. 103. Date: A.D. 1st-2nd centuries.

105. No. Ch-85-1.5-357.

Turquoise coloured faience. Provenance: same as in no. 103. Date: A.D. 1st-2nd centuries.

CHECHENO-INGUSH AUTONOMOUS REPUBLIC

VILLAGE PRIGORODNOE, GROZNY REGION, 1965

106. SCARAB WITH IMAGE OF A LION. No. 4621-1. Plate 194.

Greenish yellow faience: 1.2 x 1 x 0.6 cm. Date: A.D. 1st-2nd centuries. Bibliography: Vinogradov. *Tajna*, 108; Vinogradov. *Mjesto*, 39.

107. SCARAB WITH IMAGE OF AN IBIS. No. 4621-2. Plate 194.

Greenish yellow faience: 1.1 x 1 x 0.5 cm. Date: A.D. 1st-2nd centuries. Bibliography: Vinogradov. *Tajna*, 108; Vinogradov. *Mjesto*, 39.

108. SCARAB WITH IMAGE OF A JACKAL. No. 4621-3. Plate 194.

Greenish yellow faience: 1.2 x 1 x 0.6 cm. Date: A.D. 1st-2nd centuries. Bibliography: Vinogradov. *Tajna*, 108; Vinogradov. *Mjesto*, 39.

109. SCARAB WITH IMAGE OF A CAT. No. 4621-4. Plate 194.

Greenish yellow faience: 1.2 x 1 x 0.6 cm. Date: A.D. 1st-2nd centuries. Bibliography: Vinogradov. *Tajna*, 108; Vinogradov. *Mjesto*, 39.

110. SCARAB WITH IMAGE OF A JACKAL. No. 4621-5. Plate 194.

Greenish yellow faience: 1.2 x 1 x 0.6 cm. Date: A.D. 1st-2nd centuries. Bibliography: Vinogradov. *Tajna*, 108; Vinogradov. *Mjesto*, 39.

111. SCARAB WITH IMAGE OF A JACKAL. No. 4621-6. Plate 194.

Greenish yellow faience: 1.2 x 1 x 0.6 cm. Date: A.D. 1st-2nd centuries.

112. SCARAB WITH IMAGE OF A JACKAL. No. 4621-7. Plate 194.

Greenish yellow faience: 1.1 x 0.9 x 0.5 cm. Date: A.D. 1st-2nd centuries.

113. SCARAB WITH IMAGE OF A LION. No. 4621-8.

Greenish yellow faience: 1.2 x 1 x 0.5 cm. Date: A.D. 1st-2nd centuries. Bibliography: Vinogradov. *Tajna*, 108; Vinogradov. *Mjesto*, 39; *Cat*, no. 478.

CRIMEA

BAKHTCHISARAI. MUSEUM OF HISTORY AND ARCHAEOLOGY. EXCAVATIONS OF THE
NECROPOLEIS OF THE VILLAGES OF UST-ALMA, OZERNOE, ZAVETNOE

ROUNDISH BEADS WITH RIBS

114. No. AE-97.

Bluish green faience: 1.5 x 1.6 x 1.6 cm. Provenance: Ust-Alma, 1975.

Date: A.D. 1st century.

115. No. AE-107.

Bluish green faience: 1.6 x 1 x 1 cm. Provenance: same as in no. 114. Date: A.D. 1st century.

116. No. AE-328.

Greenish light faience: 1.3 x 1.3 x 1.3 cm. Provenance: same as in no. 114. Date: A.D. 1st century.

117. No. AE-121.

Greenish light faience: 1.8 x 1.8 x 1.8 cm. Provenance: Ozernoe, 1964. Date: A.D. 1st-2nd centuries.

118. No. AE-436.

Blue faience: 0.8 x 0.9 x 0.9 cm. Provenance: Ust-Alma, 1975.

Date: A.D. 1st-2nd centuries.

119. No. AE-286.

Blue faience: 0.8 x 0.5 x 0.7 cm. Provenance: same as in no. 118. Date: A.D. 1st-2nd centuries.

120. No. AE-642.

Light violet faience: 1.6 x 1.7 x 1.7 cm. Date: A.D. 2nd-3rd centuries.

121. No. AE-655. Plate 193.

Light blue faience: 0.9 x 1 x 1 cm. Provenance: same as in no. 118. Date: A.D. 1st-2nd centuries.

122. No. AE-713.

Light green faience: 0.9 x 1.3 x 1.3 cm. Provenance: same as in no. 118. Date: A.D. 3rd century.

123. No. AE-723.

Greyish blue faience: 1.6 x 1.7 x 1.7 cm. Provenance: same as in no. 118. Date: 1st century B.C. - A.D. 1st century.

124. No. A-1A-978.

Light blue faience: 1.5 x 1.6 x 1.6 cm. Provenance: Zavetnoe, 1954. Date: A.D. 2nd-3rd centuries.

125. No. A-1A-117.

Light blue faience: 1.6 x 1.5 x 1.5 cm. Provenance: Zavetnoe, 1956. Date: A.D. 1st century.

126. No. A-1A-206.

Light blue faience: 1.5 x 1.6 x 1.6 cm. Provenance: same as in no. 125. Date: A.D. 1st-3rd centuries.

127. No. A-1A-225. Plate 200.

Light green faience: 1.1 x 1.4 x 1.6 cm. Provenance: Ozernoe, 1954. Date: A.D. 1st century.

128. No. A-1A-236. Plate 200.

Turquoise coloured faience: 1.5 x 1.9 x 1.8 cm. Provenance: Ozernoe, 1955. Date: A.D. 2nd-3rd centuries.

129. No. 1A-388. Plate 200.

Violet faience: 1.5 x 1.7 x 1.7 cm. Provenance: same as in no. 128. Date: A.D. 2nd-3rd centuries.

130. No. A-1A-488. Plate 195.

Turquoise coloured faience: 0.7 x 1 x 1 cm. Provenance: Zavetnoe, 1955. Date: A.D. 1st-3rd centuries.

131. No. 2E-1546. Plate 195.

Blue faience: 1.7 x 1.8 x 1.8 cm. Provenance: Ust-Alma, 1971. Date: A.D. 1st century.

132. No. A-2e-1620. Plate 195.

Blue faience: 0.8 x 1.1 x 1.1 cm. Provenance: same as in no. 131. Date: A.D. 1st century.

133. No. A-2E-1650. Plate 195.

Blue faience: 1.6 x 1.8 x 1.8 cm. Provenance: same as in no. 131. Date: A.D. 1st century.

134. No. A-2E-1686. Plate 195.

Blue faience: 1.5 x 1.8 x 1.8 cm. Provenance: same as in no. 131. Date: A.D. 1st century.

135. No. A-2E-1695. Plate 195.

Blue faience: 1.4 x 1.6 x 1.6 cm. Provenance: same as in no. 131. Date: A.D. 1st century.

136. No. A-2E-1734. Plate 195.

Turquoise coloured faience: 1.9 x 1.5 x 1.5 cm. Provenance: same as in no. 131. Date: A.D. 1st century.

137. No. A-2E-1763. Plate 195.

Turquoise coloured faience: 1.1 x 1.5 x 1.5 cm. Provenance: same as in no. 131. Date: A.D. 1st century.

138. No. AE-5055-5057. Plate 195.

Turquoise coloured faience: 1.5 x 1.6 x 1.6 cm. Provenance: Ust-Alma, 1973. Date: A.D. 1st-2nd centuries.

139. No. AE-6654-6672.

Light blue faience: 0.8 x 1.2 x 1.2 cm. Provenance: Ust-Alma, 1974. Date: A.D. 1st. century.

140. No. AE-6732. Plate 195.

Light blue faience: 1.4 x 1.5 x 1.5 cm. Provenance: same as in no. 139. Date: same as in no. 139. Date: A.D. 1st century.

141. No. AE-6784. Plate 195.

Turquoise coloured faience: 1.5 x 1.7 x 1.2 cm. Provenance: same as in no. 139. Date: same as in no. 139. Date: A.D. 1st-3rd centuries.

142. No. AE-6800. Plate 195.

Turquoise coloured faience: 1.1 x 1.4 x 1.4 cm. Provenance: same as in no. 139. Date: same as in no. 139. Date: A.D. 2nd-3rd centuries.

143. No. AE-6810. Plate 195.

Turquoise coloured faience: 1.1 x 1.1 x 1.1 cm. Provenance: same as in no. 139. Date: same as in no. 139. Date: A.D. 1st-2nd centuries.

144. No. AE-6822. Plate 195.

Turquoise coloured faience: 0.9 x 0.9 x 0.9 cm. Provenance: same as in no. 139. Date: same as in no. 139. Date: A.D. 1st century.

145. No. AE-6937. Plate 195.

Turquoise coloured faience: 1.1 x 1.3 x 1.3 cm. Provenance: same as in no. 139. Date: same as in no. 139. Date: A.D. 1st century.

146. No. AE-6938. Plate 195.

Turquoise coloured faience: 1.1 x 1.4 x 1.4 cm. Provenance: same as in no. 139. Date: same as in no. 139. Date:

A.D. 1st century.

147. No. AE-7031. Plate 195.

Turquoise coloured faience: 1.1 x 1.4 x 1.4 cm. Provenance: same as in no. 139. Date: same as in no. 139. Date: A.D. 1st century.

148. No. AE-7079. Plate 195.

Turquoise coloured faience: 0.8 x 1.1 x 1.1 cm. Provenance: same as in no. 139. Date: same as in no. 139. Date: 1st century B.C.

149. No. AE-8196-8197. Plate 195.

Light blue faience: 1.1 x 1.3 x 1.4 cm. Provenance: same as in no. 139. Date: same as in no. 139. Date: A.D. 1st-3rd centuries.

150. No. AE-9699.

Turquoise coloured faience: 1.8 x 1.2 x 1.2 cm. Provenance: Ust-Alma, 1976. Date: A.D. 1st-3rd centuries.

151. No. AE-9701. Plate 195.

Blue faience: 0.8 x 1.1 x 1.1 cm. Provenance: same as in no. 150. Date: A.D. 1st-3rd centuries.

152. No. AE-9705.

Turquoise coloured faience: 1.6 x 1.7 x 1.7 cm. Provenance: same as in no. 139. Date: A.D. 2nd century.

153. No. AE-9711. Plate 195.

Turquoise coloured faience: 1.3 x 1.7 x 1.7 cm. Provenance: same as in no. 139. Date: A.D. 2nd century.

154. No. AE-9817. Plate 195.

Turquoise coloured faience: 0.9 x 1.2 x 1.2 cm. Provenance: Ust-Alma, 1972. Date: A.D. 1st-2nd centuries.

155. No. AE-9813. Plate 195.

Blue faience: 1.1 x 1.5 x 1.5 cm. Provenance: same as in no. 154. Date: A.D. 1st-2nd centuries.

156. No. AE-9852. Plate 195.

Turquoise coloured faience: 0.7 x 0.9 x 0.9 cm. Provenance: same as in no. 154. Date: A.D. 2nd-3rd centuries.

157. No. AE-9889.

Turquoise coloured faience: 0.7 x 0.9 x 0.9 cm. Provenance: same as in no. 154. Date: A.D. 2nd-3rd centuries.

158. No. 10786-10791. Plate 195.

Turquoise coloured faience: 0.9 x 1.2 x 1.2 cm. Provenance: Ust-Alma, 1980. Date: A.D. 2nd-3rd centuries.

159. No. AE-10793-10796. Plate 195.

Blue faience: 0.8 x 0.9 x 0.9 cm. Provenance: same as in no. 158. Date: A.D. 1st-2nd centuries.

160. No. AE-12379-12380. Plate 195.

Yellowish green faience: 0.6 x 0.7 x 0.7 cm. Provenance: Ust-Alma, 1979. Date: A.D. 2nd-3rd centuries.

161. No. AE-12361. Plate 195.

Light grey faience: 1 x 1 x 1 cm. Provenance: same as in no. 160. Date: A.D. 2nd-3rd centuries.

162. No. AE-12431. Plate 195.

Blue faience: 0.6 x 0.7 x 0.7 cm. Provenance: same as in no. 160. Date: A.D. 2nd-3rd centuries.

163. No. AE-12567. Plate 195.

Blue faience: 0.9 x 1.1 x 1.1 cm. Provenance: same as in no. 160. Date: A.D. 2nd-3rd centuries.

164. No. AE-12576.

Blue faience: 0.9 x 1.1 x 1.1 cm. Provenance: same as in no. 160. Date: A.D. 2nd-3rd centuries.

BICONIC BEADS

165. No. A-1E-782.

Turquoise coloured faience: 0.3 x 0.7 x 0.7 cm. Provenance: Ust-Alma, 1970. Date: A.D. 2nd century.

166. No. A-1E-800.

Turquoise coloured faience: 0.3 x 0.6 x 0.6 cm. Provenance: same as in no. 165. Date: A.D. 1st-2nd centuries.

167. No. A-1E-875. Plate 195.

Turquoise coloured faience: 0.3 x 0.9 x 0.9 cm. Provenance: same as in no. 165. Date: A.D. 2nd-3rd centuries.

168. No. A-1E-2805. Plate 195.

Light blue faience: 0.3 x 0.7 x 0.7 cm. Provenance: Ust-Alma, 1978. Date: A.D. 1st-3rd centuries.

169. No. AE-7555-7594.

Turquoise coloured faience: 0.3 x 0.6 x 0.7 cm. Provenance: Ust-Alma, 1974. Date: 1st century B.C.

170. No. AE-10010-10027. Plate 195.

Turquoise coloured faience: 0.3 x 0.4 x 0.7 cm. Provenance: Ust-Alma, 1972. Date: A.D. 1st-2nd centuries.

SMALL BEADS

171. No. AE-42. Plate 195.

Light green faience: 0.1 x 0.2 x 0.2 cm. Provenance: Ust-Alma, 1975. Date: A.D. 1st-2nd centuries.

172. No. AE-64. Plate 195.

Bluish green faience: 0.2 x 0.3 x 0.3 cm. Provenance: same as in no. 171. Date: A.D. 1st-2nd centuries.

173. No. AE-75. Plate 195.

Bluish green faience: 0.1 x 0.2 x 0.2 cm. Provenance: same as in no. 171. Date: A.D. 1st century.

174. No. AE-106. Plate 195.

Light yellow faience: 0.2 x 0.2 x 0.2 cm. Provenance: same as in no. 171. Date: A.D. 1st century.

175. No. AE-92. Plate 195.

Bluish green faience: 0.1 x 0.2 x 0.2 cm. Provenance: same as in no. 171. Date: A.D. 1st century.

176. No. AE-121. Plate 195.

Light blue faience: 0.1 x 0.3 x 0.3 cm. Provenance: same as in no. 171. Date: A.D. 1st century.

177. No. AE-173. Plate 195.

Light blue faience: 0.1 x 0.3 x 0.3 cm. Provenance: same as in no. 171. Date: A.D. 1st century.

178. No. AE-286. Plate 195.

Light blue faience: 0.2 x 0.3 x 0.3 cm. Provenance: same as in no. 171. Date: A.D. 1st century.

179. No. A-1E-801. Plate 195.

Turquoise coloured faience: 0.1 x 0.2 x 0.2 cm. Provenance: Ust-Alma, 1970. Date: A.D. 1st century.

180. No. A-1E-804. Plate 195.

Turquoise coloured faience: 0.1 x 0.2 x 0.2 cm. Provenance: same as in no. 179. Date: A.D. 1st century.

181. No. A-1E-818. Plate 195.

Turquoise coloured faience: 0.1 x 0.2 x 0.2 cm. Provenance: same as in no. 179. Date: A.D. 1st century.

182. No. A-1E-829. Plate 195.

Turquoise coloured faience: 0.1 x 0.3 x 0.3 cm. Provenance: same as in no. 179. Date: A.D. 1st century.

183. No. A-1E-841. Plate 195.

Turquoise coloured faience: 0.1 x 0.2 x 0.2 cm. Provenance: same as in no. 179. Date: A.D. 1st century.

184. No. A-1E-848. Plate 195.

Turquoise coloured faience: 0.1 x 0.2 x 0.2 cm. Provenance: same as in no. 179. Date: A.D. 1st century.

185. No. AE-892. Plate 195.

Blue faience: 0.2 x 0.5 x 0.5 cm. Provenance: same as in no. 179. Date: A.D. 1st century.

186. No. AE-926. Plate 195.

Turquoise coloured faience: 0.1 x 0.3 x 0.3 cm. Provenance: same as in no. 179. Date: 2nd century B.C.

187. No. AE-927. Plate 195.

Turquoise coloured faience: 0.1 x 0.3 x 0.1 cm. Provenance: same as in no. 179. Date: A.D. 1st century.

188. No. AE-928. Plate 195.

Turquoise coloured faience: 0.1 x 0.4 x 0.4 cm. Provenance: same as in no. 179. Date: A.D. 1st-2nd centuries

189. No. A-1E-934. Plate 195.

Turquoise coloured faience: 0.2 x 0.3 x 0.3 cm. Provenance: same as in no. 179. Date: A.D. 2nd-3rd centuries.

190. No. A-1E-997. Plate 195.

Turquoise coloured faience: 0.1 x 0.4 x 0.4 cm. Provenance: same as in no. 179. Date: A.D. 2nd-3rd centuries.

191. No. A-1E-1069. Plate 195.

Turquoise coloured faience: 0.1 x 0.2 x 0.2 cm. Provenance: same as in no. 179. Date: A.D. 1st-2nd centuries.

192. No. AE-3102. Plate 195.

Turquoise coloured faience: 0.2 x 0.3 x 0.3 cm. Provenance: same as in no. 179. Date: A.D. 1st-3rd centuries.

193. No. AE-3425-3544. Plate 195.

Light blue faience: 1 x 0.3 x 0.3 cm. Provenance: Ust-Alma, 1973. Date: A.D. 2nd-3rd centuries.

194. No. AE-3686-3771. Plate 195.

Turquoise coloured faience: 0.1 x 0.2 x 0.2 cm. Provenance: same as in no. 193. Date: A.D. 2nd-3rd centuries.

195. No. AE-3981-4530. Plate 195.

Turquoise coloured faience: 0.2 x 0.3 x 0.1 cm. Provenance: same as in no. 193. Date: A.D. 2nd-3rd centuries.

196. No. AE-5074-5253. Plate 195.

Turquoise coloured faience: 0.2 x 0.3 x 0.2 cm. Provenance: same as in no. 193. Date: A.D. 1st-2nd centuries.

197. No. AE-5309-5444. Plate 195.

Turquoise coloured faience: 0.1 x 0.2 x 0.2 cm. Provenance: same as in no. 193. Date: A.D. 1st century.

198. No. AE-5723-5735. Plate 195.

Turquoise coloured faience: 0.7 x 0.5 x 0.6 cm. Provenance: same as in no. 193. Date: A.D. 1st. century.

199. No. AE-2439-2703. Plate 195.

Turquoise coloured faience: 0.2 x 0.3 x 0.3 cm. Provenance: Ust-Alma, 1978. Date: A.D. 2nd-3rd centuries.

200. No. AE-2852. Plate 195.

Light blue faience: 1.2 x 1.5 x 1.5 cm. Provenance: same as in no. 193. Date: A.D. 1st-2nd centuries.

201. No. Without inventory no. Plate 195.

Light blue faience: 1.3 x 1.4 x 1.4 cm. Provenance: Ust-Alma, 1978. Date: A.D. 1st-2nd centuries.

202. No. AE-6743-6749. Plate 195.

Turquoise coloured faience: 0.1 x 0.1 x 0.3 cm. Provenance: Ust-Alma, 1971. Date: A.D. 1st century.

203. No. AE-6896-6917. Plate 195.

Turquoise coloured faience: 0.2 x 0.2 x 0.2 cm. Provenance: Ust-Alma, 1974. Date: A.D. 1st-2nd centuries.

204. No. AE-8200-8309. Plate 195.

Turquoise coloured faience: 0.1 x 0.2 x 0.2 cm. Provenance: same as in no. 203. Date: 1st century B.C.

205. No. AE-8424-8453. Plate 195.

Turquoise coloured faience: 0.1 x 0.2 x 0.2 cm. Provenance: same as in no. 203. Date: 1st century B.C.

206. No. AE-8841-8930. Plate 195.

Turquoise coloured faience: 0.1 x 0.2 x 0.2 cm. Provenance: same as in no. 203. Date: 1st century B.C.

207. No. AE-9310-9329. Plate 195.

Turquoise coloured faience: 0.1 x 0.2 x 0.2 cm. Provenance: same as in no. 203. Date: 1st century B.C.

208. No. AE-9922-9947. Plate 195.

Turquoise coloured faience: 0.4 x 0.2 x 0.2 cm. Provenance: Ust-Alma. Date: A.D. 2nd-3rd centuries.

209. No. AE-9965-9981. Plate 195.

Turquoise coloured faience: 0.5 x 0.4 x 0.3 cm. Provenance: same as in no. 208. Date: 2nd-3rd centuries.

210. No. AE-10092-10177. Plate 195.

Turquoise coloured faience: 0.1 x 0.2 x 0.2 cm. Provenance: same as in no. 208. Date: A.D. 1st-2nd centuries.

211. No. AE-10750-10757. Plate 195.

Turquoise coloured faience: 0.2 x 0.3 x 0.3 cm. Provenance: Ust-Alma, 1980. Date: A.D. 2nd-3rd centuries.

212. No. AE-11656-11758. Plate 195.

Turquoise coloured faience: 0.6 x 0.6 x 0.6 cm. Provenance: Ust-Alma, 1981. Date: A.D. 2nd-3rd centuries.

213. No. AE-12162-12271. Plate 195.

Turquoise coloured faience: 0.2 x 0.3 x 0.3 cm. Provenance: same as in no. 212. Date: A.D. 2nd-3rd centuries.

214. ROSETTE-BEAD. No. AE-7006. Plate 195.

Blue faience: 1.4 x 1.4 x 0.7 cm. Provenance: Ust-Alma. Date: A.D. 1st century. Bibliography: *Cat*, no. 510.

PENDANTS. ALTAR

215. No. AE-6137. Plate 195.

Turquoise coloured faience: 1.5 x 0.8 x 0.6 cm. Provenance: Ust-Alma, 1973. Date: A.D. 1st century.

216. No. AE-6413.

Turquoise coloured faience: 1.6 x 0.6 x 0.6 cm. Provenance: same as in no. 215. Date: A.D. 1st century.

PENDANTS. COMPLETE CYLINDRICAL VESSELS

217. No. AE-203. Plate 195.

Provenance: Ust-Alma, 1975. Date: A.D. 1st-2nd centuries.

218. No. AE-199. Plate 195.

Light blue faience: 2.5 x 1 x 0.9 cm. Provenance: Ust-Alma, 1975. Date: A.D. 2nd century.

219. No. AE-385. Plate 195.

Light blue faience: 2.3 x 1.2 x 0.7 cm. Provenance: Ozernoe, 1959. Date: A.D. 1st-2nd centuries.

220. No. AE-386. Plate 195.

Light green faience: 1.9 x 1.5 x 0.5 cm. Provenance: Ozernoe, 1959. Date: A.D. 1st-2nd centuries.

221. No. AE-387. Plate 195.

Violet faience: 2.3 x 1.3 x 0.7 cm. Provenance: same as in no. 220. Date: A.D. 1st-3rd centuries.

222. No. AE-2866. Plate 195.

Light yellow faience: 2.3 x 1.2 x 0.6 cm. Provenance: Ust-Alma, 1978. Date: A.D. 1st-3rd centuries.

223. PENDANT. BRANCH OF GRAPES. No. AE-7265. Plate 195.

Light blue faience: 1.7 x 1.1 x 0.8 cm. Provenance: Ust Alma, 1974. Date: 1st century B.C.

PENDANTS. GENITALS

224. No. A-1E-106. Plate 195.

Light blue faience: 1.7 x 1.1 x 0.5 cm. Provenance: Zavetnoe, 1954. Date: A.D. 1st century. Bibliography: Bogdanova. *Mogilnik*, 104.

225. No. A-1E-107. Plate 195.

Dark green faience: 1.9 x 1.5 x 0.5 cm. Provenance: same as in no. 224. Date: A.D. 1st century. Bibliography: Bogdanova. *Mogilnik*, 104.

226. No. A-E-5739. Plate 195.

Turquoise coloured faience: 1.4 x 1 x 0.8 cm. Provenance: Ust-Alma, 1974. Date: A.D. 1st century.

227. No. AE-7061. Plate 195.

Light green faience: 2 x 1.4 x 0.6 cm. Date: A.D. 1st century.

AMULET. LION ON A PLATE BASE

228. A-1A-95. Plate 195.

Light green faience: 2.4 x 1.6 x 1.4 cm. Provenance: Zavetnoe, 1954. Date: A.D. 1st century. Bibliography: Bogdanova. *Mogilnik*, 104.

229. No. A-1A-96. Plate 195.

Light blue faience: 2.3 x 1.4 x 1.2 cm. Provenance: same as in no. 228. Date: A.D. 1st century. Bibliography: Bogdanova. *Mogilnik*, 104.

230. No. A-1A-97. Plate 195.

Light blue faience: 2.4 x 1.7 x 1.4 cm. Provenance: Ust-Alma, 1954. Date: A.D. 1st century.

231. No. A-1A-105. Plate 195.

Light blue faience: 2 x 0.9 x 0.8 cm. Provenance: Ust-Alma, 1954. Date: A.D. 1st century. Bibliography: Bogdanova. *Mogilnik*, 104.

232. No. A-1A-255. Plate 195.

Light blue faience: 2.3 x 1.6 x 1.2 cm. Provenance: Ozernoe, 1955. Date: A.D. 1st century.

233. No. A-1A-729. Plate 195.

Violet faience: 2.3 x 1.6 x 1.4 cm. Provenance: Zavetnoe, 1958. Date: A.D. 1st-3rd centuries. Bibliography: Bogdanova. *Mogilnik*, 104.

234. No. A-1A-930.

Light blue faience: 2.4 x 1.7 x 1.3 cm. Provenance: same as in no. 233. Date: A.D. 1st-3rd centuries. Bibliography: Bogdanova. *Mogilnik*, 104.

PENDANTS. BES

235. No. AE-325. Plate 195.

White faience: 2.6 x 2 x 0.4 cm. Provenance: Ust-Alma, 1975. Date: A.D. 1st century.

236. No. AE-326.

Light blue faience: 3.6 x 1.7 x 1.1 cm. Provenance: same as in no. 235. Date: A.D. 2nd century.

237. No. AE-7060.

Turquoise coloured faience: 2.1 x 1.1 x 0.3 cm. Provenance: same as in no. 235. Date: A.D. 1st-3rd centuries.

PENDANTS. HARPOCRATES

238. No. AE-7027. Plate 195.

Blue faience: 2 x 2 x 1.1 cm. Provenance: Ust-Alma, 1974. Date: 1st century B.C. Bibliography: *Cat*, no. 511.

239. No. AE-9640.

Greyish blue faience: 2 x 0.7 x 0.4 cm. Provenance: Ust-Alma, 1976. Date: A.D. 2nd-3rd centuries.

240. No. AE-10882. Plate 195.

Blue faience: 1.9 x 1 x 0.8 cm. Provenance: Ust-Alma, 1980. Date: A.D. 1st-2nd centuries.

241. No. AE-10882. Plate 195.

Blue faience: 1.9 x 1 x 0.8 cm. Provenance: same as in no. 240. Date: A.D. 1st-2nd centuries.

242. PENDANT. MEDUSA-GORGO. No. A-1A-445. Plate 195.

Turquoise coloured faience: 2.1 x 2.1 x 0.9 cm. Provenance: Zavetnoe, 1955. Date: A.D. 1st century. Bibliography: Bogdanova. *Mogilnik*, 104.

SCARABS WITH PLATE BASE

243. No. A-1B-391. Light blue faience: 1.2 x 0.9 x 0.3 cm. Provenance: Ozernoe. Date: A.D. 1st century. Plate 195.

244. No. AE-1-A-92. Plate 195.

Light blue faience: 1.7 x 1.4 x 0.6 cm. Provenance: Zavetnoe, 1954. Date: A.D. 1st century. Bibliography: Bogdanova. *Mogilnik*, 104, no. 4, 17.

245. No. AE-1037. Plate 195.

Light blue faience: 1.8 x 1.1 x 0.9 cm. Provenance: Ust-Alma, 1976. Date: A.D. 1st-2nd centuries.

246. No. AE-7036.

Light blue faience: 1.3 x 1.1 x 0.6 cm. Provenance: Ust-Alma, 1974. Date: A.D. 1st-2nd centuries.

247. No. AE-8769. Plate 195.

Light blue faience: 1.3 x 1 x 0.6 cm. Provenance: same as in no. 246. Date: 1st century B.C.

248. SCARAB WITH THE SIGN OF "LIFE". No. A-E-3410. Plate 195.

Light blue faience: 0.9 x 1.2 x 0.5 cm. Provenance: Ust-Alma, 1973. Date: A.D. 1st-2nd centuries.

249. SCARAB WITH THE REPRESENTATION OF A CAT. No. AE-6886.

Greyish blue faience: 1.7 x 1.2 x 0.7 cm. Provenance: Ust-Alma, 1974. Date: A.D. 1st century.

SCARABS WITH THE REPRESENTATION OF A SNAKE

250. NO. A-1B-388.

Light blue faience: 2.1 x 1.8 x 0.8 cm. Provenance: Ozernoe, 1959. Date: A.D. 1st-3rd centuries.

251. No. A-1B-389.

Violet faience: 2.1 x 1.4 x 0.6 cm. Provenance: same as in no. 250. Date: A.D. 1st-3rd centuries.

252. No. A-1B-390. Plate 195.

Light blue faience: 1.3 x 1 x 0.8 cm. Provenance: same as in no. 250. Date: A.D. 1st-3rd centuries.

253. No. AE-3410.

Light blue faience: 0.9 x 1.2 x 1 cm. Ust-Alma, 1973. Date: A.D. 1st-2nd centuries.

254. No. AE-6112.

Turquoise coloured faience: 1.3 x 1 x 0.6 cm. Provenance: same as in no. 253. Date: A.D. 1st century.

255. No. AE-6113.

Bright blue faience: 1.9 x 1.5 x 0.6 cm. Provenance: same as in no. 253. Date: A.D. 1st century.

256. No. AE-6128.

Turquoise coloured faience: 2.1 x 1.6 x 0.7 cm. Provenance: same as in no. 253. Date: A.D. 1st century.

257. No. AE-6129. Plate 195.

Yellowish green faience: 1.4 x 1.2 x 0.6 cm. Provenance: same as in no. 253. Date: A.D. 1st century.

258. No. AE-6367. Plate 195.

Turquoise coloured faience: 1.3 x 1.1 x 0.7 cm. Date: A.D. 1st century.

259. No. AE-6374.

Turquoise coloured faience: 1.7 x 0.9 x 0.5 cm. Provenance: same as in no. 253. Date: A.D. 1st century.

260. no. AE-8410.

Light blue faience: 1.3 x 1 x 0.6 cm. Provenance: Ust-Alma, 1974. Date: 1st century B.C.

KERTCH.

HISTORICAL-ARCHAEOLOGICAL MUSEUM.

PANTICAPEUM. EXCAVATIONS OF THE NECROPOLIS

ROUNDISH BEADS WITH FACETS

261. No. B-9/1. Plate 195.

Turquoise coloured faience: 1.35 x 1.35 x 1 cm. Date: A.D. 1st-2nd centuries.

262. No. B-9/2. Plate 195.

Blue faience: 1.25 x 1.1 x 0.9 cm. Date: A.D. 1st-2nd centuries.

263. No. 10. Plate 195.

Light violet faience: 1. x 1 x 0.9 cm. Date: A.D. 1st-2nd centuries.

264. No. 21. Plate 195.

Light blue faience: 1.25 x 1.25 x 1 cm. Date. A.D. 1st-2nd centuries.

265. No. 22. Plate 196.

Turquoise coloured faience: 1.45 x 1.45 x 1.2 cm. Date. A.D. 1st-2nd centuries.

266. No. 23/6. Plate 196.

Greyish violet faience: 1.7 x 1.7 x 1.5 cm. Date. A.D. 1st-2nd centuries.

267. No. B-117. Plate 196.

Turquoise coloured faience: 1.1 x 1.3 x 1.3 cm. Date. A.D. 1st-2nd centuries.

268. No. B-118. Plate 196.

Light blue faience: 0.8 x 1.5 x 1.15 cm. Date. A.D. 1st-3rd centuries.

269. No. B-119. Plate 196.

Light blue faience: 1.1 x 0.9 x 1.1 cm. Date. A.D. 1st-3rd centuries.

270. No. B-140. Plate 196.

Greyish green faience: 1.15 x 1 x 0.85. Date. A.D. 1st-2nd centuries.

271. No. B-144. Plate 196.

Greyish green faience: 1.5 x 1.5 x 1.2 cm. Date. A.D. 1st-2nd centuries.

272. No. B-171. Plate 196.

Greyish green faience: 1.2 x 1.3 x 1 cm. Date. A.D. 1st-2nd centuries.

273. No. B-211. Plate 196.

Turquoise coloured faience: 1.7 x 1.3 x 0.8 cm. Date. A.D. 1st-3rd centuries.

274. No. B-221. Plate 196.

Blue faience: 1.65 x 1.65 x 1.85 cm. Date. A.D. 1st-2nd centuries.

275. No. B-222. Plate 196.

Turquoise coloured faience: 1.75 x 1.75 x 1.5 cm. Date. A.D. 1st-2nd centuries.

276. No. B-223/3. Plate 196.

Greyish green faience: 1.4 x 1.7 x 0.7 cm. Date. A.D. 1st-2nd centuries.

277. No. B-224.

Bright blue faience: 1.8 x 1.8 x 1.55 cm. Date: 4th-1st centuries B.C.

278. No. 324/1.

Turquoise coloured faience: 0.5 x 0.7 x 0.7 cm. Date. A.D. 1st-2nd centuries.

279. No. B-324/2. Plate 196.

Greyish green faience: 1.2 x 1.6 x 0.6 cm. Date. A.D. 1st-2nd centuries.

280. No. B-350. Plate 196.

Light blue faience: 0.9 x 0.95 x 0.7 cm. Date. A.D. 1st-3rd centuries.

281. No. B-412. Plate 196.

Bright blue faience: 1.4 x 1.35 x 1 cm. Date. A.D. 1st-3rd centuries.

282. No. B-413. Plate 196.

Greyish green faience: 0.7 x 0.7 x 0.7 cm. Date. A.D. 1st-3rd centuries.

283. No. B-427.

Turquoise coloured faience: 1 x 1.3 x 0.5 cm. Date. A.D. 1st-3rd centuries.

284. No. B-428. Plate 196.

Turquoise coloured faience: 1 x 1.1 x 0.5 cm. Date. A.D. 1st-3rd centuries.

285. No. B-452. Plate 196.

Yellowish green faience: 1.5 x 1.3 x 1 cm. Date. A.D. 1st-3rd centuries.

286. No. B-453. Plate 196.

Light grey faience: 0.95 x 0.9 x 0.75. Date. A.D. 1st-3rd centuries.

287. No. B-478. Plate 196.

Greenish blue faience: 1 x 1 x 0.8 cm. Date. A.D. 1st-3rd centuries.

288. No. B-484. Plate 196.

Turquoise coloured faience. Date: A.D. 1st-3rd centuries.

289. No. B-540. Plate 196.

White faience: 1.2 x 1.2 x 0.4 cm. Date. A.D. 1st-3rd centuries.

290. No. B-580. Plate 196.

Greyish blue faience: 1.2 x 1.4 x 0.7 cm. Date. A.D. 1st-3rd centuries.

291. No. B-599. Plate 196.

Turquoise coloured faience: 0.7 x 0.9 x 0.5 cm. Date. A.D. 1st-3rd centuries.

292. No. B-625. Plate 196.

Turquoise coloured faience: 0.7 x 0.9 x 0.5 cm. Date. A.D. 1st-3rd centuries.

293. No. B-604-610; B-612-615. Plate 196.

Light grey faience: 0.9 x 0.9 x 0.8 cm. Date. A.D. 1st-3rd centuries.

294. No. B-912/2. Plate 196.

Light turquoise coloured faience: 1.3 x 1.3 x 0.5 cm. Date. A.D. 1st-3rd centuries.

295. No. B-929. Plate 196.

White faience: 1.4 x 1.35 x 1.15 cm. Date. A.D. 1st-3rd centuries.

296. No. B-938. Plate 196.

Greyish blue faience: 1.4 x 1 x 1 cm. Date. A.D. 1st-2nd centuries.

297. No. B-948. Plate 196.

White faience: 2.1 x 2 x 1.8 cm. Date. A.D. 1st-2nd centuries.

298. No. B-949. Plate 196.

White faience: 1.5 x 1.5 x 1.7 cm. Date. A.D. 1st-2nd centuries.

299. No. B-950. Plate 196.

Light blue faience: 1.6 x 1.6 x 1.8 cm. Date. A.D. 1st-2nd centuries.

300. No. B-951. Plate 196.

Turquoise coloured faience: 1 x 1.7 x 1.9 cm. Date. A.D. 1st-2nd centuries.

301. no. B-958. Plate 196.
Light turquoise coloured faience: 0.9 x 0.7 x 0.7 cm. Date. A.D. 1st-3rd centuries.
302. No. B-966/1. Plate 196.
Turquoise coloured faience: 1.1 x 1.1 x 1 cm. Date. A.D. 1st-2nd centuries.
303. No. B-993. Plate 196.
Bright blue faience: 1.4 x 1.3 x 1.1 cm. Date. A.D. 1st-2nd centuries.
304. No. B-994. Plate 196.
Dark blue faience: 1.2 x 1.1 x 1.2 cm. Date. A.D. 1st-2nd centuries.
305. No. B-995. Plate 196.
Greyish blue faience: 1.4 x 1.3 x 1 cm. Date. A.D. 1st-2nd centuries.
306. No. B-1118.
Blue faience: 1.2 x 1.2 x 1 cm. Date: 1st century B.C. - A.D. 2nd century.
307. No. B-1035. Plate 196.
Light blue faience: 1.8 x 1.6 x 1.5 cm. Date. A.D. 1st-2nd centuries.
308. No. B-1053. Plate 196.
Light blue faience: 1.8 x 1.5 x 1.4 cm. Date. A.D. 1st-2nd centuries.
309. No. B-1077. Plate 196.
Light blue faience: 1.1 x 1 x 1 cm. Date. A.D. 1st-2nd centuries.
310. No. B-1098. Plate 196.
Light turquoise coloured faience: 0.7 x 0.8 x 0.8 cm. Date. A.D. 1st-2nd centuries.
311. No. B-1116/1. Plate 196.
Turquoise coloured faience: 1.2 x 1.3 x 1.3 cm. Date. A.D. 1st-2nd centuries.
312. No. B-1116/2. Plate 196.
Turquoise coloured faience: 1.2 x 1.3 x 1.3 cm. Date. A.D. 1st-2nd centuries.
313. No. B-1116/3. Plate 196.
Greyish green faience: 1.4 x 1.1 x 1.1 cm. Date. A.D. 1st-2nd centuries.
314. No. B-1116/4. Plate 196.
Light blue faience: 1.4 x 1 x 1 cm. Date. A.D. 1st-2nd centuries.
315. No. B-1116/5. Plate 196.
Light turquoise coloured faience: 1.4 x 1 x 1 cm. Date. A.D. 1st-2nd centuries.
316. No. B-1116/6. Plate 196.
Blue faience: 1.2 x 1 x 1 cm. Date. A.D. 1st-2nd centuries.
317. No. B.1116/7. Plate 196.
Light turquoise coloured faience: 1.1 x 0.7 x 0.7 cm. Date. A.D. 1st-2nd centuries.
318. No. B-1116/8. Plate 196.
Light turquoise coloured faience: 1 x 0.8 x 0.9 cm. Date. A.D. 1st-2nd centuries.
319. B-112/10. Plate 196.
Faience: Date. A.D. 1st-2nd centuries.

320. No. B-1132/2. Plate 196.

White faience: 1.1 x 0.9 x 0.9 cm. Date. A.D. 1st-2nd centuries.

321. No. B-1132/3. Plate 196.

Light turquoise coloured faience: 1.1 x 0.9 x 0.9 cm. Date. A.D. 1st-2nd centuries.

322. No. B. 1165/1. Plate 196.

Green faience: 1.2 x 0.9 x 0.9 cm. Date: A.D. 3rd century.

323. No. B-1134/1. Plate 196.

Light blue faience: 1.5 x 1.4 x 1.1 cm. Date. A.D. 1st-3rd centuries.

324. No. B-1166/1. Plate 196.

Greyish blue faience: 1 x 1 x 1 cm. Date: A.D. 1st century.

325. No. B-1166/2. Plate 196.

Greyish blue faience: 0.9 x 1.1 x 1.1 cm. Date: A.D. 1st century.

326. No. B-1166/3. Plate 196.

Yellowish green faience: 0.8 x 1 x 1 cm. Date: A.D. 1st century.

327. No. B-1166/4. Plate 196.

Greyish green faience: 0.8 x 1.1 x 1.1 cm. Date: A.D. 1st century.

328. No. B-1166/5. Plate 196.

White faience: 0.7 x 1.1 x 1.1 cm. Date: A.D. 1st century.

329. No. B-1166/6. Plate 196.

Yellowish green faience: 0.9 x 1.1 x 1.1 cm. Date: A.D. 1st century.

330. No. B-1166/7. Plate 196.

Greyish green faience: 0.8 x 1 x 1 cm. Date: A.D. 1st century.

331. No. B-1168/1. Plate 196.

Turquoise coloured faience: 1.1 x 1.4 x 1.4 cm. Date: A.D. 3rd century.

332. No. B-1197/1. Plate 196.

Turquoise coloured faience: 1.2 x 1.1 x 1.1 cm. Date: A.D. 1st century.

333. No. B-1200/1. Plate 196.

Turquoise coloured faience: 1.6 x 1.1 x 1.1 cm. Date: A.D. 1st century.

334. No. B-1200/2. Plate 196.

Light green faience: 1.3 x 1 x 1 cm. Date: A.D. 1st century.

335. No. B-1204/1. Plate 196.

Greyish green faience: 1.1 x 0.9 x 0.9 cm. Date: A.D. 1st century.

336. No. B-1204/2. Plate 196.

Light turquoise coloured faience: 0.9 x 0.8 x 0.9 cm. Date: A.D. 1st century.

337. No. B. 1250/1. Plate 196.

Light blue faience: 1.3 x 1.2 x 1.2 cm. Date: A.D. 1st century.

338. No. B-1264. Plate 196.

Light blue faience: 1 x 1.3 x 1.3 cm. Date: A.D. 1st-2nd centuries.

339. No. B-1293/1. Plate 196.

Light blue faience: 1.8 x 1.8 x 1.6 cm. Date: A.D. 1st-2nd centuries.

340. No. B-1293/2. Plate 196.

Light blue faience: 1.6 x 1.5 x 1.2 cm. Date: A.D. 1st-2nd centuries.

341. No. B-1293/3. Plate 196.

Light turquoise coloured faience. Date: A.D. 1st-2nd centuries.

342. No. B-1293/4. Plate 196.

Light turquoise coloured faience: 1.6 x 1.4 x 1.3 cm. Date: A.D. 1st-2nd centuries.

343. No. B-1293/5. Plate 196.

Light violet faience: 1.3 x 1.3 x 1.1 cm. Date: A.D. 1st-2nd centuries.

344. No. B-1298/1. Plate 196.

Turquoise coloured faience: 0.7 x 0.9 x 0.9 cm. Date: A.D. 1st-2nd centuries.

345. No. B-1298/2. Plate 196.

Greenish yellow faience: 0.7 x 1 x 1 cm. Date: A.D. 1st century.

346. No. B-1307/1. Plate 196.

Greyish green faience: 2.5 x 2.2 x 1.95 cm. Date: A.D. 1st-2nd centuries.

347. No. B-1307/2. Plate 196.

Greyish green faience: 1.3 x 1 x 1 cm. Date: A.D. 1st-2nd centuries.

348. No. B-1307/3. Plate 196.

Greyish green faience: 1.3 x 1 x 1 cm. Date: A.D. 1st-2nd centuries.

349. No. B-1307/4. Plate 196.

Greyish green faience: 0.9 x 0.9 x 0.8 cm. Date: A.D. 1st-2nd centuries.

350. No. B-1315/1.

Yellowish green faience: 2 x 2 x 1.8 cm. Date: A.D. 1st-2nd centuries.

351. No. B-1315/2. Plate 196.

Greyish green faience: 1.1 x 9.5 x 7.5 cm. Date: A.D. 1st-2nd centuries.

352. No. B-1315/3. Plate 196.

Bright blue faience: 0.9 x 0.8 x 0.7 cm. Date: A.D. 1st-2nd centuries.

353. No. B-1315/4. Plate 196.

Greyish green faience: 0.9 x 0.9 x 0.8 cm. Date: A.D. 1st-2nd centuries.

354. No. B-1315/5. Plate 196.

Light blue faience: 8.5 x 8.5 x 7 cm. Date: A.D. 1st-2nd centuries.

355. No. B-1344. Plate 196.

Turquoise coloured faience: 1.3 x 1 x 1 cm. Date: A.D. 1st-2nd centuries.

356. No. B-1391/1. Plate 196.

Greyish blue faience: 1.9 x 1.5 x 1.5 cm. Date: A.D. 1st century.

357. No. B.1391/2. Plate 196.

White faience: 1.7 x 1.5 x 1.5 cm. Date: A.D. 1st century.

358. no. B-1391/3. Plate 196.

Greyish green faience: 1.8 x 1.5 x 1.5 cm. Date: A.D. 1st century.

359. No. B-1391/4. Plate 196.

Blue faience: 1.8 x 1.5 x 1.5 cm. Date: A.D. 1st century.

360. No. B-1391/7. Plate 196.

Turquoise coloured faience: 1.9 x 1.5 x 1.5 cm. Date: A.D. 1st century.

361. No. B-1391/8. Plate 196.

Greyish green faience: 1.5 x 1.2 x 1.2 cm. Date: A.D. 1st century.

362. No. B-1391/9. Plate 197.

Greyish blue faience: 1.8 x 1.6 x 1.6 cm. Date: A.D. 1st century.

363. No. B-1391/10. Plate 197.

Blue faience: 1.7 x 1.2 x 1.2 cm. Date: A.D. 1st century.

364. No. B-1391/11. Plate 197.

Turquoise coloured faience: 1.4 x 1.1 x 1.1 cm. Date: A.D. 1st-2nd centuries.

365. No. B-1391/12. Plate 197.

Turquoise coloured faience: 1.1 x 1 x 1 cm. Date: A.D. 1st-2nd centuries.

366. No. B-1396. Plate 197.

Greyish green faience: 1.4 x 1.4 x 1.4 cm. Date: A.D. 1st-2nd centuries.

367. No. B-1420. Plate 197.

Turquoise coloured faience: 0.9 x 0.5 x 0.5 cm. Date: A.D. 1st-2nd centuries.

368. No. B-1421. Plate 197.

Light turquoise coloured faience: 0.8 x 0.8 x 0.8 cm. Date: A.D. 1st-2nd centuries.

369. No. B-1422. Plate 197.

Light turquoise coloured faience: 0.8 x 0.7 x 0.7 cm. Date: A.D. 1st-2nd centuries.

370. No. B-1423. Plate 197.

Turquoise coloured faience: 1 x 1.2 x 10 cm. Date: A.D. 1st century.

371. No. B-1428/1. Plate 197.

Dark grey faience: 1.1 x 1.5 x 1.5 cm. Date: A.D. 1st century.

372. No. B-1438. Plate 197.

Light turquoise coloured faience: 1.3 x 1.3 x 1.3 cm. Date: A.D. 1st-2nd centuries.

373. No. B-1598/1. Plate 197.

Blue faience: 0.9 x 0.8 x 0.8 cm. Date: A.D. 1st-2nd centuries.

374. No. B-1598/2. Plate 197.

Light blue faience: 1.1 x 0.8 x 0.8 cm. Date: A.D. 1st-2nd centuries.

375. No. B-1598/3. Plate 197.

Turquoise coloured faience: 1 x 0.9 x 0.9 cm. Date: A.D. 1st-2nd centuries.

376. No. B-1603/1. Plate 197.

Yellowish green faience: 1 x 1 x 0.8 cm. Date: A.D. 1st-2nd centuries.

377. No. B-1603/2. Plate 197.

Turquoise coloured faience: 2 x 1.9 x 1.6 cm. Date: A.D. 1st-2nd centuries.

378. No. B-1624/3. Plate 197.

Light blue faience: 1.2 x 1.2 x 1.2 cm. Date: A.D. 1st-2nd centuries.

379. No. B-1624/4. Plate 197.

Light blue faience. Date: A.D. 1st-2nd centuries.

380. No. B-1631/1. Plate 197.

Yellowish green faience: 1.7 x 1.7 x 1.5 cm. Date: A.D. 1st-2nd centuries.

381. No. B-1631/2. Plate 197.

Bright green faience: 1.7 x 1.7 x 1.5 cm. Date: A.D. 1st-2nd centuries.

382. No. B-1631/3. Plate 197.

Blue faience: 1.7 x 1.7 x 1.5 cm. Date: A.D. 1st-2nd centuries.

383. No. B-1631/11. Plate 197.

Light blue faience: 1.3 x 1.4 x 1.1 cm. Date: A.D. 1st-2nd centuries.

384. No. B-1634/1. Plate 197.

Light turquoise coloured faience: 2.3 x 1.5 x 1.5 cm. Date: A.D. 1st-2nd centuries.

385. No. B-1634/2. Plate 197.

Turquoise coloured faience: 0.9 x 1 x 1 cm. Date: A.D. 1st-2nd centuries.

386. No. B-1634/3. Plate 197.

Turquoise coloured faience: 0.9 x 1.5 x 1.5 cm. Date: A.D. 1st-2nd centuries.

387. No. B-1634/4. Plate 197.

Greyish violet faience: 1 x 1 x 0.8 cm. Date: A.D. 1st-2nd centuries.

388. No. B-1670/1. Plate 197.

White faience: 1 x 0.9 x 0.9 cm. Date: A.D. 1st-4th centuries.

389. No. B-1673/1. Plate 197.

Bright blue faience: 2.3 x 1 x 2 cm. Date: A.D. 1st-2nd centuries.

390. No. B-1673/2. Plate 197.

White faience: 1.4 x 1.4 x 1.1 cm. Date: A.D. 1st-2nd centuries.

391. No. B-1673/3. Plate 197.

White faience: 1.2 x 1.2 x 0.9 cm. Date: A.D. 1st-2nd centuries.

392. No. B-1874.

Bluish green faience: 1.1 x 0.9 x 0.9 cm. Date: A.D. 1st century.

393. No. B-1886. Plate 197.

Bright blue faience: 1.8 x 1.8 x 1.8 cm. Date: A.D. 1st-2nd centuries.

394. No. B-1887. Plate 197.

Yellow faience: 1.1 x 1 x 1 cm. Date: A.D. 1st-2nd centuries.

395. No. B-1937/2. Plate 197.

Light turquoise coloured faience: 1.2 x 0.9 x 0.9 cm. Date: A.D. 1st century.

396. No. B-1937/3. Plate 197.

Light turquoise coloured faience: 1.2 x 0.9 x 0.9 cm. Date: A.D. 1st century.

397. No. B-1937/4. Plate 197.

Light turquoise coloured faience: 1.2 x 0.9 x 0.9 cm. Date: A.D. 1st century.

398. No. B-1937/5. Plate 197.

Light turquoise coloured faience: 1 x 0.9 x 0.9 cm. Date: A.D. 1st century.

399. No. B-1938/1-10. Plate 197.

Light turquoise coloured faience: 0.9 x 0.8 x 0.6 cm. Date: A.D. 1st century.

400. No. B-1941/8.

Light turquoise coloured faience: 1.2 x 1 x 1 cm. Date: A.D. 1st century.

401. No. B-1942/1. Plate 197.

Turquoise coloured faience: 1 x 0.7 x 0.7 cm. Date: A.D. 1st century.

402. No. B-1942/2. Plate 197.

Turquoise coloured faience: 1 x 0.8 x 0.8 cm. Date: A.D. 1st century.

403. No. B-1942/3. Plate 197.

Turquoise coloured faience: 1.1 x 0.9 x 0.9 cm. Date: A.D. 1st century.

404. No. B-1943. Plate 197.

Light turquoise coloured faience: 2.2 x 2.6 x 2.6 cm. Date: A.D. 1st century.

405. No. B-1944/1. Plate 197.

Turquoise coloured faience: 1.3 x 1.3 x 1.3 cm. Date: A.D. 1st century.

406. No. B-1944/2. Plate 197.

Light turquoise coloured faience: 0.9 x 0.8 x 0.8 cm. Date: A.D. 1st century.

407. No. B-1944/3. Plate 197.

Light turquoise coloured faience: 1 x 0.9 x 0.9 cm. Date: A.D. 1st century.

408. No. B-1964/20. Plate 197.

White faience: 0.8 x 0.7 x 0.7 cm. Date: A.D. 1st century.

409. No. B-1969/1. Plate 197.

White faience: 1 x 0.8 x 0.8 cm. Date: A.D. 1st century. Date: A.D. 1st century.

410. No. B-1971/1. Plate 197.

Turquoise coloured faience: 1.6 x 1.3 x 1.3 cm. Date: A.D. 1st century. Date: A.D. 1st century.

411. No. B-1971/2. Plate 197.

Turquoise coloured faience: 1.7 x 1.4 x 1.4 cm. Date: A.D. 1st century.

412. No. B-1971/3. Plate 197.

Turquoise coloured faience: 1.3 x 1 x 1.3 cm. Date: A.D. 1st century.

413. No. B-1971/4. Plate 197.

Greyish green faience: 1.3 x 1 x 1 cm. Date: A.D. 1st century.

FACETED BEADS

414. No. B-1624/-12(8). Plate 197.

Turquoise coloured faience: 1 x 1.2 x 1 cm. Date: A.D. 1st-2nd centuries.

415. No. B-1627/1. Plate 197.

Greyish blue faience: 0.6 x 0.6 x 0.6 cm. Date: A.D. 1st-2nd centuries.

416. No. B-1627/2. Plate 197.

Greyish green faience: 1 x 0.9 x 0.9 cm. Date: A.D. 1st-2nd centuries.

417. No. B-1627/23. Plate 197.

Greyish green faience: 0.8 x 0.7 x 0.7 cm. Date: A.D. 1st-2nd centuries.

418. No. B-1627/4. Plate 197.

Blue faience: 1 x 0.7 x 0.7 cm. Date: A.D. 1st-2nd centuries.

419. No. B-1627/5. Plate 197.

Green faience: 1 x 0.7 x 0.7 cm. Date: A.D. 1st-2nd centuries.

SMALL BEADS

420. No. B-24-35. Plate 197.

Turquoise coloured faience: 0.3 x 0.4 x 0.1 cm. Date: A.D. 1st-2nd centuries.

421. No. B-76. Plate 197.

Turquoise coloured faience: 0.3 x 0.5 cm. Date: A.D. 1st-3rd centuries.

422. No. B-79. Plate 197.

Greyish blue faience: 0.3 x 0.5 x 0.2 cm. Date: A.D. 1st-2nd centuries.

423. No. B-218/1-80. Plate 198.

Turquoise coloured faience: 0.3 x 0.5 x 0.2 cm. Date: A.D. 1st-2nd centuries.

424. No. B-351.

Light blue faience: 0.35 x 0.35 x 0.2 cm. Date: A.D. 1st-3rd centuries.

425. No. B-626-639.

Turquoise coloured faience: 0.2 x 0.4 x 0.5 cm. Date: A.D. 1st-3rd centuries.

426. No. B-919/1. Plate 197.

Light turquoise coloured faience: 0.4 x 0.1 x 0.2 cm. Date: A.D. 1st 2nd centuries.

427. No. B-1502. Plate 198.

Turquoise coloured faience: 0.2 x 0.5 x 0.5 cm. Date: A.D. 1st-3rd centuries.

428. No. B-1628. Plate 198.

Turquoise coloured faience: 0.1 x 0.3 x 0.3 cm. Date: A.D. 2nd-3rd centuries.

429. No. B-1651. Plate 200.

Greyish blue faience: 0.2 x 0.4 x 0.4 cm. Date: A.D. 1st-2nd centuries.

430. No. B-1812/1-64. Plate 198.

Greyish blue faience. Date: A.D. 1st-3rd centuries.

431. No. B-1945-50. Plate 198.

Greyish green faience: 0.2 x 0.3 x 0.3 cm. Date: A.D. 1st century.

432. No. B-1964/1-19.

Light turquoise coloured faience: 0.3 x 1.2 x 1.2 cm. Date: A.D. 1st century.

433. No. B-1974.

Turquoise coloured faience: 0.2 x 0.1 x 0.1 cm. Date: 2nd-1st century B.C.

ROUNDISH BEADS WITH AN INCISED PATTERN

434. No. B-1121/8. Plate 198.

Turquoise coloured faience: 0.9 x 0.7 x 0.7 cm. Date: 3rd-2nd centuries B.C. Bibliography: Bessonova. *Raskopki* 1963-1964, 138.

435. No. B-1121/9. Plate 198.

Turquoise coloured faience: 0.8 x 0.7 x 0.7 cm. Date: 3rd-2nd centuries B.C. Bibliography: Bessonova. *Raskopki* 1963-1964, 138.

436. No. B-1128/1. Plate 198.

Light turquoise coloured faience: 1.2 x 1.1 x 1.1 cm. Date: 3rd-1st centuries B.C. Bibliography: Maslenikov. *Raskopki* 359.

437. No. B-1132/4. Plate 198.

Turquoise coloured faience: 1.1 x 1 x 1 cm. Date: 3rd-1st centuries B.C.

438. No. B-1132/5. Plate 198.

Turquoise coloured faience: 0.9 x 0.8 x 0.8 cm. Date: 3rd-1st centuries B.C.

439. No. B-1132/6. Plate 198.

White faience: 0.8 x 0.8 x 0.2 cm. Date: 3rd-1st centuries B.C.

440. No. B-1132/7. Plate 198.

White faience: 0.8 x 0.8 x 0.8 cm. Date: 3rd-2nd centuries B.C.

441. No. B-1812/1. Plate 198.

Blue faience: 0.9 x 0.9 x 0.9 cm. Date: 3rd-1st centuries B.C.

442. No. B-1204. Plate 198.

Turquoise coloured faience: 1 x 0.8 x 0.8 cm. Date: 3rd-1st centuries B.C.

443. No. B-2/1. Plate 198.

Blue faience: 1.1 x 1 x 1 cm. Date: 3rd-1st centuries B.C.

444. No. B-1537. Plate 198.

Yellow faience: 0.9 x 0.9 x 0.9 cm. Date: 2nd century B.C.

445. No. B-156£. Plate 198.

Bluish green faience: 1.1 x 1.4 x 1.4 cm. Date: A.D. 1st century.

446. No. B-1864. Plate 198.

Light green faience: 0.9 x 0.8 x 0.8 cm. Date: 2nd century B.C.

447. No. B-1494. Plate 198.

Blue faience: 0.2 x 0.4 x 0.4 cm. Date: A.D. 1st-2nd centuries.

448. No. B-1054-B-1059. Plate 198.

Light blue faience: 0.8 x 0.8 x 0.8 cm. Date: A.D. 1st-2nd centuries.

PENDANTS. ALTAR

449. No. B-1843. Plate 198.

Greyish blue faience: 1.4 x 0.6 x 0.9 cm. Date: 1st century B.C. - A.D. 2nd century.

450. No. B-1844. Plate 198.

Greyish blue faience: 1.5 x 0.8 x 0.7 cm. Date: 1st century B.C.

451. No. B-1845. Plate 198.

Greyish blue faience: 1.4 x 0.6 x 0.8 cm. Date: 1st century B.C.

PENDANTS. AMPHORISKOI

452. No. B-12. Plate 198.

Yellow faience: 2.25 x 8.7 cm. Date: 2nd-1st centuries B.C.

453. No. B-1839. Plate 198.

Blue faience: 2.1 x 0.7 x 0.7 cm. Date: 1st century B.C. - A.D. 1st century.

454. No. B-1840. Plate 198.

Bright blue faience: 2 x 0.8 x 0.8 cm. Date: 1st century B.C. - A.D. 1st century.

455. No. B-1841. Plate 198.

Light turquoise coloured faience: 2.2 x 0.8 x 0.8 cm. Date: 1st century B.C. - A.D. 1st century.

456. No. B-1937. Plate 198.

Turquoise coloured faience: 3 x 1 x 1 cm. Date: A.D. 1st century.

457. No. B-1941/3. Plate 198.

Turquoise coloured faience: 1.8 x 1 x 1 cm. Date: A.D. 1st century.

458. No. B-1942/4. Plate 198.

Turquoise coloured faience: 3 x 1.1 x 1.1 cm. Date: A.D. 1st century.

PENDANTS. GENITALS

459. No. B-695/1. Plate 198.

Turquoise coloured faience: 1.5 x 0.9 x 0.9 cm. Date: A.D. 1st-2nd centuries.

460. No. B-965/2. Plate 198.

Green faience: 1.7 x 0.9 x 0.9 cm. Date: A.D. 1st-2nd centuries.

461. No. B-1846. Plate 198.

Turquoise coloured faience: 1.8 x 0.8 x 1.1 cm. Date: 1st century B.C. - A.D. 2nd century.

462. No. B-1859. Plate 198.

Turquoise coloured faience: 1.6 x 1 x 0.8 cm. Date: A.D. 1st-2nd centuries.

463. No. B-1941/6. Plate 198.

Light turquoise coloured faience: 1.9 x 1.2 x 1.2 cm. Date: A.D. 1st century.

464. No. B-1941/2.

Light turquoise coloured faience: 1.6 x 1.1 x 1.1 cm. Date: 1st century B.C. - A.D. 2nd century.

465. No. B-216. Plate 198.

Blue faience: 1.5 x 1.45 x 0.85 cm. Date: 1st century B.C. - A.D. 2nd century.

466. No. B-1016. Plate 198.

Light green faience: 2.7 x 1.2 x 0.7 cm. Date: 2nd century B.C. - A.D. 2nd century.

PENDANTS. BUNCH OF GRAPES

467. No. B-212. Plate 198.

Turquoise coloured faience: 1.9 x 1.2 x 0.6 cm. Date: A.D. 3rd century.

468. No. B-213. Plate 198.

Greenish blue faience: 2 x 1 x 0.6 cm. Date: A.D. 3rd century.

469. No. B-965/3.

Turquoise coloured faience: 1.7 x 1.1 x 1.5 cm. Date: 2nd-1st centuries B.C.

PENDANTS. COMPLETE CYLINDRICAL VESSELS

470. No. B-1288. Plate 198.

Bluish green faience: 1.8 x 0.9 x 0.6 cm. Date: A.D. 1st-2nd centuries.

471. No. B-1842. Plate 198.

Dark blue faience: 1.5 x 0.7 x 0.9 cm. Date: 1st century B.C. - A.D. 2nd century.

472. No. B-1847. Plate 198.

Blue faience: 2.2 x 0.6 x 1.1 cm. Date: 1st century B.C. - A.D. 2nd century.

473. No. B-1848. Plate 198.

Grey faience: 2.3 x 0.7 x 1.2 cm. Date: 1st century B.C. - A.D. 2nd century.

474. No. B-1941/1. Plate 198.

Light green faience: 2 x 1 x 1 cm. Date: A.D. 1st century.

PENDANT. NAKED FEMALE FIGURE

475. No. B-1966. Plate 198.

Turquoise coloured faience: 3 x 1.1 x 1.1 cm. Date: A.D. 1st century.

PENDANTS. BES

476. No. B-955. Plate 198.

Blue, green, yellow faience: 1 x 4 x 1 cm. A.D. 1st century.

477. No. B-1634/1. Plate 198.

Light green faience: 2.3 x 1.5 x 1.5 cm. Date: A.D. 1st century.

478. No. B-153. Plate 198.

Turquoise coloured faience: 1.8 x 1 x 0.6 cm. Date: 1st century B.C. - A.D. 1st century.

479. No. B-1941/5. Plate 198.

Turquoise coloured faience: 2.1 x 1.1 x 1.1 cm. Date: A.D. 1st century.

480. No. B-1941/9. Plate 198.

Light grey faience: 1.8 x 1 x 1 cm. Date: A.D. 1st century.

481. No. B-1942/6. Plate 198.

Turquoise coloured faience: 1.8 x 0.5 x 0.5 cm. Date: A.D. 1st century.

482. AMULET. LION ON A PLATFORM. No. B-1427. Plate 198.

Green faience: 1.5 x 2.2 x 1.5 cm. Date: A.D. 1st-2nd centuries.

483. PENDANT. TORTOISE. No. B-215. Plate 198.

Yellow faience: 1 x 1.25 x 0.6 cm. Date: A.D. 1st-3rd centuries.

484. PENDANT. TORTOISE. No. B-214. Plate 198.

Bluish green faience: 2 x 0.9 x 0.6 cm. Date: A.D. 1st-3rd centuries.

PENDANTS. PATAIKOS

485. No. B-1942/5. Plate 198.

Bluish green faience: 1.4 x 1.3 x 1.3 cm. History: unknow. Date: A.D. 1st century.

SCARABS WITH PLATE CASE

486. No. B-1849. Plate 198.

Bright blue faience: 1 X 0.9 X 0.5 cm. Date: 1st century B.C. - A.D. 2nd century. Bibliography: *Cat*, no. 496.

487. No. B-1850. Plate 198.

Greenish blue faience: 1.2 x 0.9 x 0.5 cm. History: unknown. Date: 1st century B.C. - A.D. 2nd century

488. No. B-1851. Plate 198.

Blue faience: 1.1 x 0.8 x 0.5 cm. History: unknown. Date: 1st century B.C. - A.D. 2nd century.

GLASS VESSELS

489. ALABASTRON. No. KMAC-797.

Glass, hight: 11.5 cm. History: unknown. Date. 5th century B.C.

490. AMPHORISKOS. No. KMAC-802.

Glass, height: 5.7 cm. History: unknown. Date. 5th century B.C.

491. AMPHORISKOS. No. KMAC-803.

Glass, height: 7.8 cm. History: unknown. Date. 5th century B.C.

492. AMPHORISKOS. No. KMAC-807.

Glass, height: 6.4 cm. History: Nympei, necropolis, 1975. Date. 5th century B.C.

SYMPHEROPOLIS.

LOCAL LORE MUSEUM OF CRIMEA. SCYTHIAN NEAPOLIS

493. PENDANT. LION PLAT FORM. No. KP-741. Plate 199.

Blue faience: 2.5 x 1.5 x 1.5 cm. Date: 2nd century B.C. Bibliography: *Cat*, no. 492.

494. SCARAB WITH THE IMAGE OF A SNAKE. No. KP-498. Plate 199.

Turquoise coloured faience: 1.8 x 1.4 x 0.6 cm. Date: 2nd century B.C. - A.D. 2nd century.

SEBASTOPOLIS.

HERSONES MUSEUM OF HISTORY AND ARCHAEOLOGY

495. PENDANT. AMPHORISCOS. No. 3755/8. Plate 199.

Turquoise coloured faience: 2.5 x 1 x 1 cm. Provenance: Hersones, 1908. Date: A.D. 1st-3rd centuries.

496. PENADANT. BUNCH OF GRAPES. No. 4903. Plate 199.

Blue faience: 1.8 x 1.6 x 0.6 cm. History: unknown. Date: A.D. 1st-3rd centuries.

497. SCARAB WITH THE IMAGE OF A SNAKE. No. 6011. Plate 199.

Blue faience: 1.3 x 1 x 0.6 cm. History: unknown. Date: A.D. 1st-3rd centuries.

498. OIL LAMP WITH THE REPRESENTATION OF A SNAKE AND THE SIGN OF LIFE. No. 1925. Plate 193.

Clay: 10.5 x 6.2 x 7 cm. History: unknown. Date: A.D. 4th century. Bibliography: Kobilina. *Izobrajennije*, 135, no. 127.

499. OIL LAMP WITH THE REPRESENTATION OF SERAPIS. No. 1584. Plate 193.

Clay: 2.6 x 5.7 cm. Provenance: Hersones. Date: A.D. 2nd century. Bibliography: Kobilina. *Izobrajennije*, 124.

EUPATORIA.

EUPATORIA LOCAL LORE MUSEUM

500. ALABASTRON DARD DLUE WITH BLUE ORNAMENT. No. A-3617.

Glass, height: 12,3. Provenance: Beljaussk. Necropolis, 1970. Date: 2nd century B.C. Bibliogrphahy: Dashevskaja, 1971, 264-265; *Cat*, no. 500.

501. PENDANT. DUCK. No. A-3502. Plate 199.

Blue glass,: 1.2 x 1.2 x 1 cm. Provenance: Beljaussk. Necropolis, 1968. Date: 3rd century B.C. Bibliography: Dashevskaja. *Issledovanija*, 299; *Cat*, no. 504.

502. BEADS CYLINDRICAL AND TABULAR. No. A-3562. Plate 199.

Faience, gagat, length: 6.5 cm. Provenance: Beljaussk. Necropolis, 1969. Date: 1st century B.C. - A.D. 1st century.

503. BEADS AND SMALL BEADS. No. A-3568. Plate 199.

Blue faience, length: 8.5 cm. Provenance: same as in no. 504. Date: 1st century B.C. - A.D. 1st century. Bibliography: *Cat*, no. 501.

504. BEADS ROUND AND FLAT, SMALL BEADS. No. 3580.

Blue faience, gagat, length: 11 cm. Provenance: Beljaussk. Necropolis, 1970. Date: 1st century B.C. - A.D. 1st century.

505. BEADS TABULAR. No. A-35.

Glass, gagat, length: 6.5 cm. Provenance: Beljaussk. Necropolis, 1969. Date: 1st century B.C. Bibliography: *Cat*, no. 503.

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506. ALABASTRON LIGHT YELLOW WITH BROWN CHEVRONS. No. KMAC-797.

Glaze, height: 11.5; dia: 3 cm; dial(halo): 3.5 cm. Date: last quarter of the 4th century - 5th century B.C.

507. ALABASTRON DARK BLUE WITH BLUE ORNAMENT . (fragment). No. KMAC-80.
Glass: 1.9 x 3.7 x 2.8 cm. Date: last quarter of the 6th century - 5th century B.C.
508. ALABASTRON DARK BLUE WITH WHITE AND YELLOW LINES (fragment). No. B-801.
Glass: 2.5 x 3.3 x 2.2 cm. Date: last quarter of the 6th century - 5th century B.C.
509. ALABASTRON DARK BLUE WITH YELLOW LINES (fragment). Without inventory no.
Glass: 2.5 x 3.3 x 2.2 cm. Date: last quarter of the 6th century - 5th century B.C.
510. AMPHORISKOS DARK BLUE WITH WHITE AND YELLOW LINES AND CONCENTRIC CIRCLES.
No. B-802.
Glass, height: 5.7 cm; dia (neck): 1.5 cm. Date: last quarter of the 6th century - 5th century B.C.
511. ALABASTRON DARK BLUE WITH WHITE CHEVRONS (fragment). No. KMAC-804.
Glass, height: 2.7 cm; dia (neck): 1.8 cm. Date: last quarter of the 6th century - 5th century B.C.
512. AMPOHORISKOS BROWN (fragment). no. KMAC-808.
Glass, height: 2.6 cm; dia: 2.7 cm; dia (halo): 2.2 cm. Date: last quarter of the 6th century - 5th century B.C.
513. ALABASTRON LIGHT YELLOW WITH BROWN CHEVRONS AND CIRCLES (fragment). No. KMAC-805.
Glass, height: 3.2 cm; dia: 2.8 cm. Date: last quarter of the 6th century - 5th century B.C.
514. AMPHORISKOS BLACK WITH YELLOW CIRCLES (fragment). No. KMAC-1029.
glass, height: 2.2 cm; dia: 2.3 cm. Date: last quarter of the 6th century - 5th century B.C.
515. AMPHORISKOS PALE BLUISH-YELLOW WITH YELLOW CIRCLES (fragment). Without inventory no.
Glass, height: 2.3 cm; dia: 2.3 cm. Date: last quarter of the 6th century - 5th century B.C.
516. AMPHORISKOS DARK BLUE WITH YELLOW CIRCLES (fragment). No. KMAC-1032.
Glass, height: 3 cm ; dia: 2 cm. Date: last quarter of the 6th century - 5th century B.C.
517. ALABASTRON. No. A-638.
Alabaster, height: 10 cm; dia: 32 cm, dia (bottom): 3 cm. Date: 6th century B.C.
518. ALABASTRON. No. A-686. Plate 199.
Alabaster, height: 22.5 cm; ida: 5.8 cm, dia(mouth): 5.5 cm, dia (bottom): 7 cm. Date: 6th century B.C.
519. ALABASTRON. No. A-1096. Plate 199.
Alabaster, height: 13.6 cm; dia: 4 cm, dia (mouth): 5 cm, dia (bottom): 3.5 cm. Date: 6th century B.C.
520. ALABASTRON. No. A-1227.
Alabaster, height: 1.4 cm; dia: 4.5 cm, dia (mouth): 1.5 cm, dia (bottom): 3.5 cm. Date: 6th century B.C.
521. ALABASTRON. No. A-1266.
Alabaster, height: 14,5 cm; dia: 3.4 cm, dia (bottom): 2.5 cm. Date: 6th century B.C.
522. ALABASTRON. No. A-1602.
Alabaster, height: 20.7 cm; dia: 5 cm, dia (bottom): 1.1 cm. Date: 6th century B.C.
523. ALABASTRON. No. 1609. Plate 199.
Alabaster, height: 12.5 cm; dia: 4.2 cm, dia (mouth): 2 cm, dia (bottom): 1.1 cm. Date: 6th century B.C.
524. ALABASTRON. No. 1908.

Alabaster, height: 12 cm; dia: 5.5 cm, dia (mouth): 3.2 cm. Date: 6th century B.C.

525. ALABASTRON. No. A-1909-a.

Alabaster, height: 8.4 cm; dia: 2.8 cm, dia (mouth): 1.5 cm. Date: 6th century B.C.

526. ALABASTRON. No. 1909-b.

Alabaster, height: 8 cm; dia: 4 cm, dia (bottom): 2 cm. Date: 6th century B.C.

527. ALABASTRON. No. A-1909-c.

Alabaster, height: 8.9 cm; dia: 5.2 cm, dia (bottom): 2 cm. Date: 6th century B.C.

528. ALABASTRON (fragment). No. A-1910.

Alabaster, height: 5.3 cm; dia: 4 cm, dia (bottom): 3.5 cm. Date: 6th century B.C.

529. ALABASTRON (fragment). No. 1911. Plate 199.

Alabaster, height: 4.2 cm; dia: 3.8 cm, dia (mouth): 1.5 cm. Date: 6th century B.C.

530. ALABASTRON. No. A-1920.

Alabaster, height: 7.5 cm; dia: 3.8 cm. Date: 6th century B.C.

531. ALABASTRON. No. A-2188. Plate 199.

Alabaster, height: 7.3 cm; dia: 2.6 cm, dia (bottom): 2.2 cm. Date: 6th century B.C.

BROAD VESSELS WITH WIDE BODY

532. No. A-1907.

Alabaster light yellow, height: 8.5 cm; dia: 6 cm, dia (mouth): 1.4 cm. Date: 6th century B.C.

533. AMPHORE WITH LIGHT BLUE AND YELLOW ZIGZAG PATTERN. Without inventory no.

Glass, height: 9.5 cm; dia: 2.8 cm, dia (mouth): 2.5 cm. Provenance: unknown. Date: 6th century B.C.

534. RIGHT ANGLED PLAQUE WITH THE REPRESENTATION OF A GOOSE OF AMON. No. A-1033.

Dark green faience. Provenance: unknown. Date: 6th century B.C.

535. SCARAB WITH IBIS. No. A-5531.

Light blue faience: 1.1 x 0.8 x 0.7 cm. Provenance: unknown. Date: A.D. 2nd century.

536. SCARAB WITH THE REPRESENTATION OF A SNAKE. No. A-5532.

Greenish blue faience: 1.3 x 1.1 x 0.9 cm. Provenance: unknown. Date: A.D. 2nd-3rd centuries.

537. PENDANT. FIGS. No. 5527.

Greenish blue faience: 1.9 x 1 x 0.6 cm. Date: A.D. 2nd century.

538. AMULET. TORTOISE. No. A-5528.

Greenish blue faience: 1.1 x 1 x 0.7 cm. Date: A.D. 2nd century.

539. PENDANT. AMPHORISKOS. No. A-5533.

Greenish blue faience: 0.8 x 0.2 x 0.2 cm. Date: A.D. 2nd century.

540. SCARAB WITH THE REPRESENTATION OF A SNAKE. Without inventory no.

Turquoise coloured faience: 1.6 x 1.3 x 0.7 cm. Provenance: village of Ust-Kamenka, Dnepropetrovsk region. te: 1st century B.C. - A.D. 1st century.

541. ROUNDISH BEAD WITH RIBS. No. A-9161.

Turquoise coloured faience: 1.3 x 1.6 x 1.6 cm. Provenance: unknown. Date: A.D. 1st-3rd centuries. Bibliography: *Cat*, no.

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542. SCARABS WITH THE REPRESENTATION OF A SNAKE. No. 4001/6217 (1-6).
Greyish blue faience: 1.1 x 0.9 x 0.6 cm. Date: A.D. 1st-2nd centuries.

543. PENDANT. HARPOCRATES. No. 1813/3228.
Blue faience: 3.3 x 1.4 x 0.6 cm. Date: A.D. 1st-2nd centuries.

544. PENDANT. HARPOCRATES. No. 1813/3227.
Light blue faience: 2.5 x 1.2 x 0.5 cm.

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545. PENDANT. LION. No. JK-4886/666. Plate 199.
Blue faience: 2.9 x 1.5 x 1 cm. Provenance: Tanais excavations, 1956. Date: A.D. 1st-2nd centuries.

546. SMALL BEADS. No. JK-4886/113. Plate 199.
Blue faience: 0.2 x 0.4 cm. Provenance: same as in no. 545. Date: A.D. 1st-2nd centuries.

LITHUANIA

VILNIUS. HISTORICAL ETHNOGRAPHICAL MUSEUM.

547. STATUE OF KNEELING PRIEST. No. JM-4968.
Bronze, height: 6.2 cm. Provenance: Svenskna, burial, Siluta region, Latvia, find of Adam Plater, 1852. Date: 5th century B.C. Bibliography: Snitkuvene. *VDI*, 1988, N 3, 84.

548. STATUE OF ANUBIS. No. JM-4972.
Bronze, height: 5.8 cm. Provenance: same as in no. 547. Date: 5th century B.C. Bibliography: Snitkuvene. *VDI*, 1988, N 3, 85.

TURKMENISTAN

ASHKHABAD INSTITUTE OF HISTORY

549. STATUETTE OF GODDESS ISIS. Without inventory no. Plate 199.
Bronze, height: 4.7 cm; wide: 3.4 cm. Provenance: Gerauldepe. Range Bolchoi Balchan, excavations, 1986. Date: XXVI dynasty. Bibliography: Yusupov/Hodjash, *Goddess*, 3, 4; *Cat*, no. 513.

TADJIKISTAN

DUSHANBE. INSTITUTE OF HISTORY, ARCHAEOLOGY AND ETHNOGRAPHY

550. PENDANTS. PATAIKOS, FIG, FROG, GENITALS, SCARABS. Without inventory nos.
Blue faience: from 2.9 x 1.5 to 7.7 x 3 cm. Provenance: Tyihon, Dushanbe region, excavations. Date: A.D. 1st-3rd centuries. Bibliography: *Cat*, no. 524.

XVIII. LAMPS

Mostly Roman and Byzantine

1. LAMP. Ivanovo, no. A-139. Plate 200.
Terra-cotta: 3 x 9 x 5 cm. History: D.G. Burlin collection ; ILM till 1959.
2. LAMP. Ivanovo, no. A-159.
Terra-Cotta: 4 x 10.5 x 7 cm. History: same as in no. 1. Bibliography: *Cat*, no. 521.
3. LAMP. Irkutsk, no. K-930. Plate 200.
Bright blue glazed terra-cotta: 4 x 12 x 6 cm. History: Senator Erakov collection, entered in 1938 (acquired from L.A. Dauksho, the senator's son-in-law).
4. LAMP. Irkutsk, no. K-933. Plate 200.
Terra-cotta: 4.5 x 10.5 x 6.5 cm. History: same as in no. 3.
5. LAMP. Odessa, no. 52578.
Terra-cotta, height: 5 cm. History: OLM till 1920.
6. LAMP. Odessa, no. 52567. Plate 200.
Terra-cotta: 7 x 12 cm.
7. LAMP (tadpoles and a frog diving into the opening). Polenovo, no. 813. Plate 200.
Terra-cotta: 2.9 x 7.5 x 6 cm. History: V.D. Polenov collection, brought from Cairo in 1882.
8. LAMP. Polenovo, no. 898. Plate 200.
Terra-cotta: 5.7 x 11.2 x 8.2 cm. History: D.V. Polenov collection, Baron Kiester's gift in 1835.
9. LAMP. Polenovo, no. 899. Plate 201.
Terra-cotta: 2 x 8.5 x 6 cm. History: same as in no. 7.
10. LAMP. Polenovo, no. 900. Plate 201.
Terra-cotta: 3 x 9.5 x 6.7 cm. History: same as in no. 7. Bibliography: *Cat*, no. 515.
11. LAMP. Polenovo, no. 901. Plate 201.
Terra-cotta: 3 x 8.5 x 7 cm. History: same as in no. 7. Bibliography: *Cat*, no. 516.
12. LAMP. Polenovo, no. 912.
Terra-cotta, length: 9.4 cm. History: same as in no. 7. Bibliography: *Cat*, no. 518.
13. LAMP. Polenovo, no. 917. Plate 201.
Terra-cotta, length: 8.1 cm. History: same as in no. 7. Provenance: Saqqara. Bibliography: *Cat*, no. 519.
14. LAMP (with an image of Serapis). St. Petersburg, no. A-898-II(1). Plate 201.
Terra-cotta: 4.5 x 5.5 x 4 cm. History: Herm till 1931; CAM in 1931-46.
15. LAMP (with an image of Isis). St. Petersburg, no. A-898-II(2).
Terra-cotta: 4.4 x 8.5 x 6 cm. History: same as in no. 14.
16. LAMP (with a frog in its top). Tallinn, no. K-444/AM-5893.

Terra-cotta: 6.1 x 8.1 x 4 cm. History: one of the two found in 1843 in a sarcophagus. Mme von Gernet zu Waimel collection till 1864. Bibliography: Hansen, *Sammlungen*, 90, no. 17; *Cat*, no. 520.

17. LAMP. Tiflis, no. 39(1).

XIX. COPTIC TEXTILES

1. FRAGMENT OF A CLAVUS ornamented with a winding vine with leaves in its bends. Lvov, no. EP-592. Plate 201.

Linen and wool on the linen warp: 45 x 4 cm; colours: purple (violet), white. Date: A.D. 3rd-4th centuries. History: Dr. Fr. Bock collection, Aachen, till 1888, then the Lvov Museum of Domestic Crafts.

2. POLYCHROME TISSUE with two inset bands representing male figures. Erevan, no. V-191/1106. Plate 202. Gobelin, linen and wool on the linen warp: 31 x 30 cm, colours: purple and white. Date: A.D. 3rd-4th centuries. History: The Stieglitz College museum, till 1926; Herm till 1930.

3. FRAGMENT OF THE TURKISH TOWEL TYPE OF TISSUE with a wide band ornamented with wavy lines. Kiev, MWEA, no. BV-349.

Linen and wool on the linen warp: 20 x 63 cm. Date: A.D. 4th-5th centuries. History: B.I. and V.N. Khanenko collection.

4. TISSUE DECORATED WITH RHOMBOID ORNAMENT with black stitches within each rhombus and brown stitches between. Ekaterinburg, no. SM-1925.

Wool on the linen warp: 19.5 x 13.5 cm, colours: black, yellow, brown. Date: A.D. 5th century. History: Antireligious Museum, Sverdlovsk till 1936.

5. POLYCHROME TISSUE with two inset bands representing a vine. Erevan, no. V-188/916. Plate 202.

Gobelin, linen and wool on the linen warp: 24.5 x 13 cm. Date: A.D. 5th century. History: same as in no. 2.

6. POLYCHROME TISSUE with a medallion representing Horus with garlands of rosettes and a band of ibexes, lions and snakes underneath. Erevan, no. V-190/918.

Linen and wool on the linen warp: 48 x 30 cm. Date: A.D. 5th century. History: same as in no. 2.

7. ROUND INSET OF THE TURKISH TOWEL TYPE with a Greek cross in the central medallion and a border ornament consisting of a line of semicircles with a bead inside. Kiev, MWEA, no. BV-351(4377a). Plate 203.

Wool and linen on the linen warp: 42 x 40.5 cm, colours: purple, white, orange. Date: A.D. 5th century. History: same as in no. 3. Bibliography: *Cat*, no. 524; *Viazmitina*, p. 94, no. 492.

8. ROUND PURPLE INSET with a geometric ornament and a strip of plaited-work design in the central medallion; the border with a stylized floral design. Tiflis, no. 9. Plate 202.

Gobelin, flying needle, wool on the linen warp: dia 5.7 cm, colours: purple, white. Date: A.D. 5th century. History: Herm (no. 11889) till 1953. Bibliography: *Cat*, no. 526.

9. PURPLE TONDO with geometric ornament in the central medallion and a stylized floral design in the border. Tiflis, no. 10. Plate 202.

Gobelin, flying needle, wool on the linen warp, dia: 15.5 cm, colours: purple, white. Date: A.D. 5th-6th centuries. History: Herm (no. 11487) till 1953. Bibliography: *Cat*, no. 525.

10. FRAGMENT OF A POLYCHROME CLAVUS representing a bird, a hare and a panther in the circles formed by twined vines. Erevan, no. V-189/917.

Gobelin, linen wool on the linen warp: 23 x 16 cm. Date: A.D. 6th century. History: same as in no. 2.

11. CHILD'S TUNIC with bichrome clavus stylized floral design, animals on the shoulders, borders with a geometric ornament. Lvov, no. EP-577. Plate 203.

Gobelin, linen, wool: 45 x 50 cm, colours: purple, white. Date: A.D. 6th century. History: same as in no. 1. Bibliography: *Cat*, no. 527.

12. ROUND BICHROME INSET with a geometric ornament and a strip of plaited work design in the central medallion; the border with a stylized floral design. Lvov, no. EP-578. Plate 203.

Gobelin, linen, wool, dia: 19 cm, colours: purple, white. Date: A.D. 6th century. History: same as in no. 1. Bibliography: *Cat*, no. 530.

13. ROUND BICHROME INSET with a geometric ornament and a strip of plaited work design in the central medallion; the border with a stylized floral design. Lvov, no. EP-579. Plate 203.

Gobelin, linen, wool: 42 x 45 cm, colours: purple, white. Date: A.D. 6th century. History: same as in no. 1. Bibliography: *Cat*, no. 529.

14. OVAL BICHROME INSET with leaf-shaped pendant, decorated with geometric ornament in the central medallion; the border with a stylized floral design. Lvov, no. EP-580. Plate 203.

Gobelin, linen, wool on the linen warp: 30 x 20 cm, colours: purple (violet), white. Date: A.D. 6th century. History: same as in no. 1. Bibliography: *Cat*, no. 531.

15. FRAGMENT OF AN INSET OF MAN'S TUNIC. Lvov, no. EP-586. Plate 207.

Linen, wool on the linen warp: 38 x 9 cm. Date: A.D. 6th century. History: same as in no. 1.

16. FRAGMENT OF A BICHROME CLAVUS ornamented with a vine. Lvov, no. EP-590. Plate 202.

Gobelin, linen, wool on the linen warp: 39 x 3 cm, colours: purple (blue-violet), white. Date: A.D. 6th century. History: same as in no. 1. Bibliography: *Cat*, no. 533.

17. POLYCHROME SQUARE INSET representing lion-hunting in the central medallion and a border ornament consisting of acanthus garlands forming medallions with floral design. Lvov, no. EP-594. Plate 204.

Gobelin, linen, wool on the linen warp: 24.5 x 26 cm, colours: purple (violet), white, red, green, yellow. Date: A.D. 6th century. History: same as in no. 1. Bibliography: *Cat*, no. 528.

18. TRIPARTITE FRAGMENT OF A CLAVUS representing a hare, a lion, a bull and a Ranphar with two grape leaves and a stylized vine. Tiflis, no. 1. Plate 202.

Gobelin, linen, wool on the linen warp: 34 (12 + 6 + 16) x 3.5 cm, colours: purple (brown), white. Date: A.D. 6th century. History: Herm (no. 12767) till 1953. Bibliography: *Matie*, p. 161, no. 315; *Cat*, no. 532.

19. TEXTILE WITH TWO INSET BANDS representing a warrior (vertically), and panthers and dogs (horizontally). Kiev, MWEA, no. BV-346 a (4388). Plate 204.

Gobelin, linen, wool on the linen warp; textile: 32 x 20 cm, bands: 23 x 5.5 cm, colours: purple (black), white, orange. Date: A.D. 6th century. History: same as in no. 3. Bibliography: *Cat*, no. 539; *Vistavka*, p. 7, nos. 5-6; *KDMZSM* 1964 p. 11, fig. 40.

20. TWO FRAGMENTS OF BICHROME CLAVUS representing hares, billy-goats, dogs in bends of waving vine. Kiev, VWEA, no. BV-346 b (4377 b). Plate 204.

Gobelin, linen, wool on the linen warp: 3 x 28 cm; 3 x 29 cm, colours: purple (violet), white. Date: A.D. 6th-7th centuries. History: same as in no. 3. Bibliography: *Cat*, no. 541; *Vistavka*, p.7, no. 5-8; *Viazmitina*, p.94, no.493 b.

21. POLYCHROME INSET-BAND ornamented with vine. Kiev, MWEA, no. BV-346 c (3477 c). Plate 204.

Gobelin; linen, wool on the linen warp: 2 x 18.4 cm, colours: purple (black), grey, white. Date: A.D. 6th-7th centuries. History: same as in no.3. Bibliography: *Cat*, no. 544; *Vistavka*, p.7, no. 5 d; *Viazmitina*, p.95, no. 493 c.

22. TWO FRAGMENTS OF BICHROME CLAVUS representing leaves and cones in oval loops formed by twined bands. Kiev, MWEA, no. BV-347 (3478 b). Plate 201.

Gobelin; linen, wool on the linen warp: 54 x 4.2 cm, 35.5 x 5.5 cm, colours: purple, white. Date: A.D. 6th-7th centuries. History: same as in no. 3. Bibliography: *Cat*, no. 543; *Vistavka*, p. 6, no.4; *Viazmitina*, p. 95, no. 395 a.

23. TEXTILE OF THE TURKISH TOWEL TYPE with a square polychrome inset representing a warrior in the

central medallion, and a bull, a panther and two running warriors with baskets between in the corners. Kiev, MWEA, no. BV-372 (1238). Plate 206.

Gobelin; linen, wool on the linen warp; textile: 57 x 57 cm, inset: 28.5 x 26 cm, colours: purple, white, green, red, pink, orange, yellow, blue. Date: A.D. 6th-7th centuries. History: same as in no. 3. Bibliography: *Cat*, no. 534, *KhMuz*, p.234; *KMBooklet* (1974), fig. 38, *Put* (1957), fig.38; *MZSM v Kiivi* 1983 p. 11, no.149, no.153.

24. FRAGMENT OF THE TURKISH TOWEL TYPE TEXTILE with a clavum representing human figures and lions in medallions, flowers between them; the border with pendants and beads. Lvov, no. EP-581.

Gobelin; linen, wool on the linen warp: 37 x 27 cm, colours: purple (brown), white. Date: A.D. 6th-7th centuries. History: same as in no. 1. Bibliography: *Cat*, no. 540.

25. INSET OF A MAN'S TUNIC with geometric ornament. Lvov, no. Ep-589. Plate 202.

Gobelin; linen, wool on the linen warp: 12.5 x 34 cm, colours: white, dark blue. Date: A.D. 6th-7th centuries. History: same as in no. 1. Bibliography: *Cat*, no. 546.

26. FRAGMENT OF A CLAVUS ornamented with 4 winding vines with leaves in their bends. Lvov, no. EP-591.

Gobelin; linen, wool on the linen warp: 28 x 8 cm, colours: purple (blue), white. Date: A.D. 6th-7th centuries. History: same as in no. 1. Bibliography: *Cat*, no. 545.

27. TEXTILE OF THE TURKISH TOWEL TYPE with a square polychrome inset representing floral ornament in the central medallion and an antelope, a panther, a bull and a hare with baskets between them in the corners. Lvov, no. EP-593.

Gobelin; linen, wool on the linen warp: 28 x 28 cm, colours: purple (blue), white, red, green, yellow, brown. Date: A.D. 6th-7th centuries. History: same as in no. 1. Bibliography: *Cat*, no. 536.

28. TEXTILE OF THE TURKISH TOWEL TYPE with a square polychrome inset representing a centaur in the central medallion and a panther, a lion and two hares with four baskets between them in the corners. Tiflis, no. 4.

Gobelin; linen, wool on the linen warp: 43 x 39 cm, colours: purple (brown), white, green, yellow, dark red. Date: A.D. 6th-7th centuries. History: Herm (no. 9689) till 1953. Bibliography: *Cat*, no. 535; *Matie /Liapunova* p. 118, pl. XXX, 7.

29. POLYCHROME SQUARE INSET representing a warrior in the central medallion, and purple ornament with pendants on the border. Tiflis, no. 5. Plate 205.

Gobelin; linen, wool on the linen warp: 17 x 18 cm, colours: purple, white, yellow, dark red. Date: A.D. 6th-7th centuries. History: Herm (no. 9708) till 1953. Bibliography: *Cat*, no. 537; *Matie /Liapunova* p. 134, pl. XXX, 7.

30. FRAGMENT OF A CLAVUS ornamented with a vine and beads on the purple background and pendants on the border Tiflis, no. 6.

Gobelin; linen, wool: 40 x 8 cm. Date: A.D. 6th-7th centuries. History: Herm (no. 1194) till 1953. Bibliography: *Cat*, no. 542.

31. TEXTILE OF THE TURKISH TOWEL TYPE with a fragment of polychrome inset representing a warrior with a shield in the central medallion, and medallions with baskets and ovals framed by acanthus leaves on the border. Tiflis, no. 7. Plate 205.

Gobelin; linen, wool on the linen warp: 45 x 35 cm, colours: purple, white, green, red. Date: A.D. 6th-7th centuries. History: Herm (no. 12512) till 1953. Bibliography: *Cat*, no. 538.

32. TEXTILE WITH A POLYCHROME OVAL INSET representing lotus flowers, dolphins and a bird flying out the nest. Erevan, no. V-187/915. Plate 205.

Gobelin; linen, wool on the linen warp: length 29 cm. History: same as in no. 2.

33. THREE FRAGMENTS OF A TEXTILE WITH BICHROME CLAVUS representing hares, lions, panthers, dogs in oval medallions. Kiev, MWEA, no. BV-347 a (4378 e).

Gobelin; linen, wool on the linen warp: 8.5 x 49 cm, 8.5 x 36.5 cm, 6.2 x 7.5 cm, width of the clavus: 6 cm,

colours: purple, white. Date: A.D. 7th century. History: same as in no. 3. Bibliography: *Cat*, no. 547; *Vistavka*, pl 6, no. 4 b; *Viazmitina*, p. 95, no. 495.

34. NINE OVAL FRAGMENTS OF POLYCHROME INSETS representing stems with a bud (pomegranate?) and two leaves (on eight fragments), and an eight-pointed star with two incised in each other squares. Kiev, MWEA, no. BV-353 (437 b, no. 1-9). Plate 204.

Gobelin (no. 1-8); loop technique (no. 9); linen, wool on the linen warp: 12 x 9 cm. colours: red, blue, pink, orange, white. Date: A.D. 7th century. History: same as in no. 3. Bibliography: *Cat*, no. 551; *KM Guide*, p. 11, no. 150, 154; *Vistavka*, p. 7-8, no. 7; *Viazmitina* p 95-96, no. 497.

35. TWO FRAGMENTS OF A POLYCHROME CLAVUS representing leaves and petals. Kiev, MWEA, no. BV-359 (4376 a).

Gobelin; linen, wool on the linen warp: 55 x 4.5 cm, 58 x 4 cm, colours: red, green, blue, white. Date: A.D. 7th century. history: same as in no. 3. Bibliography: *Cat*, no. 550.; *Vistavka*, p. 7, no. 60; *Viazmitina* p. 95, no. 496 c.

36. FRAGMENT OF A BICHROME CLAVUS representing floral ornament on the central band and geometric rosettes on two other. Lvov, no. EP-584. Plate 205.

Gobelin; flying needle; linen, wool on the linen warp: 22 x 6 cm, colours: purple (violet), white. Date: A.D. 7th century. History: same as in no. 1. Bibliography: *Cat*, no. 549.

37. FRAGMENT OF A CLAVUS representing a wild boar, an antelope, hares in medallions framed by acanthus leaves. Tiflis, no. 8. Plate 205.

Gobelin; linen, wool on the linen warp: 27 x 6 cm, colours: purple, white, red. Date: A.D. 7th century. History: Herm (no. 12991) till 1953. Bibliography: *Cat*, no. 548; *Matie /Liapunova* p. 156, no. 280, table X, II, 8.

38. FRAGMENT OF A BICHROME TEXTILE with geometric ornament representing beads and rosettes. Kiev, MWEA, no. BV-348 (4378 b). Plate 206.

Gobelin; linen, wool on the linen warp: 60 x 28 cm, colours: purple (brown), white. Date: A.D. 7th-8th centuries. History: same as in no. 3. Bibliography: *Cat*, no. 553; *Vistavka*, p. 6, no. 2; *Viazmitina*, p. 95, no. 494.

39. FRAGMENT OF A POLYCHROME TEXTILE with an oval medallion framed by a garland of flowers, with a hunter on the rearing horse within. Kiev, MWEA, no. BV-711 (3582). Plate 205.

Silk with all fibres Z-twisted: 28.5 x 25 cm, colours: red, pink, orange, green, blue. Date: A.D. 7th-8th centuries. History: unknown. Bibliography: *Cat*, no. 552; *KM Booklet*, p. 15, fig. 56; *Put* (1957), p.58; *Viazmitina*, p.96, no.498.

40. FIVE FRAGMENTS OF A TUNIC WITH VERTICAL AND HORIZONTAL CLAVI representing schematic human figures, birds, stems, and medallions. Kiev, MWEA, no. BV-345. Plate 207.

Gobelin; linen, wool on the linen warp: 14.5 x 40.5 cm, 6 x 28 cm, 65 x 23 cm, 4 x 9 cm, 14 x 23 cm. Colours: red, blue, white, green, yellow. Date: A.D. 8th-9th centuries. History: same as in no. 3. Bibliography: *Cat*, no. 560; *KM Album*, p. 11, no. 152.

41. FIVE FRAGMENTS OF A POLYCHROME CLAVUS representing fish, ducks, and plants. Kiev, MWEA, no. BV-345 a. Plate 207.

Gobelin; linen, wool on the linen warp: 3 x 12.5 cm, 3 x 5 cm, 3 x 9 cm, 3 x 22 cm, 9.5 x 4 cm, colours: green, red, white, black, yellow. Date: A.D. 8th-9th centuries. History: same as in no. 3. Bibliography: *Cat*, no. 558.

42. FRAGMENT OF A CLAVUS WITH LEAF-SHAPED PENDANT representing a schematic human figure as an orant and two other human figures in the centre, and two bands of geometric and floral design on the border. Kiev, MWEA, no. BV-350. Plate 206.

Gobelin; linen, wool on linen warp: 62.5 x 9 cm, colours: red, yellow, blue, pink, green, brown, black. Date: A.D. 8th-9th centuries. History: same as in no. 3. Bibliography: *Cat*, no. 562; *KM Album*, p. 11, nos. 151, 155.

43. THREE FRAGMENTS OF A TEXTILE WITH A POLYCHROME CLAVUS representing schematic human figures and faces in medallions and waving band on the border. Kiev, MWEA, nos. BV-354, 354 a. Plate 206.

Gobelin; linen, wool on the linen warp: 82.5 x 16 cm, 52 x 12 cm, 83.5 x 15 cm; width of the clavus: 7.7 cm, colours: red, yellow, green, blue, white. Date: A.D. 8th-9th centuries. History: same as in no. 3. Bibliography: *Cat*, no. 557.

44. THREE FRAGMENTS OF A TEXTILE WITH A POLYCHROME CLAVUS with diamond-shaped ornament schematically representing plant, birds, vases with fruits, fish, the border is geometrically ornamented. Kiev, MWEA, no. BV-355.

Gobelin; wool on the wool warp; textile: 13 x 41.5 cm, clavus: 41.5 x 5.6 cm, colours: black, brown, yellow. Date: A.D. 8th-9th centuries. History: same as in no. 3. Bibliography: *Cat*, no. 556.

45. SQUARE BICHROME INSET representing a stylized human figure in the central medallion and kanphari with vine on the border. Lvov, no. EP-582. Plate 206.

Gobelin; linen, wool on the linen warp: 32 x 20 cm, colours: purple, white. Date: A.D. 8th-9th centuries. History: same as in no. 1. Bibliography: *Cat*, no. 556.

46. BAND OF A TEXTILE WITH HEART-SHAPED ORNAMENT. Lvov, no. EP-583. Plate 207.

Gobelin; wool on the wool warp: 18 x 18 cm, colours: purple, white. Date: A.D. 8th-9th centuries. History: same as in no. 1. Bibliography: *Cat*, no. 559.

47. ROUND POLYCHROME INSET representing stylized animals in the centre and geometric ornament on the border. Lvov, no. EP-587. Plate 207.

Gobelin; linen, wool on the the linen warp: dia: 10.5 cm, colours: yellow, green. Date: A.D. 8th-9th centuries. History: same as in no. 1. Bibliography: *Cat*, no. 561.

48. FRAGMENT OF A POLYCHROME CLAVUS WITH A PENDANT representing schematic human figures in the centre and geometric ornament on the border. Lvov, no. EP-588. Plate 207.

Gobelin; linen, wool on the linen warp: 11 x 42 cm, colours: yellow, green, red, black, white. Date: A.D. 8th-9th centuries. History: same as in no. 1. Bibliography: *Cat*, no. 564.

49. FRAGMENT OF A POLYCHROME INSET representing a schematic female face, floral ornament and animals in the centre and geometric floral ornament on the border. Tallinn, no. K-957/AM-9387.

Gobelin; linen, wool on the linen warp: 22 x 16 cm, colours: purple, white, brown, green-blue, yellow. Date: A.D. 8th-9th centuries. History: the museum of Estonian literature society, till 1940. Bibliography: *Cat*, no. 554.

50. TWO FRAGMENTS OF A TEXTILE WITH A POLYCHROME CLAVUS schematically representing fish and animals in the centre, and wave on the border. Kiev, MWEA, no. BV-352 (4377 e). Plate 207.

Gobelin; linen, wool on the linen warp; textile: 9 x 56 cm, 8.5 x 24 cm, clavus: 58 x 54 cm, colours: purple (blue), white, red, green. Date: A.D. 9th-10th centuries. History: same as in no. 3. Bibliography: *Cat*, no. 565; *Vistavka*, p. 7, no. 6b; *Viazmitina* p. 95, no. 496 b.

51. FRAGMENT OF A POLYCHROME CLAVUS representing schematic human figures, floral ornament and medallions. Lvov, no. EP-585. Plate 207.

Gobelin, flying needle; linen, wool on linen warp: 11 x 42, colours: red, yellow, green, black, white. Date: A.D. 9th-10th centuries. History: same as in no. 1. Bibliography: *Cat*, no. 563.

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| A-2E-1686 | XVII-134 | AE-6113 | XVII-255 | AE-10882 | XVII-241 |
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| 11581 | XV-98 | 11649 | XII-6 | N.not ascertained | II-33 |
| 11581(1) | XV-453 | 11659(1) | VIIIB-20B | N.not ascertained | VI-143 |
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| 3020(6) | XIV-104 | 3160 | XV-407 | 3305 | XV-469 |
| 3020(7) | XIV-105 | 3161 | XV-408 | 3306 | XV-470 |
| 3020(8) | XIV-106 | 3162 | XV-409 | 3307 | XV-471 |
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| 3020(11) | XIV-120 | 3165 | XV-5 | 3310 | XV-474 |
| 3020(12) | XIV-107 | 3166 | XV-234 | 3311 | XV-475 |
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| 3020(14) | XIV-167 | 3168 | XV-48 | 3313 | XV-477 |
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| 3048(1) | XV-185 | 3172 | VIII-70 | 3317 | XV-481 |
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| 3058 | VI-154 | 3178 | VI-227 | 3323 | XV-487 |
| 3060 | XV-217 | 3179 | VI-228 | 3324 | XV-488 |
| 3062 | VI-155 | 3180 | VI-109 | 3325 | XV-489 |
| 3063 | XV-186 | 3181 | XV-557 | 3327 | XV-490 |
| 3066 | XV-310 | 3182 | XV-558 | 3328 | XV-120 |
| 3067 | XV-311 | 3184 | XV-559 | 3329 | XV-491 |
| 3068 | XV-312 | 3185 | XV-560 | 3331 | XV-492 |
| 3069 | XV-313 | 3186 | XV-561 | 3332 | XV-493 |
| 3070 | XV-314 | 3187 | XV-562 | 3333 | XV-494 |
| 3071 | XV-315 | 3188 | XV-563 | 3334 | XV-495 |
| 3072 | XV-316 | 3189 | XV-564 | 3336 | XV-586 |
| 3073 | XV-317 | 3190 | XV-81 | 3337 | XV-603 |
| 3074 | XV-318 | 3191 | XV-82 | 3338 | XV-604 |
| 3075 | XV-319 | 3192 | XV-83 | 3339 | XV-605 |
| 3076 | XV-320 | 3193 | XV-84 | 3340 | XV-176 |
| 3077 | XV-321 | 3194 | XV-85 | 3341 | XV-587 |
| 3078 | XV-322 | 3195 | XV-86 | 3342(1) | XVI-90 |
| 3079 | XV-323 | 3196 | XV-87 | 3343 | XVI-76 |
| 3080 | XV-324 | 3197 | XV-548 | 3344 | XVI-130 |
| 3081 | XV-325 | 3199 | XV-6 | 3345 | XVI-119 |
| 3084 | XV-106 | 3200 | XV-7 | 3347 | XVI-167 |
| 3086 | XV-107 | 3202 | XV-535 | 3348 | XIV-71 |
| 3087 | XV-108 | 3205 | XV-71 | 3349 | XII-15 |
| 3088 | XV-109 | 3206 | XV-72 | 3351 | XIV-168 |
| 3091 | XV-110 | 3207 | XV-158 | 3352 | XIV-158 |
| 3092 | XV-111 | 3209 | XV-159 | 3353 | XIV-169 |
| 3093 | XV-112 | 3210 | XV-160 | 3354 | XIV-170 |
| 3094 | XV-113 | 3210(1) | XV-349 | 3355 | XIV-171 |
| 3095 | XV-114 | 3211 | XV-350 | 3356 | XIV-178 |
| 3098 | XV-115 | 3212 | XV-351 | 3357 | XIV-159 |
| 3099 | XV-116 | 3213 | VI-210 | 3359 | XIV-142 |

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|------|--------|------|----------|--------------------|-----------|
| 3100 | XV-117 | 3215 | VI-211 | 3360 | XIV-185 |
| 3101 | XV-118 | 3216 | VI-212 | 3361 | XIV-143 |
| 3102 | XV-119 | 3217 | VI-269 | 3362 | XIV-78 |
| 3103 | XV-244 | 3219 | VI-104 | 3363 | XIV-79 |
| 3104 | XV-245 | 3220 | VI-102 | 3365 | XV-352 |
| 3105 | XV-246 | 3221 | VI-14 | 3366 | XV-353 |
| 3106 | XV-247 | 3222 | VI-15 | 3367 | XIV-48 |
| 3107 | XV-248 | 3223 | VI-221 | 3368 | XIV-49 |
| 3108 | XV-249 | 3224 | VI-103 | 3370 | XIV-177 |
| 3109 | XV-250 | 3225 | VI-79 | 3371 | XIV-109 |
| 3110 | XV-251 | 3226 | VI-111 | 3372 | XIV-110 |
| 3111 | XV-252 | 3232 | V-16 | 3373 | XIV-111 |
| 3112 | XV-253 | 3238 | XV-530 | 3374 | XIV-112 |
| 3114 | XV-254 | 3240 | XV-531 | 3375 | XIV-144 |
| 3115 | XV-255 | 3241 | II-23 | 3377 | XVI-92 |
| 3116 | XV-171 | 3242 | II-20 | 3377(1) | XV-216 |
| 3117 | XV-172 | 3243 | II-16 | 3388 | XIA-3 |
| 3118 | XV-187 | 3244 | VI-71 | 3411 | VIIA-134 |
| 3119 | XV-188 | 3245 | XIV-70 | 3412 | VI-206 |
| 3120 | XV-189 | 3246 | III-12 | 3215 | VIIA-225 |
| 3121 | XV-190 | 3257 | VIIIB-50 | 3420 | XV-121 |
| 3122 | XV-191 | 3258 | VIIA-59 | 3558 | XIV-113 |
| 3123 | XV-192 | 3259 | VIIA-215 | No.not ascertained | XV-549 |
| 3124 | XV-193 | 3260 | VIIA-195 | No.not ascertained | XIA-10 |
| 3125 | XV-194 | 3261 | VIIA-196 | No.not ascertained | XIA-22,23 |

PERM. The State Art Gallery

| | | | | | |
|------|-----------|------|-----------|------|-----------|
| 1052 | VIII-84 | 1107 | XV-495(1) | 1115 | VI-15(1) |
| 1053 | VIII-85 | 1108 | XV-605(1) | 1116 | VI-212(1) |
| 1054 | VIII-86 | 1109 | XV-521(1) | 1117 | VIIA-60 |
| 1055 | VIII-87 | 1111 | VI-90(1) | 1118 | VIIA-46 |
| 1056 | VIII-80 | 1112 | VI-90(2) | 1119 | VII-50 |
| 1104 | XIV-49(1) | 1113 | VI-155(1) | 1120 | VI-48(1) |
| 1104 | XIV-49(2) | 1114 | VI-155(2) | 1132 | II-53 |

POLENOVO. The State Historico-artistic and Natural Museum-reserve of V.D. Polenov

| | | | | | |
|-----|----------|---------|---------|---------|----------|
| 720 | XVI-23 | 991 | XV-173 | 1016 | XV-9 |
| 813 | XVIII-7 | 992 | XV-622 | 1017 | XV-10 |
| 815 | XVIII-40 | 993 | XV-326 | 1018 | XV-411 |
| 856 | VIII-41 | 994 | XV-327 | 1019 | XV-412 |
| 857 | XIA-8 | 995 | XV-328 | 1020 | XV-413 |
| 898 | XVIII-8 | 996 | XV-588 | 1021 | XV-414 |
| 899 | XVIII-9 | 997 | XV-589 | 1022 | XV-415 |
| 900 | XVIII-10 | 998 | XV-590 | 1023 | XV-416 |
| 901 | XVIII-11 | 999 | XV-591 | 1024 | XV-417 |
| 912 | XVIII-12 | 1001 | XV-355 | 1025 | XV-418 |
| 917 | XVIII-13 | 1002 | XV-74 | 1027 | XV-126 |
| 927 | VI-114 | 1003 | XV-235 | 1028 | XV-49 |
| 928 | VI-31 | 1004 | XV-565 | 1029 | XV-376 |
| 929 | VI-156 | 1005 | XV-356 | 1030 | XV-377 |
| 930 | VI-157 | 1006/1 | XVI-60 | 1031 | XV-378 |
| 931 | VI-91 | 1006/2 | XVII-77 | 1032 | XV-379 |
| 932 | VI-118 | 1006/3 | XVI-78 | 1034(1) | XV-197 |
| 933 | VI-49 | 1006/4 | XVI-79 | 1034(2) | XV-282 |
| 934 | VI-197 | 1006/5 | XVI-147 | 1035 | XV-174 |
| 935 | XV-375 | 1006/6 | XV-49 | 1036 | XV-175 |
| 936 | VI-50 | 1006/7 | XVI-91 | 1037 | XV-50 |
| 937 | VIIA-63 | 1006/8 | XVI-103 | 1038 | XV-51 |
| 938 | VIIA-64 | 1006/9 | XVI-148 | 1039 | XV-52 |
| 939 | VIIA-148 | 1006/10 | XVI-172 | 1040 | XV-53 |
| 940 | VIIA-53 | 1006/11 | XVI-149 | 1041 | XV-54 |
| 941 | VIIA-101 | 1006/14 | XVI-150 | 1042(1) | XV-55 |
| 942 | VIIA-102 | 1006/15 | XVI-216 | 1042(2) | VIIIB-56 |
| 943 | VIIIB-54 | 1006/16 | XVI-223 | 1043 | XV-56 |

| | | | | | |
|--------|----------|---------|---------|-------------|----------|
| 944 | VIIA-157 | 1006/17 | XVI-127 | 1044 | XV-11 |
| 945 | VIIA-110 | 1006/18 | XVI-217 | 1045 | XV-283 |
| 946 | VIIA-111 | 1006/19 | XVI-219 | 1046(1) | XV-176 |
| 947 | VIIA-138 | 1006/20 | XVI-231 | 1046(2) | XV-284 |
| 948 | VIIIB-55 | 1006/22 | XVI-120 | 1047(1) | XV-285 |
| 978 | XV-122 | 1006/23 | XVI-173 | 1047(2) | XV-198 |
| 979 | XV-123 | 1006/24 | XVI-4 | 1048 | VIIIB-57 |
| 980 | XV-124 | 1006/25 | XVI-24 | 1049 | VIIIB-58 |
| 981 | XV-256 | 1006/26 | XVI-5 | 1050 | XV-329 |
| 982 | XV-257 | 1007 | XV-88 | 1051 | XV-177 |
| 983 | XV-258 | 1008 | XV-89 | 1052 | XV-264 |
| 984 | XV-259 | 1009(1) | XV-90 | 1054 | XVI-25 |
| 985 | XV-260 | 1009(2) | XV-75 | 1056 | XVI-26 |
| 986 | XV-261 | 1010 | XV-435 | 1062 | XV-627 |
| 987 | XV-262 | 1011 | XV-536 | 1063 | XV-621 |
| 988(1) | XV-263 | 1012 | XV-91 | 1065 | VI-220 |
| 988(2) | XV-125 | 1013 | XV-537 | 1067 | V-28 |
| 989 | XV-196 | 1014 | XV-73 | without no. | VIIA-62 |
| 990 | XV-203 | 1015 | XV-8 | | |

POLTAVA. The Local Lore Museum

| | | | | | |
|---------------|----------|-------------|----------|----------------|----------|
| A-92/1 | IV-27 | A-149/33 | XV-420 | A-149/79 | VIII-56 |
| A-149/1 | VIIA-65 | A-149/34 | XV-357 | A-149/80 | V-1 |
| A-149/2 | VIIIB-59 | A-149/35 | XV-60 | A-149/82 | I-23 |
| A-149/3 | VI-217 | A-149/37 | VI-192 | A-149/83 | I-24 |
| A-149/4 | XV-330 | A-149/38 | VIIA-160 | A-149/84 | I-25 |
| A-149/5 | XV-331 | A-149/40 | XV-380 | A-149/85 | I-26 |
| A-149/6 | XV-286 | A-149/41 | XIV-72 | A-149/88 | XIV-51 |
| A-149/7 | XV-442 | A-149/42 | VIIA-137 | A-149/89 | XIV-52 |
| A-149/8 | XV-161 | A-149/43 | XV-61 | A-149/91 | I-27 |
| A-149/9 | XV-57 | A-149/44 | XV-332 | A-149/92 | XIV-53 |
| A-149/10(1-6) | XII-30 | A-149/45 | XV-333 | A-149/93 | XV-496 |
| A-149/11 | XV-162 | A-149/47 | XV-164 | A-149/95 | XV-619 |
| A-149/12 | XV-178 | A-149/48 | VIIA-119 | A-149/96 | XV-382 |
| A-149/13 | XV-163 | A-149/48(1) | XV-381 | A-149/97 | XV-290 |
| A-149/14 | XV-58 | A-149/49 | VIIIB-67 | A-149/98 | XV-497 |
| A-149/15(1) | XV-287 | A-149/50 | VIIIB-68 | A-149/99 | XV-498 |
| A-149/15(2) | XV-59 | A-149/51 | XV-127 | A-149/100 | XV-499 |
| A-149/16 | XV-419 | A-149/55 | X-4 | A-149/101 | XV-500 |
| A-149/17 | XV-210 | A-149/56 | VIIIB-69 | A-149/104 | XIII-4 |
| A-149/18 | XV-265 | A-149/57 | IX-24 | A-149/105, a-c | XV-501 |
| A-149/19 | VIIA-207 | A-149/58 | IX-25 | A-149/106 | XII-33 |
| A-149/20 | VIIIB-60 | A-149/61 | XIV-50 | A-149/107 | XV-334 |
| A-149/21 | VIIIB-61 | A-149/62 | XVI-6 | A-149/109 | VIIIB-70 |
| A-149/22 | VIIIB-62 | A-149/65 | IV-26 | A-149/116 | VI-57 |
| A-149/23 | VIIIB-63 | A-149/66 | IV-13 | A-149/119 | IV-14 |
| A-149/24 | VIIIB-64 | A-149/68 | XIV-73 | A-149/120 | IV-19 |
| A-149/25 | VIIIB-65 | A-149/70 | IX-26 | A-149/122 | XV-179 |
| A-149/26 | VIIIB-66 | A-149/71 | VIII-65 | A-149/124 | XV-291 |
| A-149/28 | XV-211 | A-149/72 | IX-27 | A-149/125 | XV-502 |
| A-149/29 | XV-606 | A-149/73 | VIII-42 | A-149/126 | XIV-229 |
| A-149/30 | XV-607 | A-149/77 | I-21 | A-149/128 | VI-52 |
| A-149/31 | XV-288 | A-149/78 | I-22 | | |
| A-149/32 | XV-289 | | | | |

PRIGORODNOE. Grozny region. Checheno-Ingush Autonomous Republic

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|--------|----------|--------|----------|--------|----------|
| 4621-1 | XVII-106 | 4621-4 | XVII-109 | 4621-7 | XVII-112 |
| 4621-2 | XVII-107 | 4621-5 | XVII-110 | 4621-8 | XVII-113 |
| 4621-3 | XVII-108 | 4621-6 | XVII-111 | | |

RIGA. The Museum of Foreign Art

| | | | | | |
|-------|--------|-------|---------|--------|---------|
| D-594 | VIII-5 | D-969 | XVI-194 | D-1032 | VIII-48 |
| D-875 | VII-32 | D-970 | XVI-180 | D-1033 | VIII-23 |

| | | | | | |
|-------|----------|--------|---------|-----------|----------|
| D-876 | VI-33 | D-971 | XVI-105 | D-1034 | VIII-24 |
| D-877 | VI-16 | D-972 | XVI-122 | D-1035 | VIII-49 |
| D-878 | VI-112 | D-973 | XVI-117 | D-1036 | VIII-50 |
| D-911 | VIII-72 | D-974 | XVI-182 | D-1037 | VIII-34 |
| D-914 | VI-158 | D-976 | XVI-106 | D-1038 | VIII-6 |
| D-915 | VIIA-8 | D-977 | XVI-183 | D-1039 | VIII-25 |
| D-917 | VIIA-12 | D-978 | XVI-86 | D-1039(1) | VI-1 |
| D-918 | VIIA-170 | D-979 | XVI-118 | D-1040 | VIII-7 |
| D-920 | VIII-74 | D-980 | XVI-153 | D-1041 | VI-40 |
| D-921 | VIIA-214 | D-981 | XVI-195 | D-1042 | VIII-78 |
| D-922 | VIII-75 | D-982 | XVI-184 | D-1088/1 | I-15 |
| D-923 | VIIA-213 | D-985 | XVI-185 | D-1088/2 | I-16 |
| D-924 | VIII-76 | D-986 | XVI-196 | D-1261 | VIII-35 |
| D-925 | VIIA-13 | D-987 | XVI-154 | D-1574 | XVI-50 |
| D-926 | VIIA-10 | D-988 | XVI-155 | D-1576 | VI-213 |
| D-927 | VIIA-212 | D-993 | VIII-43 | D-1590 | VIIA-217 |
| D-928 | VIIA-183 | D-994 | VIII-5 | D-1609 | VIIA-171 |
| D-929 | VIII-77 | D-995 | VIII-19 | D-1610 | VIIA-6 |
| D-934 | VI-90 | D-996 | VIII-20 | D-1636 | II-54 |
| D-935 | XV-62 | D-998 | VIII-44 | D-1660(2) | VI-159 |
| D-936 | XV-215 | D-1001 | VIII-21 | F-4360 | I-8 |
| D-937 | XV-503 | D-1002 | VIII-22 | K-1085 | I-28 |
| D-938 | XV-504 | D-1003 | VIII-45 | K-1261 | VIII-35 |
| D-941 | XVI-170 | D-1004 | VI-34 | K-1262 | VIIA-68 |
| D-942 | XVI-27 | D-1005 | VI-25 | K-1263 | VIIA-69 |
| D-943 | XVI-80 | D-1006 | XIV-230 | K-1264 | VIIA-113 |
| D-944 | XVI-28 | D-1008 | I-1 | K-1468 | I-29 |
| D-945 | XVI-81 | D-1009 | XII-35 | K-1576 | I-30 |
| D-946 | XVI-82 | D-1010 | I-2 | K-1668 | I-31 |
| D-947 | XVI-43 | D-1011 | IV-23 | K-1669 | I-32 |
| D-948 | XVI-7 | D-1012 | IV-25 | K-1670 | I-33 |
| D-949 | XVI-175 | D-1014 | I-4 | K-1672 | I-34 |
| D-950 | XVI-83 | D-1015 | I-13 | K-1673 | I-35 |
| D-951 | XVI-84 | D-1016 | I-14 | K-1674 | I-36 |
| D-953 | XVI-104 | D-1017 | I-15 | K-1675 | I-37 |
| D-955 | XVI-151 | D-1018 | I-6 | K-1676 | I-38 |
| D-956 | XVI-245 | D-1019 | I-7 | K-1677 | I-39 |
| D-957 | XVI-252 | D-1020 | XIB-15 | K-1678 | I-40 |
| D-958 | XVI-176 | D-1023 | XIB-16 | K-1679 | I-41 |
| D-959 | XVI-177 | D-1025 | II-29 | K-1680 | I-42 |
| D-961 | XVI-123 | D-1026 | III-13 | K-1681 | I-43 |
| D-963 | XVI-85 | D-1027 | XII-6 | K-1682 | I-44 |
| D-964 | XVI-178 | D-1029 | VIII-46 | K-1683 | I-45 |
| D-965 | XVI-179 | D-1030 | VIII-47 | K-1685 | I-46 |
| D-968 | XVI-195 | D-1031 | VIII-33 | K-1686 | I-47 |
| | | | | Sk-95 | V-18 |

ROSTOV UPON DON. The Regional Local Lore Museum

| | |
|----------------|----------|
| 1813/3227 | XVII-544 |
| 1813/3228 | XVII-543 |
| 4001/6217(1-5) | XVII-542 |

SAINT PETERSBURG. State Museum of History of Religion and Atheism

| | | | | | |
|------------|---------|-------------|----------|----------------|----------|
| A-13-II(2) | XVI-197 | A-99-II | VI-161 | A-1092-II | XVI-52 |
| A-13-II(3) | XVI-198 | A-100-II | VIII-82 | A-1093-II | VI-164 |
| A-13-II(4) | XVI-156 | A-101-II | VI-162 | A-1094-II | VI-4 |
| A-13-II(5) | XVI-207 | A-103-II | VII-72 | A-1095-II | VI-113 |
| A-72-II | XV-421 | A-108-II | II-56 | A-1111-II(1) | XIV-146 |
| A-73-II | VI-194 | A-201-II | VIIA-3 | A-1111-II(2) | XIV-147 |
| A-76-II | XVI-238 | A-898-II(1) | XVIII-14 | A-1115-II | VIII-87 |
| A-77-II | XV-422 | A-898-II(2) | XVIII-15 | A-1137-II | XIV-145 |
| A-78-II | XV-608 | A-920-II | IX-28 | A-1156-II(1) | VIIA-208 |
| A-79-II | XV-592 | A-1030-II | XV-423 | A-1156-II(1)/1 | XV-12 |
| A-80-II | XV-505 | A-1031-II | XV-424 | A-1156-II(2)/1 | XV-506 |

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|---------|----------|-----------|---------|----------------|---------|
| A-81-II | XVI-29 | A-1032-II | XV-266 | A-1156-II(3)/2 | XV-180 |
| A-82-II | XV-593 | A-1033-II | VIII-83 | A-1156-II(4)/1 | XV-136 |
| A-83-II | XV-140 | A-1036-II | XV-95 | A-1156-II(4)/2 | XV-335 |
| A-84-II | XVI-107 | A-1037-II | XV-141 | A-1156-II(5) | XV-209 |
| A-85-II | XVI-30 | A-1038-II | VI-53 | A-1156-II(5)/1 | XV-181 |
| A-86-II | XVI-51 | A-1039-II | XV-142 | A-1156-II(6) | XV-128 |
| A-87-II | VI-214 | A-1040-II | XVI-89 | A-1156-II(7) | XVI-153 |
| A-88-II | VIII-80 | A-1041-II | VI-163 | A-1156-II(9) | XV-92 |
| A-89-II | XV-526 | A-1042-II | XV-358 | A-1156-II(12) | VIII-88 |
| A-90-II | VIII-81 | A-1049-II | III-14 | A-1156-II(19) | XV-292 |
| A-91-II | VI-115 | A-1052-II | VIII-84 | A-1156-II(20) | XV-507 |
| A-92-II | VIIA-191 | A-1053-II | VIII-85 | A-1156-II(21) | XV-13 |
| A-93-II | VI-35 | A-1054-II | VI-18 | A-1156-II(23) | XIV-128 |
| A-94-II | VI-17 | A-1057-II | II-34 | A-1156-II(25) | XIV-121 |
| A-95-II | VI-160 | A-1059-II | VI-96 | A-1156-II(26) | XVI-128 |
| A-96-II | VI-93 | A-1061-II | XVI-31 | A-1168-II | II-55 |
| A-97-II | VI-94 | A-1082-II | XIV-217 | A-1212-II | VI-54 |
| A-98-II | VI-198 | A-1090-II | VIII-86 | A-7211 | XV-425 |

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SAINT PETERSBURG. The National Russian Library

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3 XA-15
4 XIA-16

SARAPUL. The Museum of the History and Culture of the Central Kama-region

| | | | | | |
|----------|------------|---------|--------|---------|--------|
| 4310/1 | VI-165 | 4310/13 | XV-293 | 4310/22 | XV-428 |
| 4310/2-5 | VIIA-163-6 | 4310/14 | XV-220 | 4310/23 | XV-550 |
| 4310/6 | VI-199 | 4310/15 | XV-294 | 4310/24 | XV-336 |
| 4310/7 | VI-200 | 4310/16 | XV-295 | 4310/25 | XV-94 |
| 4310/8 | VI-165 | 4310/17 | XV-64 | 4310/28 | XV-93 |
| 4310/9 | XV-63 | 4310/18 | XV-354 | 4310/29 | XV-508 |
| 4310/10 | XV-166 | 4310/19 | XV-296 | 4310/30 | XV-14 |
| 4310/11 | XV-426 | 4310/20 | XV-297 | 4310/31 | XV-15 |
| 4310/12 | XV-427 | 4310/21 | XV-204 | 4310/32 | XV-167 |

SEBASTOPOLIS. The Hersones State Historico-archaeological Museum

| | | | | | |
|------|----------|--------|----------|------|----------|
| 1584 | XVII-499 | 3755/8 | XVII-495 | 6011 | XVII-497 |
| 1925 | XVII-498 | 4903 | XVII-496 | | |

SMOLENSK. The State Historical and Architecturo-artistic Museum-reserve named after S.T. Konionkov

| | | | | | |
|----------|---------|----------|---------|----------|---------|
| 2863/5 | XIV-189 | 3343/159 | XIII-12 | 3343/178 | XIII-28 |
| 2863/6 | XV-359 | 3343/160 | XIII-13 | 3343/179 | XIII-29 |
| 2863/7 | XIV-190 | 3343/161 | XIII-14 | 3343/180 | XIII-30 |
| 2863/8 | XIV-179 | 3343/162 | XIII-15 | 3343/181 | XIII-31 |
| 2863/13 | XIV-191 | 3343/163 | XIII-16 | 3343/182 | XIII-32 |
| 2863/18 | XIV-193 | 3343/164 | XIII-17 | 3343/184 | VIII-75 |
| 2863/19 | XIV-194 | 3343/165 | XIII-18 | 3343/185 | XIV-148 |
| 2863/20 | XIV-195 | 3343/166 | XIII-19 | 3343/186 | XIV-149 |
| 3060/16 | VI-221 | 3343/168 | XIII-20 | 3343/187 | XIII-33 |
| 3343/134 | XIII-5 | 3343/169 | XIII-21 | 3343 | XIII-34 |
| 3343/140 | XIII-6 | 3343/171 | XIII-22 | 3347 | XIV-231 |
| 3343/144 | XIII-7 | 3343/173 | XIII-23 | 3349/1 | XIV-150 |
| 3343/145 | XIII-8 | 3343/174 | XIII-24 | 3349/2 | XIV-151 |
| 3343/156 | XIII-9 | 3343/175 | XIII-25 | 3352/21 | XVI-158 |
| 3343/157 | XIII-10 | 3343/176 | XIII-26 | 3353/29 | VI-226 |
| 3343/158 | XIII-11 | 3343/177 | XIII-27 | 4071/9 | XVI-159 |

SOTCHI. The Museum of the City and Seaside Resort History

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SUKHUM. The State Museum of Abkhazia

| | | | | | |
|-----------|---------|------------|---------|-------------|------------|
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| 1967/26 | XVII-48 | 1973/311 | XVII-60 | without no. | XVII-50-53 |
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| 4 | XIX-28 | 22 | VI-20 | 39 | XV-298 |
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| 11 | VI-173 | 29 | VIIA-172 | 46 | XV-570 |
| 12 | VI-201 | 30 | VIIIB-99 | 47 | XVI-34 |
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| 16 | XIV-232 | 35 | XV-338 | 52 | XVI-35 |
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| 18 | VIII-74 | 36 | XV-431 | no.not ascertained | II-32 |
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TIFLIS. The State Museum of History of Georgia named after Academician S.N. Djanashia

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| I-62:3795 | XVII-41 | 3-978:37-k | XVII-15 | 9099 | XVII-18 |
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| I-62:3910 | XVII-39 | 12-54:9100 | XVII-23 | | XVII-34 |
| 3-978:35 | XVII-12 | 12-54:10790 | XVII-19 | | XVII-46 |
| 3-978:35-a | XVII-10 | 32-24:216-a | XVII-32 | | |

VILNIUS. The State Art Museum

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| IM-4963 | VIIA-71 | IM-4971 | XIV-76 | IM-6285(a) | II-18 |
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| IM-4966 | VIIIB-101 | IM-4974 | XIII-83 | IM-6286 | II-59 |
| IM-4967 | VI-98 | IM-6283 | II-13 | | |
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VILNIUS. The Historico-ethnographic Museum

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| 13 | VIIIB-104 | 60 | XV-339 | 102 | XV-136 |
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| 16 | VIIIB-107 | 63 | XV-225 | 106 | XV-384 |
| 17 | VIIIB-108 | 66 | XV-433 | 108 | XVI-42 |
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| Allen BD | Th.G. Allen, <i>The Egyptian Book of the Dead</i> . Chicago 1960. |
| AM | Antireligious Museum. Sverdlovsk. |
| AMKU | Archaeological Museum at St. Vladimir Imperial University, Kiev |
| Andrulyte-Aleksiene, SED | J. Andrulyte-Aleksiene. <i>Senoio Egipto Daile</i> . Vilnius 1968. |
| AnnEPHE | École pratique des hautes études. <i>Annuaire. Sections IV-V</i> . Paris. |
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| AO G | The Golenischev Papyrus, the main source for AO. |
| AcOr | Acta Orientalia. Copenhagen. |
| APSP | Arkheologitcheskiye pamiatniki severo-zapadnogo Pritchernomorya. <i>Sbornik nautchnykh trudov</i> . Kiev 1982. |
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- BMHBA Bulletin du Musée Hongrois des Beaux-Arts. Budapest.
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- CM *The Museum of Cairo. Numbers which follow this abbreviation are those of CG unless preceded by "J", scil. "Journal d'entrée".*
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- CRAS URSS *Comptes rendus de l'Académie des sciences de l'URSS. Leningrad.*
- CSIM *The City Scientific and Industrial Museum, Kazan.*
- CS SMF *Central Storerooms of SMF.*
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- NR The National Russian Library, St.Petersburg (olim The State Public Library named
- NRL

- ÖAW Sb
Obsomer, Sesostris
OEIM
OGAM
OGAM Booklet
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Otchet PL (1858)
Otto, Topographie
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Parker, SaOr
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Pavlov, Otch
Peet, Tomb Robberies
Perepelkin, IDV
Perepelkin, Per
Perm SAG
Pertsov
Pestman, Marriage
Pestman, RTDB
Petrie, History
Petrie, 70 Years
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PM
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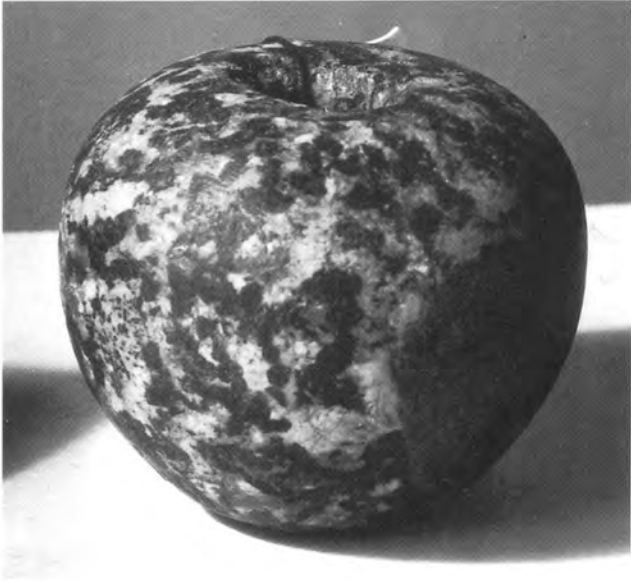
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Rainey, EAT
Rammant-Peeters, Pyramid
Ranke, Keilschriftliches
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Ratié, Reine
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RecTrav
RecChamp
Redford, Stud
Rekh-mi-Re^c
Revue
Rifaud, Voyage
RM Booklet
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- SHM Arm State Historical Museum of Armenia, Erevan.
- SHM Ekaterinburg State Historical Museum, Ekaterinburg
- SHM Kertch State Historical Museum, Kertch.
- SHM Kiev State Historical Museum, Kiev.
- SHM Minsk State Historical Museum, Minsk.
- Sign - list Gardiner, EG, Sign - list.
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- SMF State Museum Fund, Moscow.
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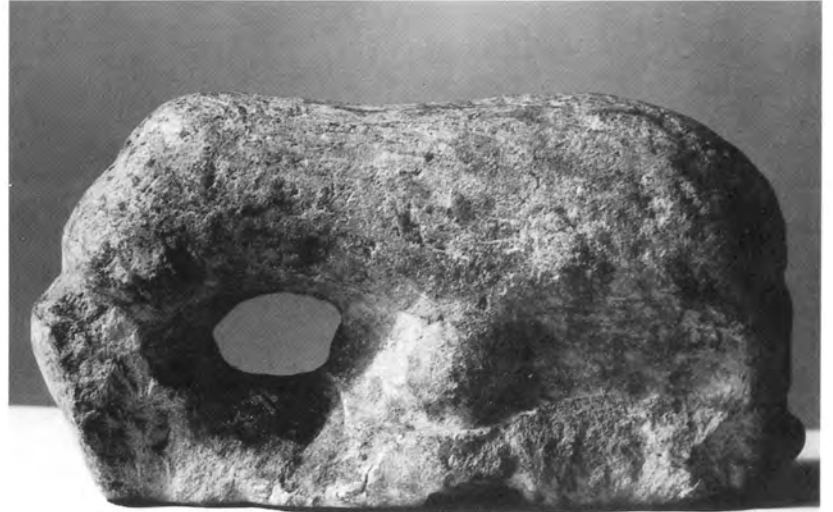
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- VT Vetus Testamentum. Berlin.
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| YU MFA | Yuriev University, the Museum of Fine Arts. |
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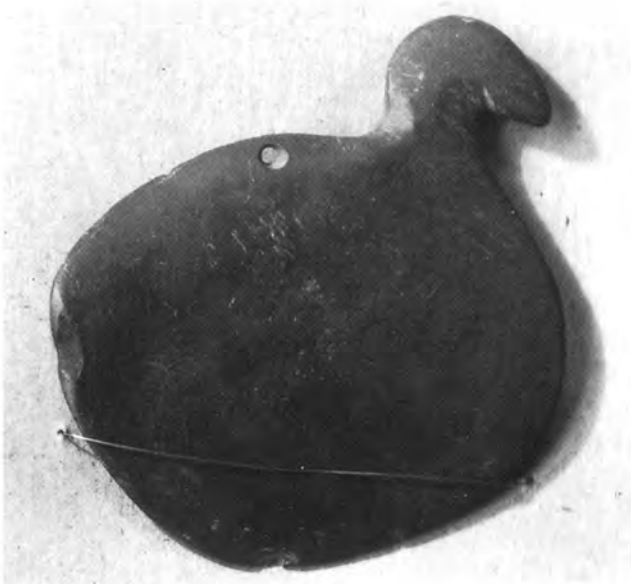
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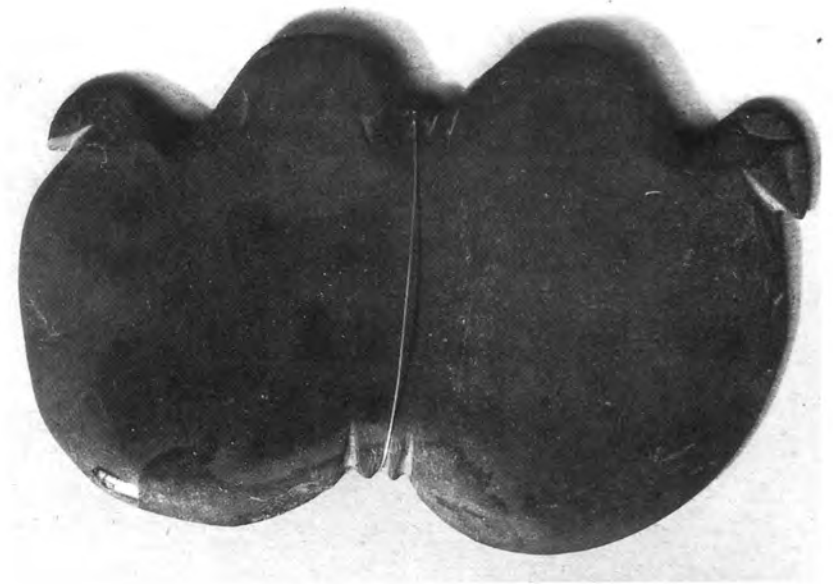
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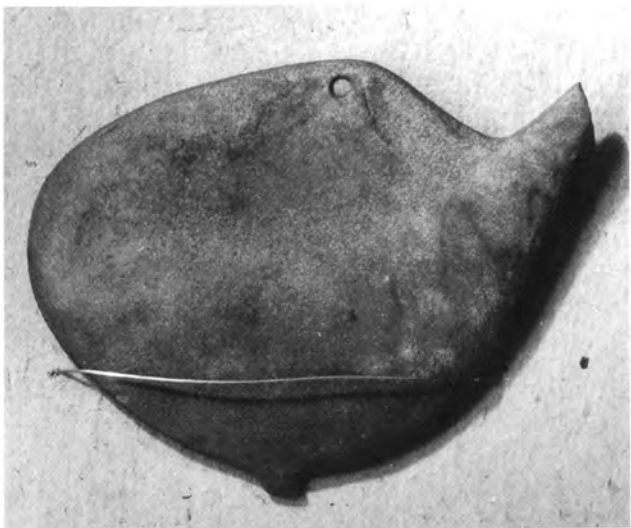
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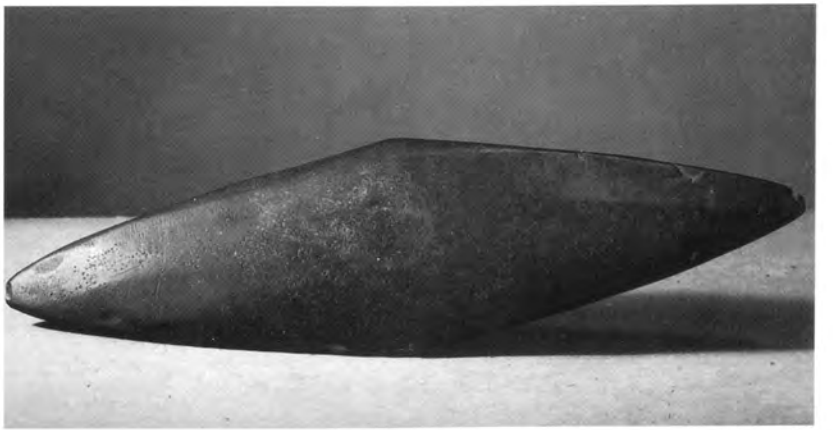
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I. 5



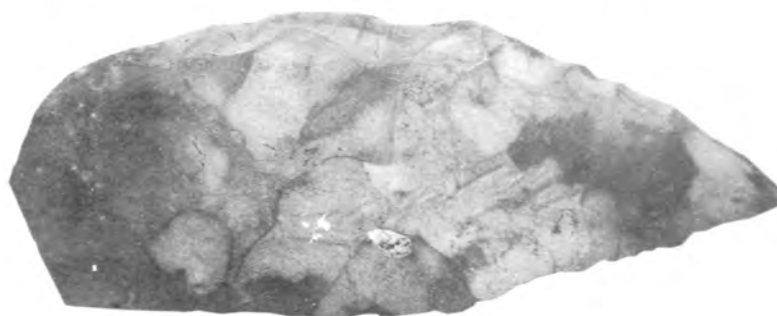
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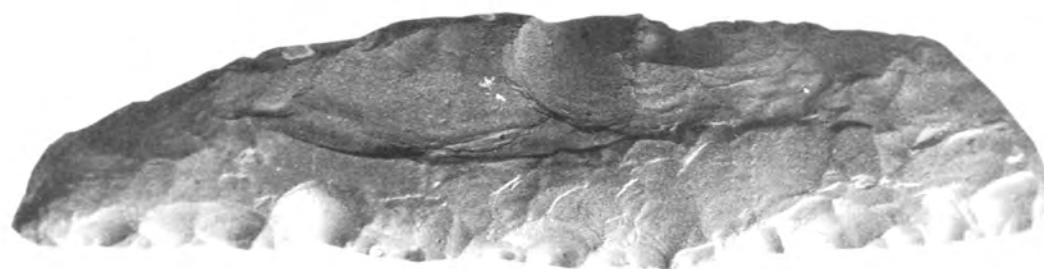
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I. 9



I. 10



I. 11



I. 12



I. 13



I. 14



I. 15



I. 16



I. 21



I. 22



I. 25



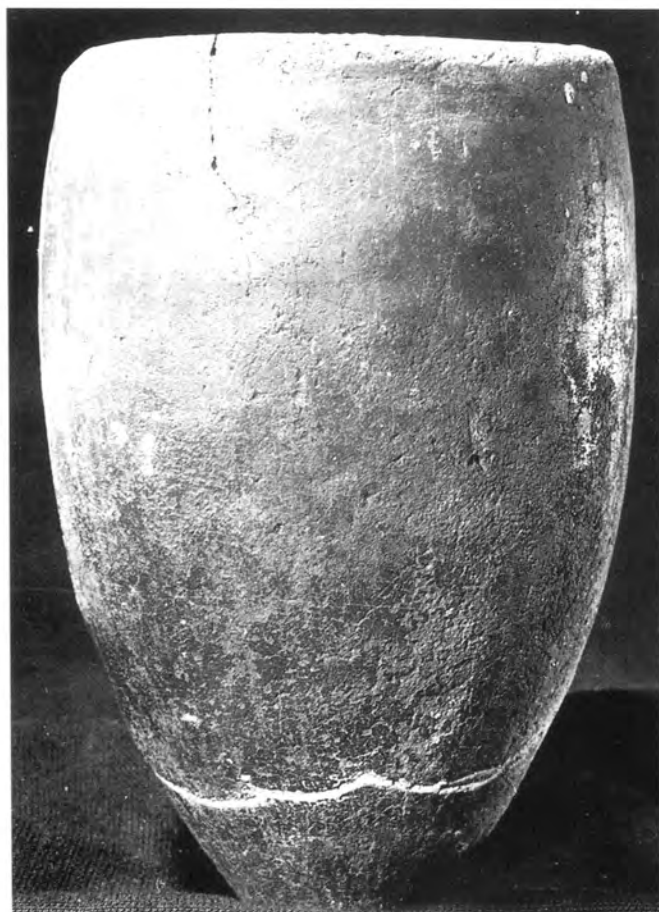
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I. 23



I. 17



I. 24



I. 29



I. 30



I. 32



I. 33



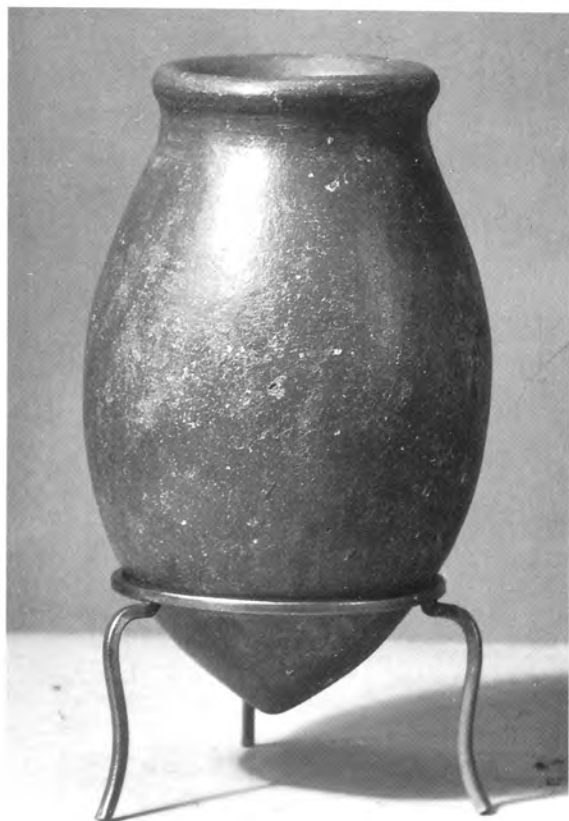
I. 34



I. 35



I. 36



I. 37



I. 38



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I. 44



II. 1



II. 25



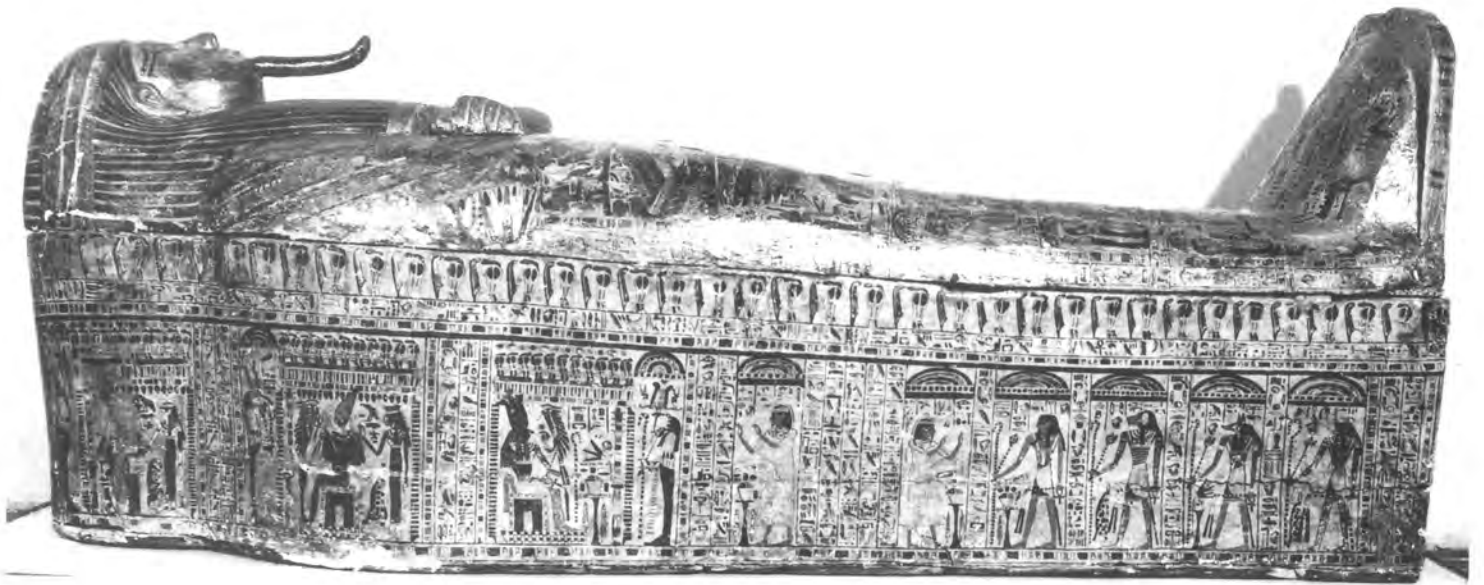
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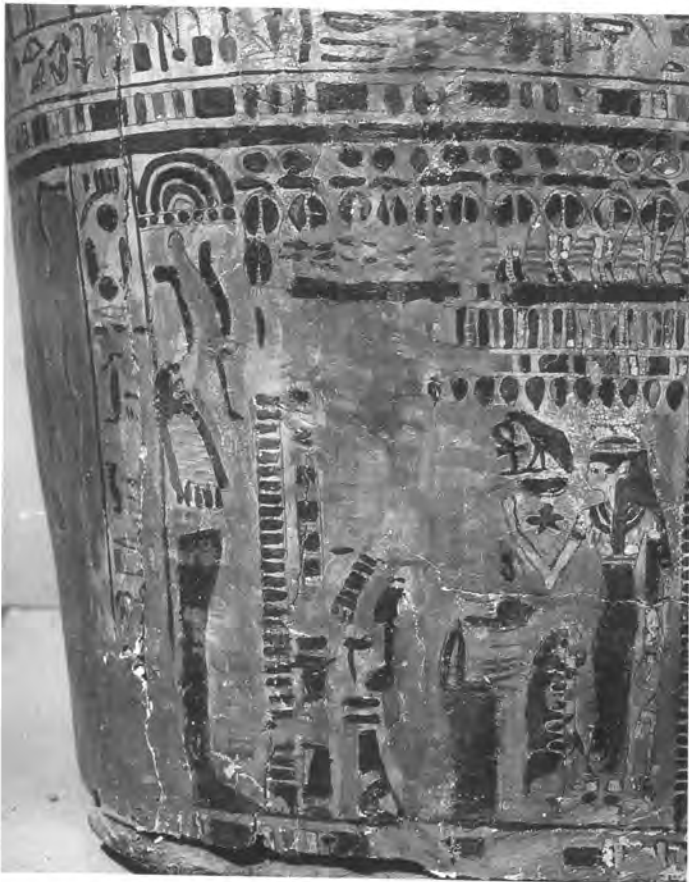
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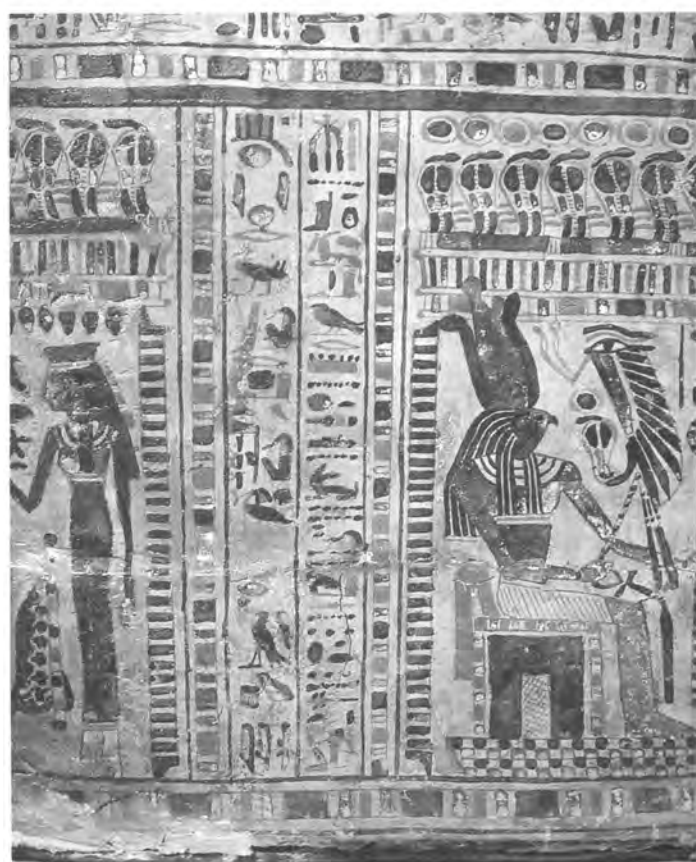
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II. 6. 2



II. 6. 3



II. 6. 4



II. 6. 5



II. 6. 6



II. 6. 7



II. 6. 8



II. 6. 9



II. 6. 10



II. 6. 11



II. 6. 12



II. 6. 13



II. 6. 14



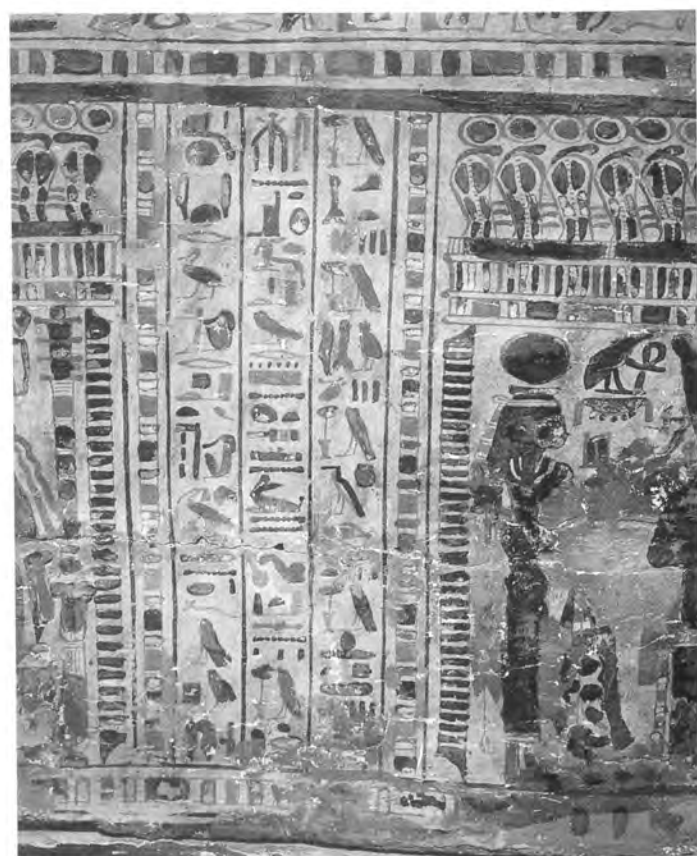
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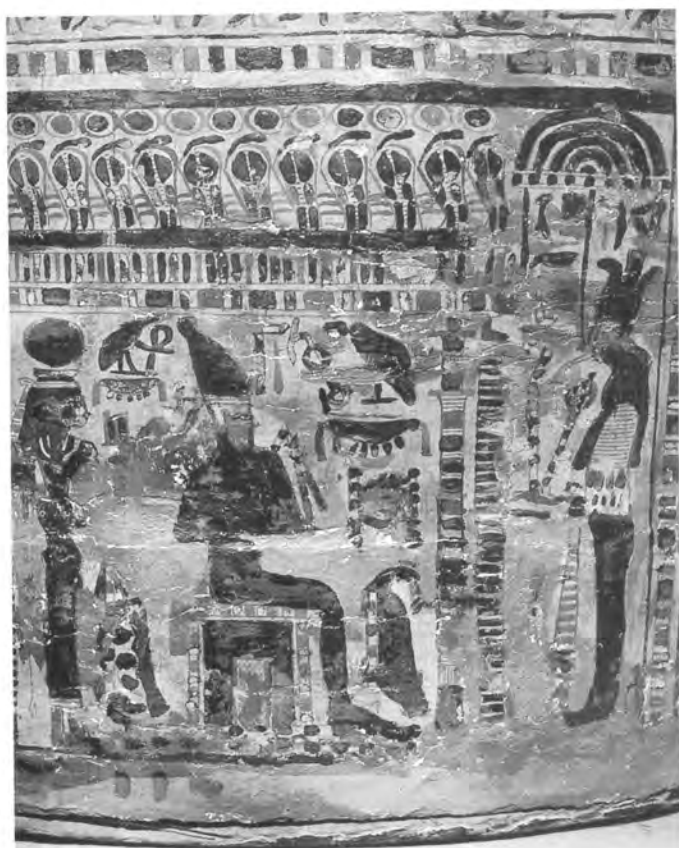
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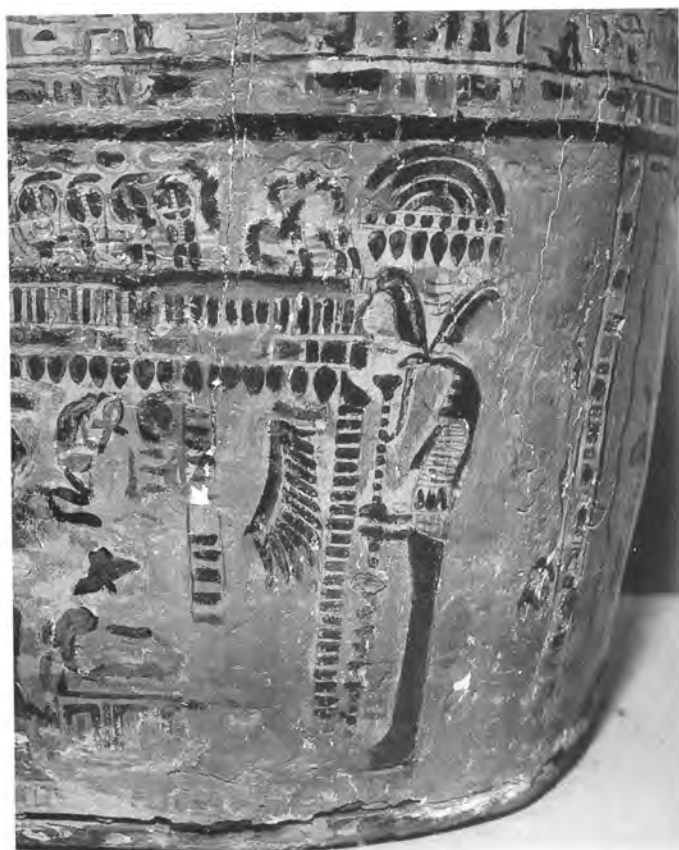
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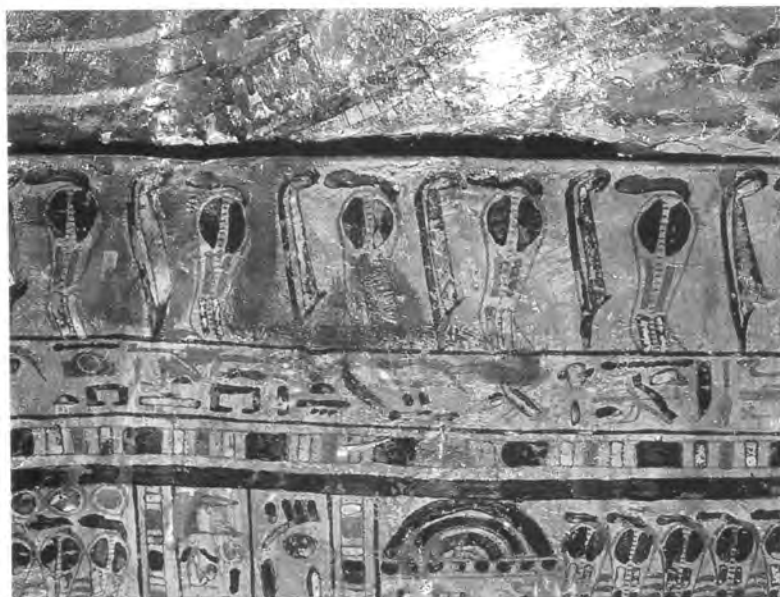
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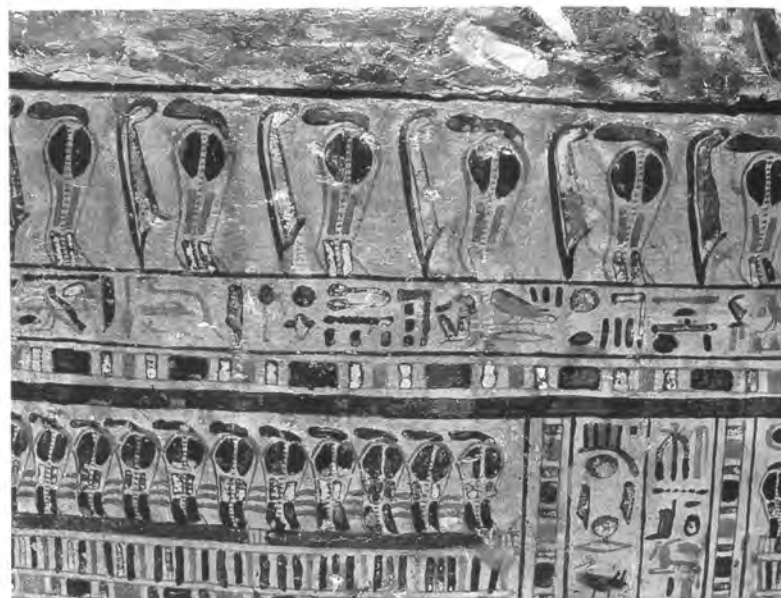
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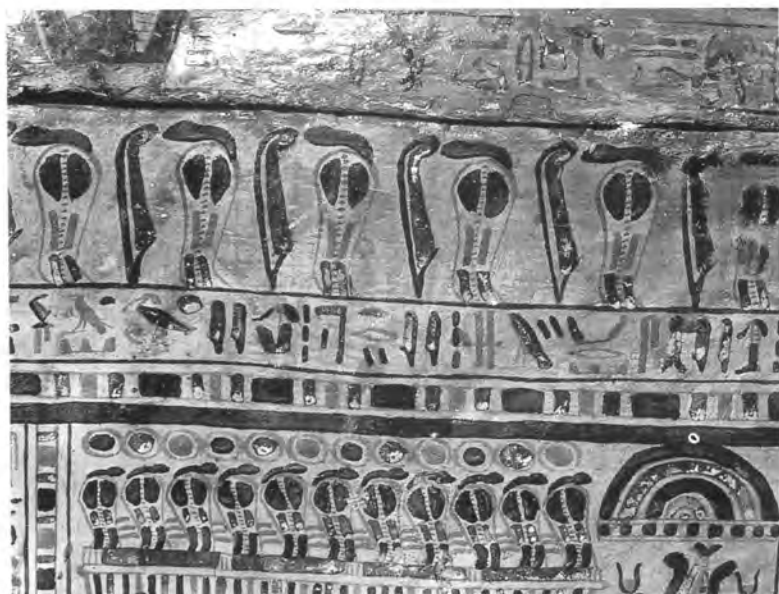
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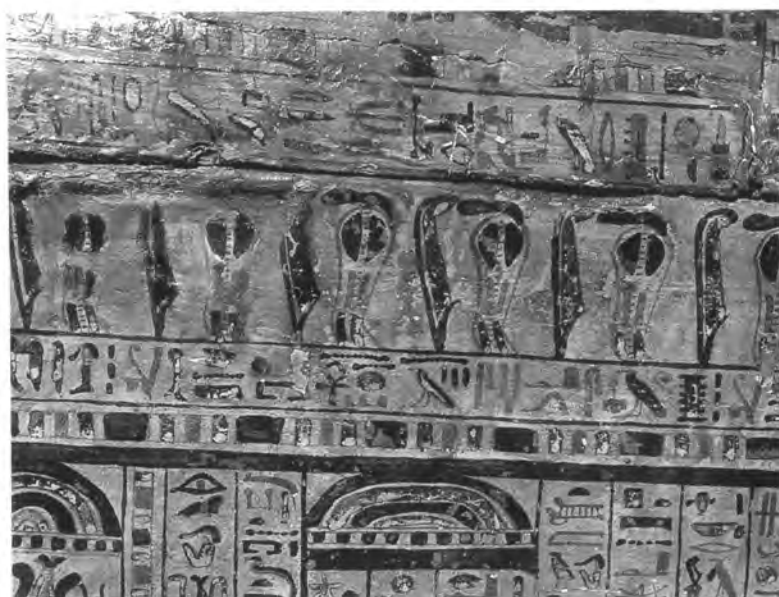
II. 6. 23



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II. 6. 30



II. 6. 31



II. 6. 32



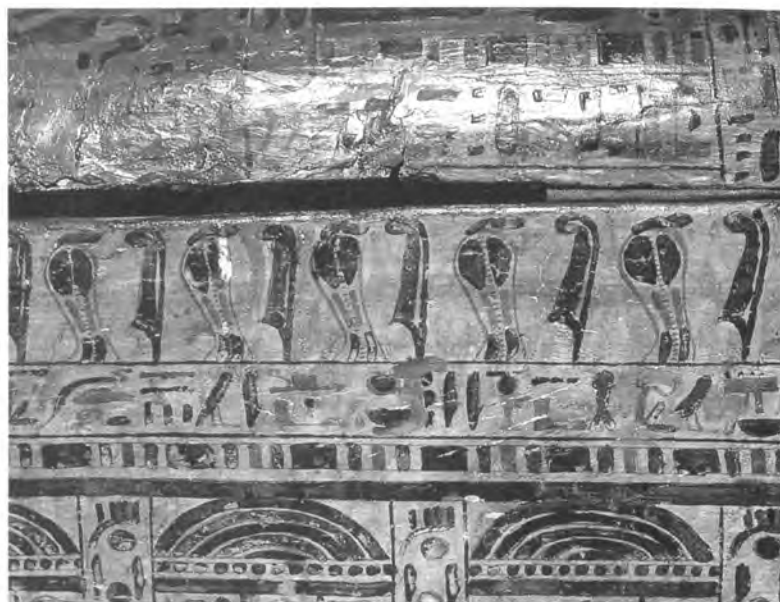
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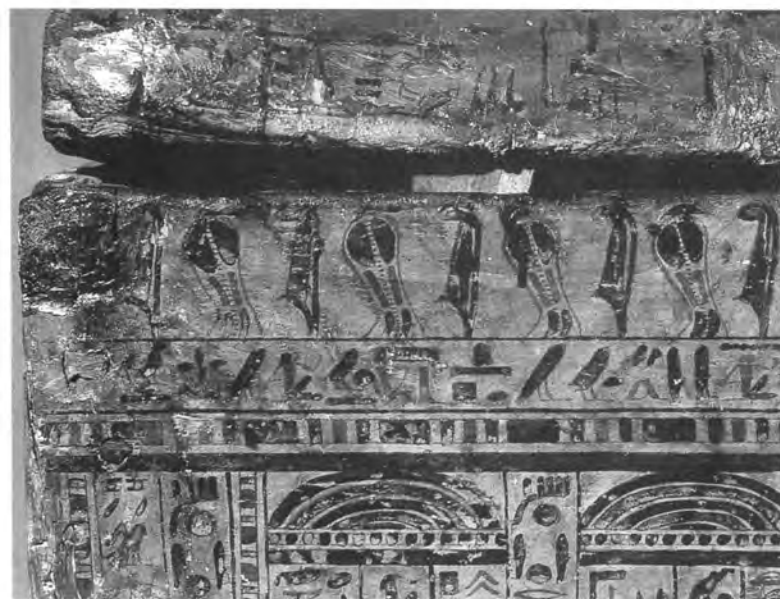
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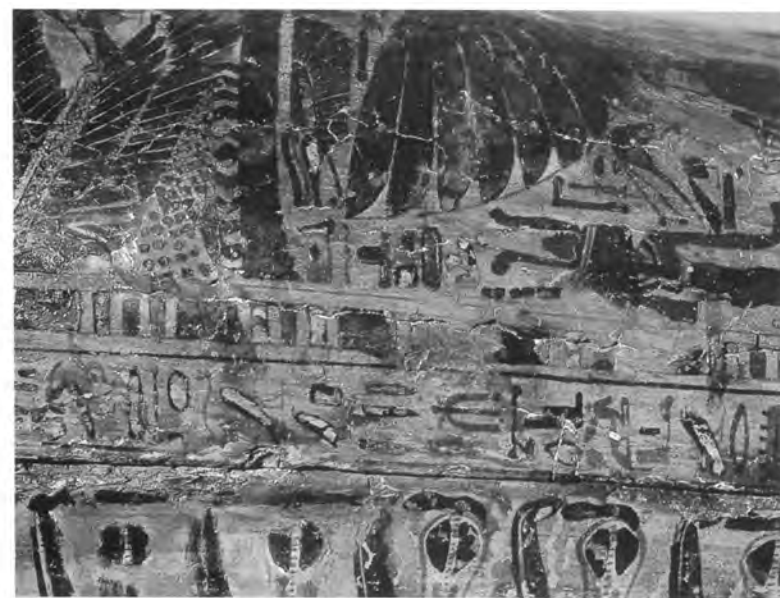
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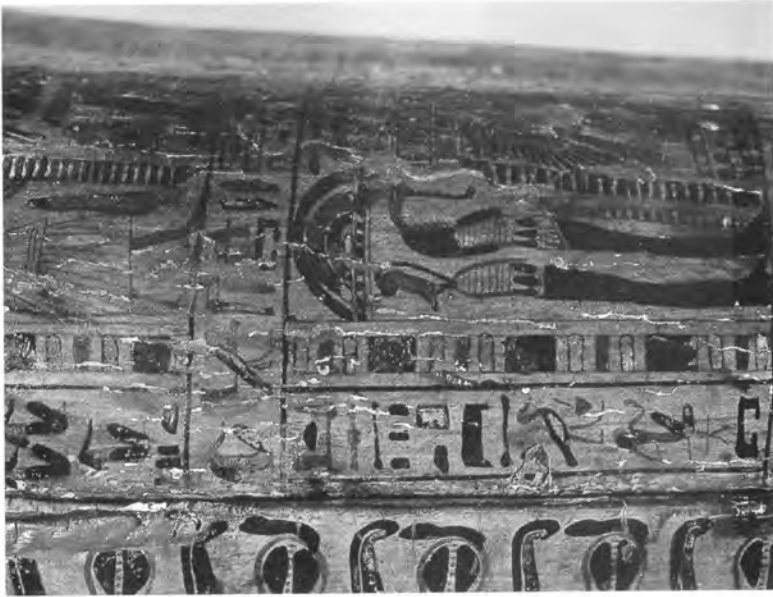
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II. 6. 42



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II. 6. 44



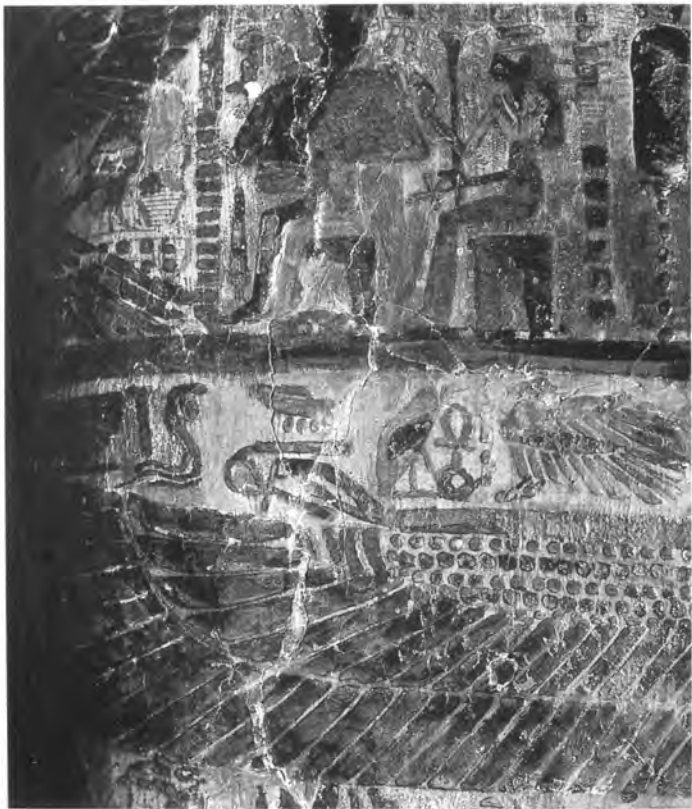
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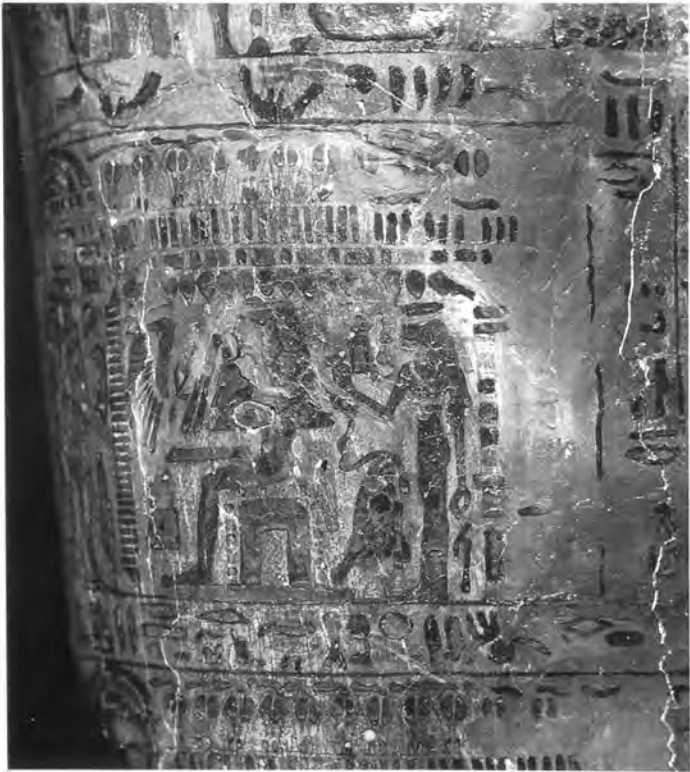
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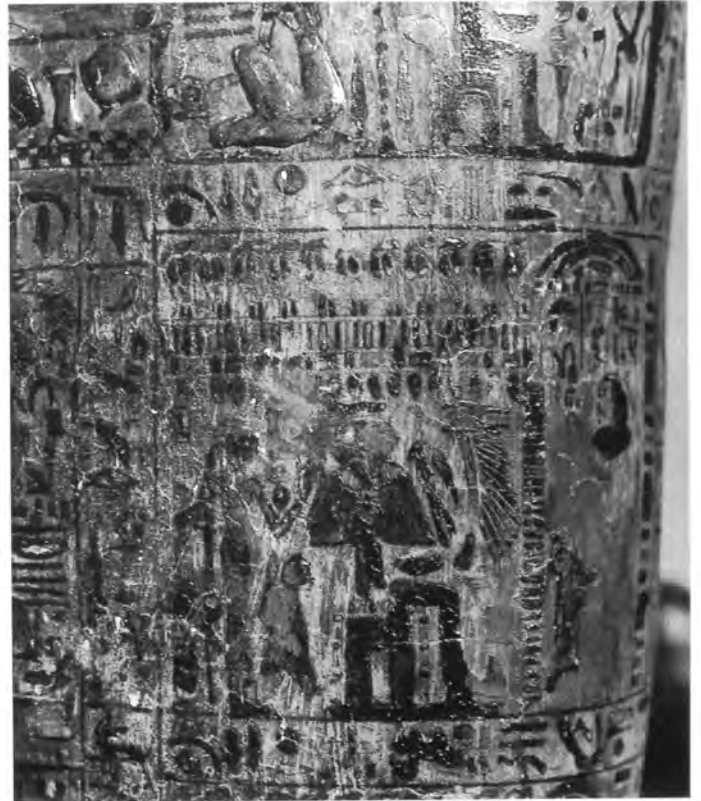
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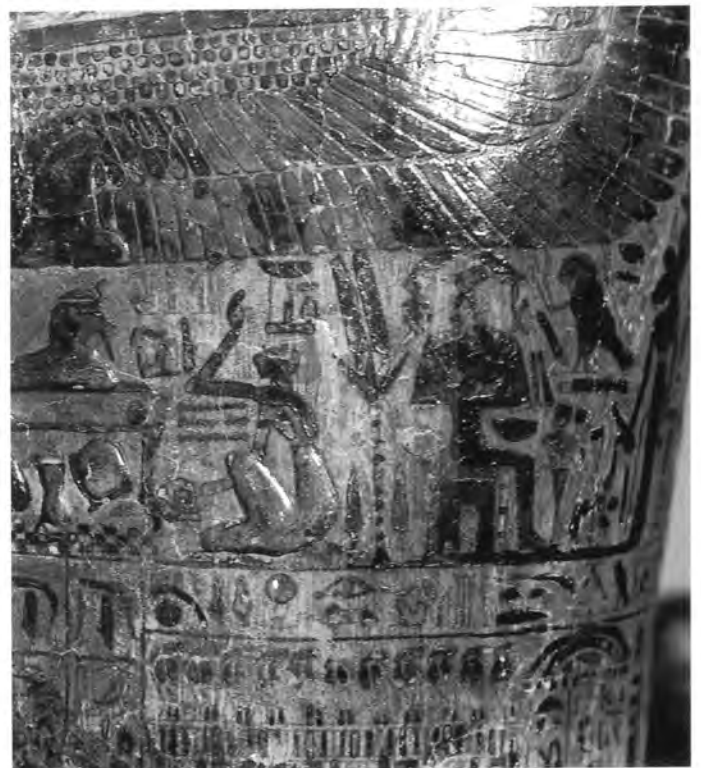
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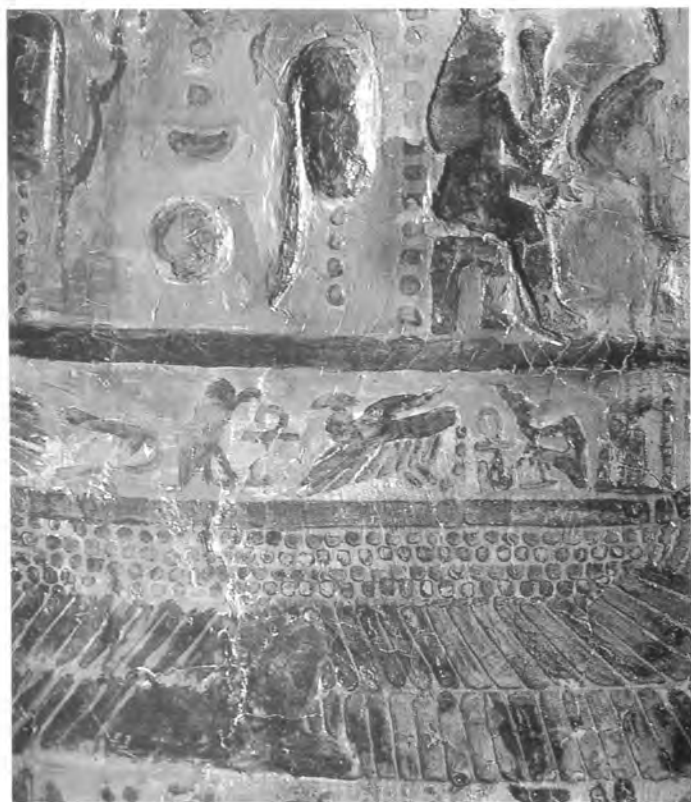
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II. 7. 1



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II. 7.6



II. 7. 7



II. 7. 8



II. 7. 9



II. 7. 10



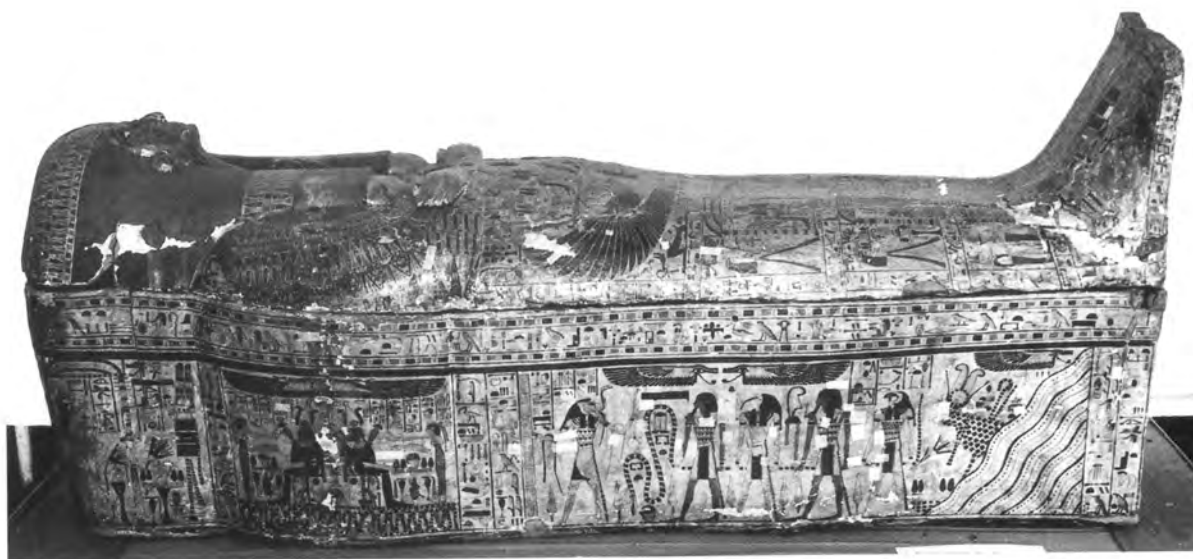
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II. 8. 1



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II. 8. 3



II. 9. 2



II. 9. 3



II. 9. 1



II. 9. 6



II. 10. 1



II. 10. 3



II. 9. 4



II. 9. 5



II. 10. 4



II. 10. 2



II. 11



II. 37. 1



II. 37. 2



II. 12. 1



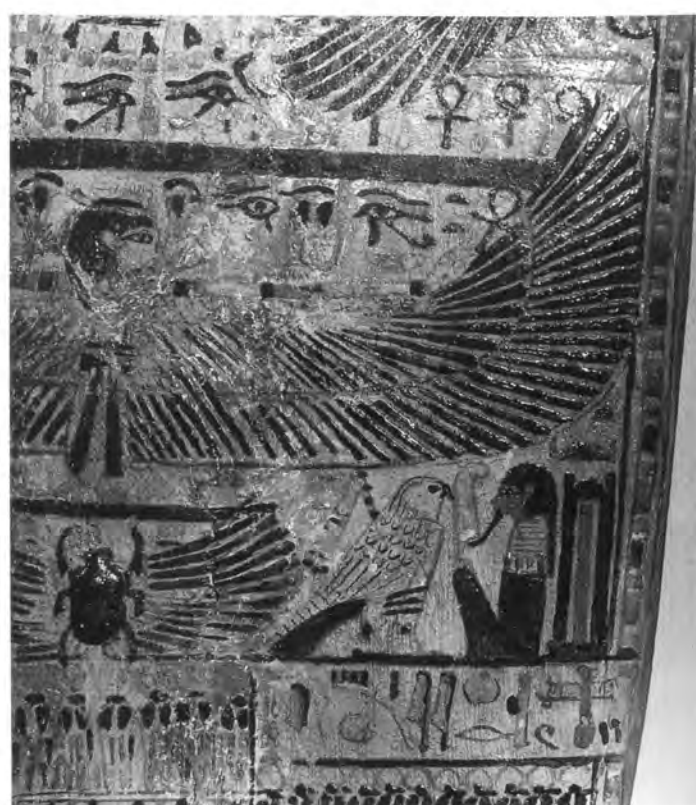
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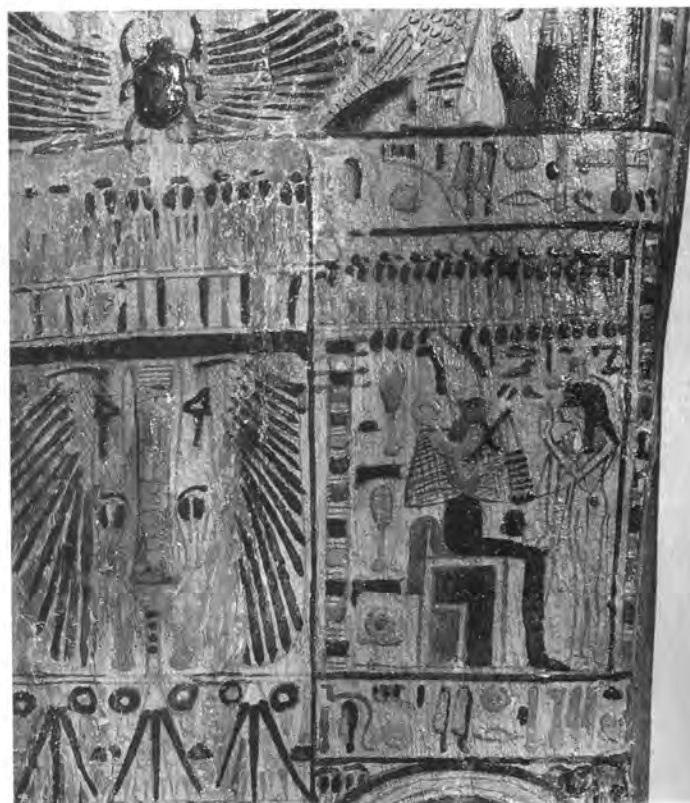
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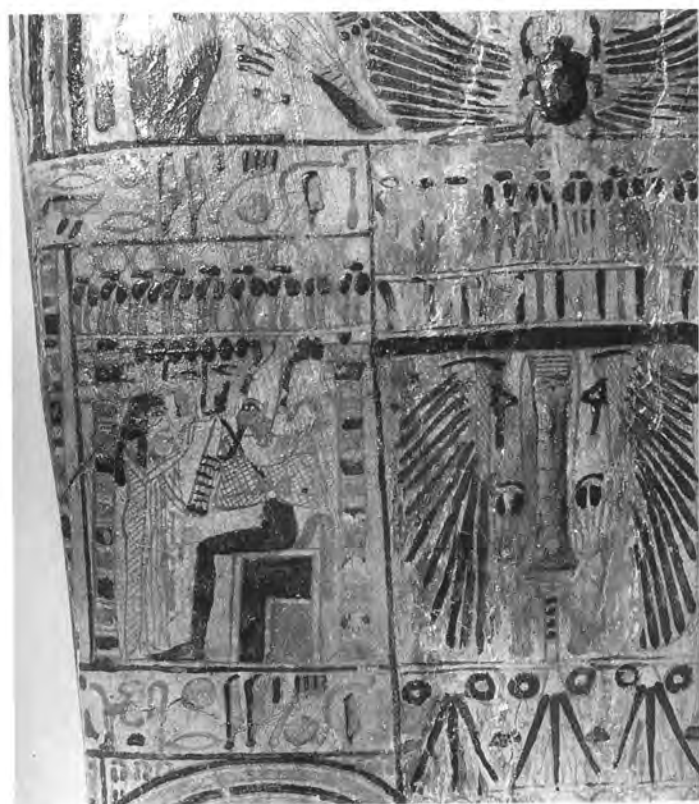
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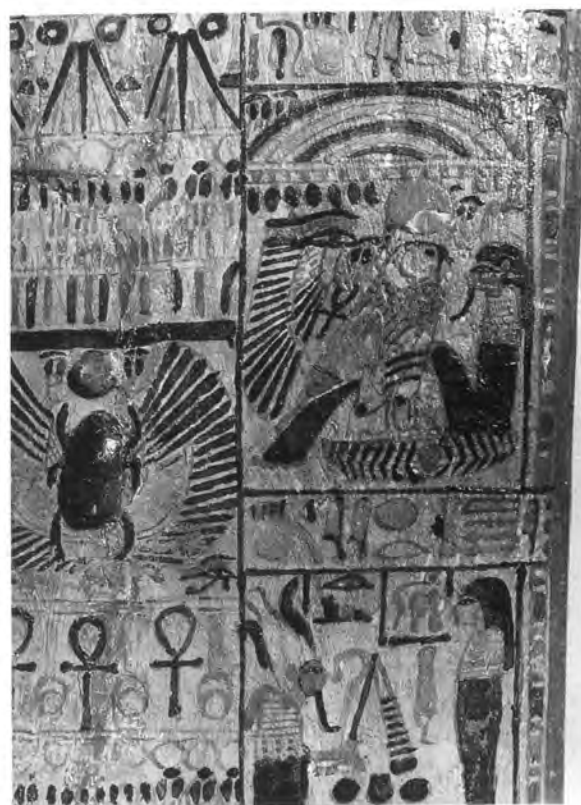
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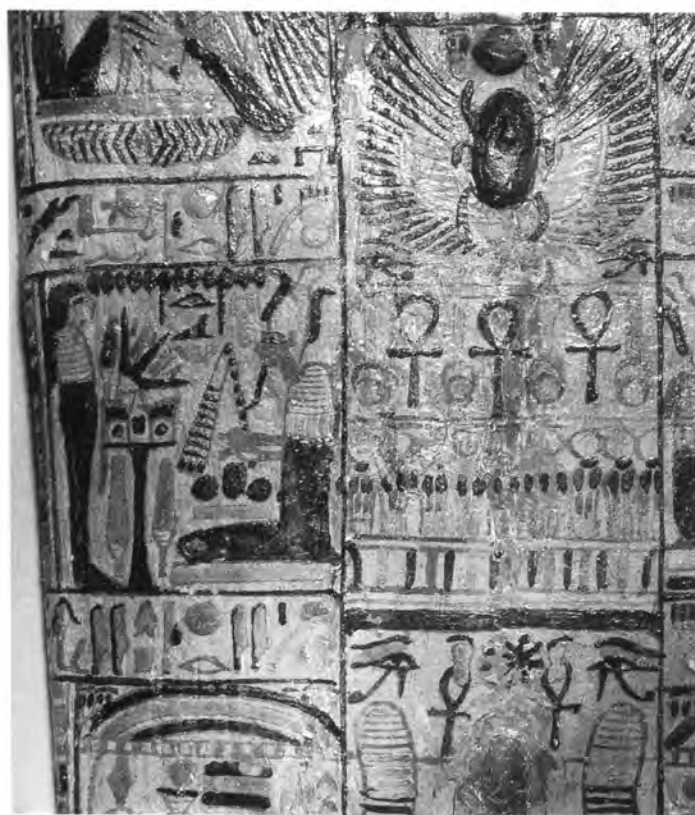
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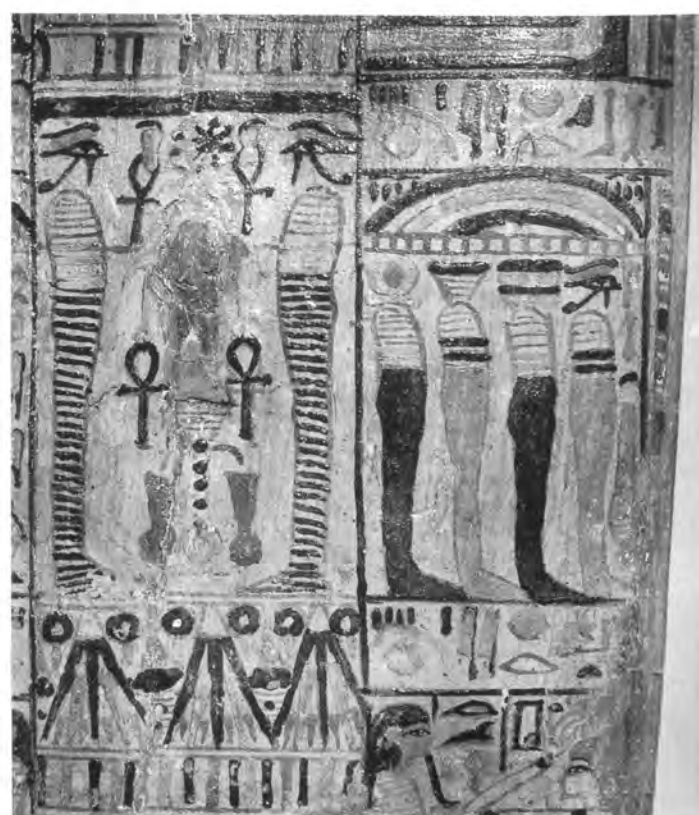
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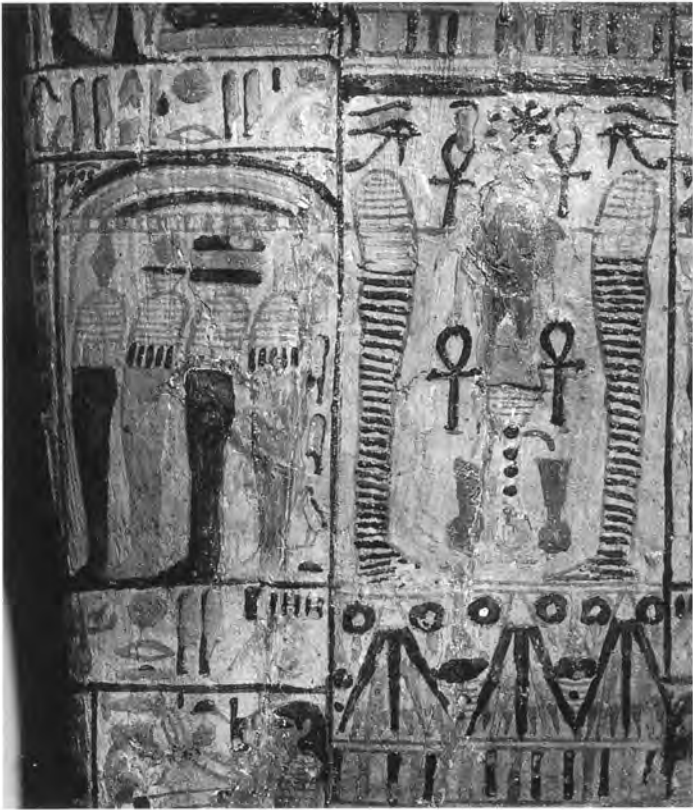
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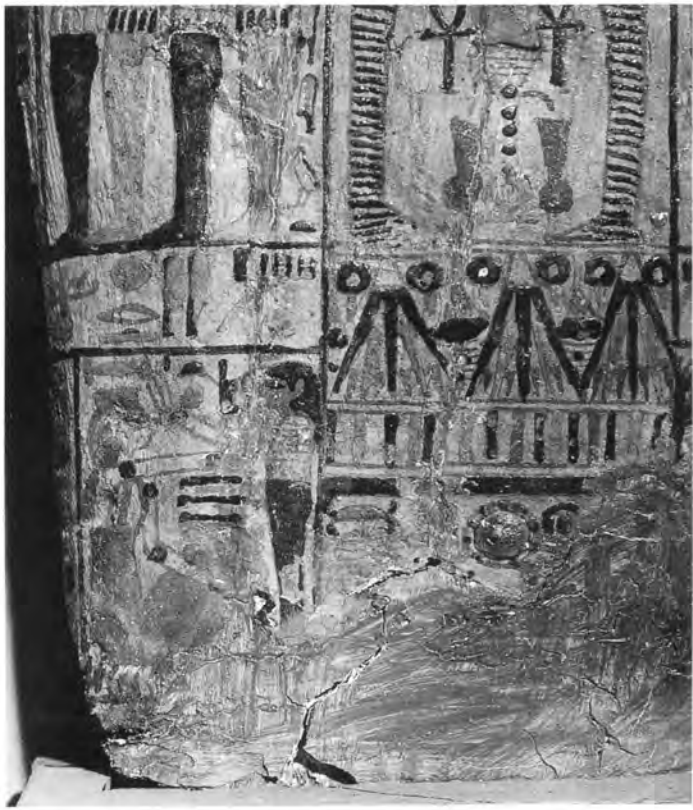
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II. 12. 13



II. 12. 14



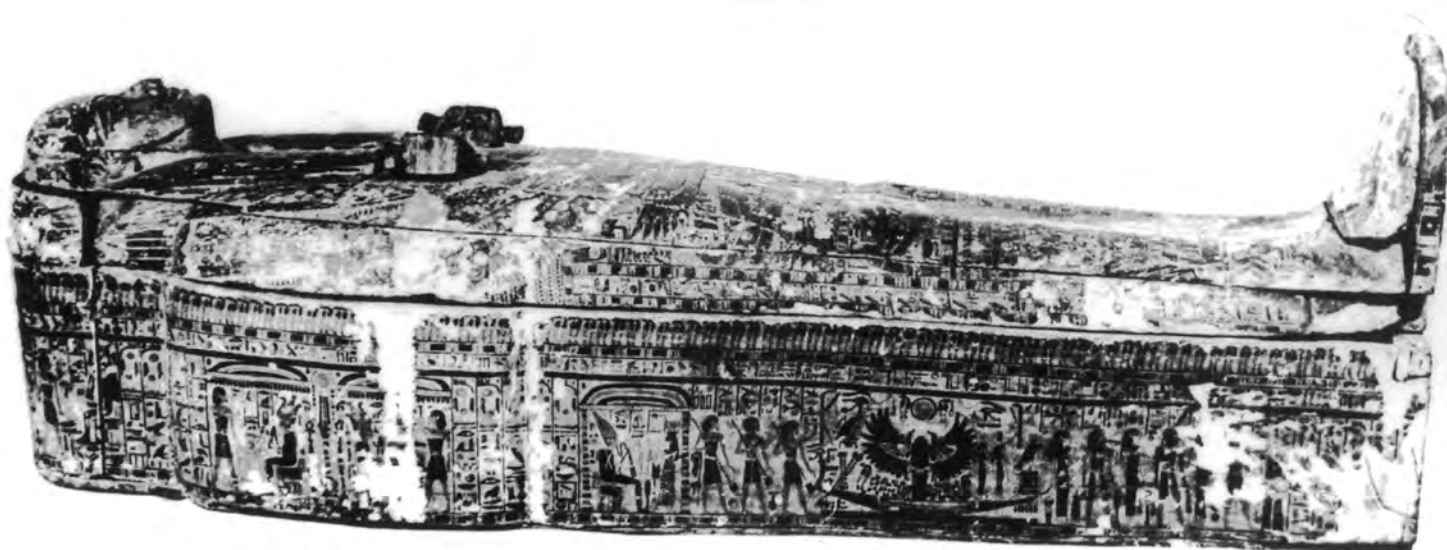
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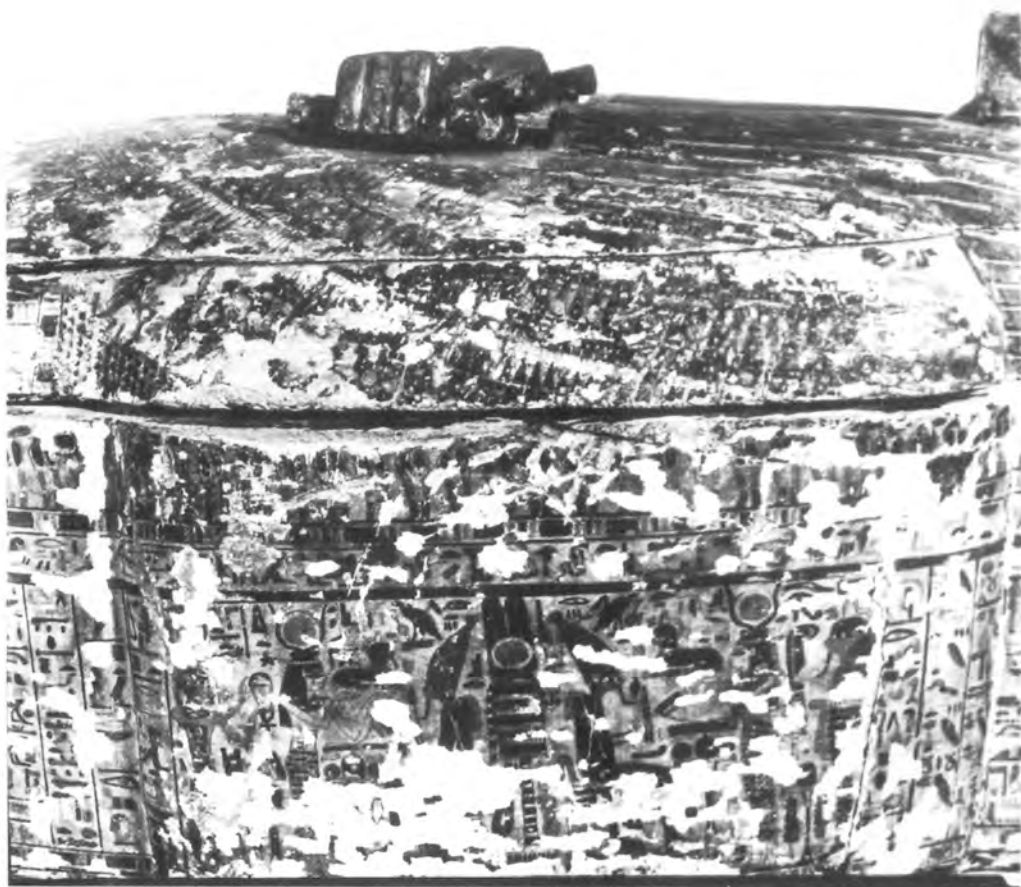
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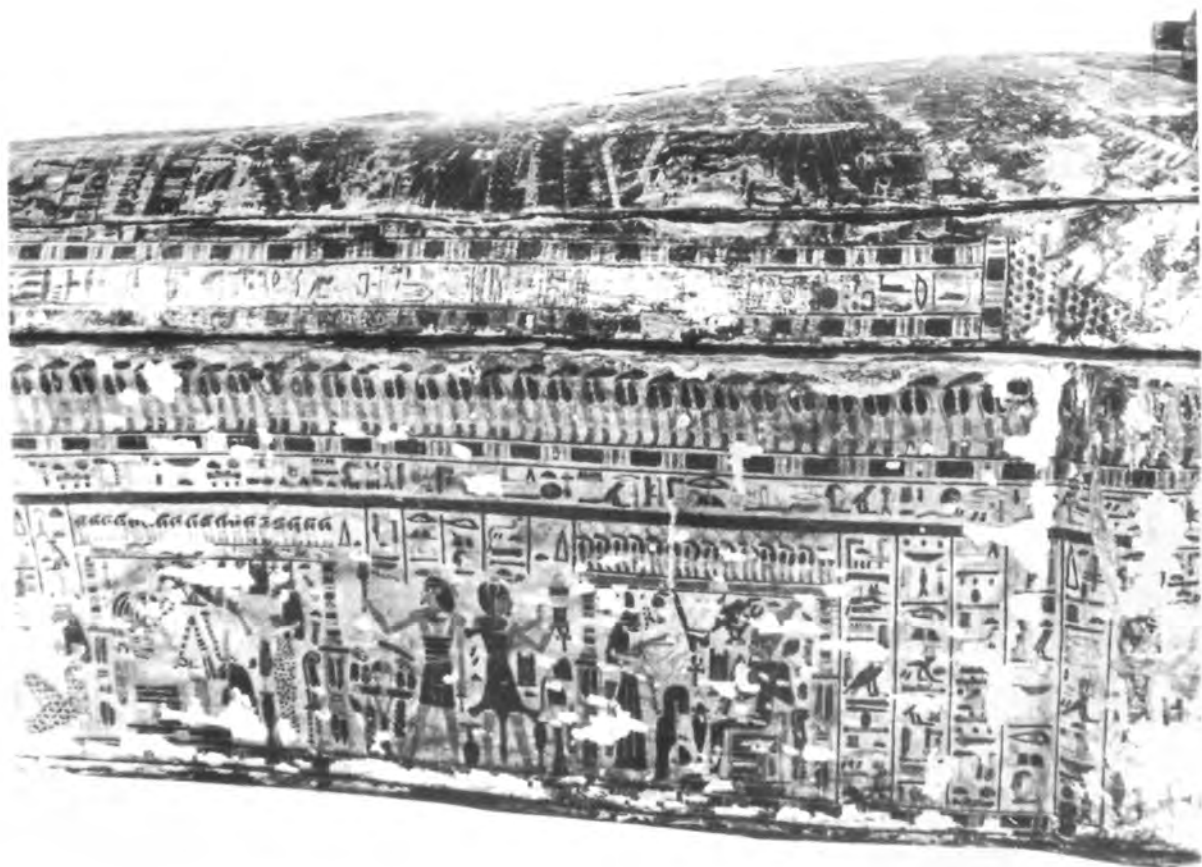
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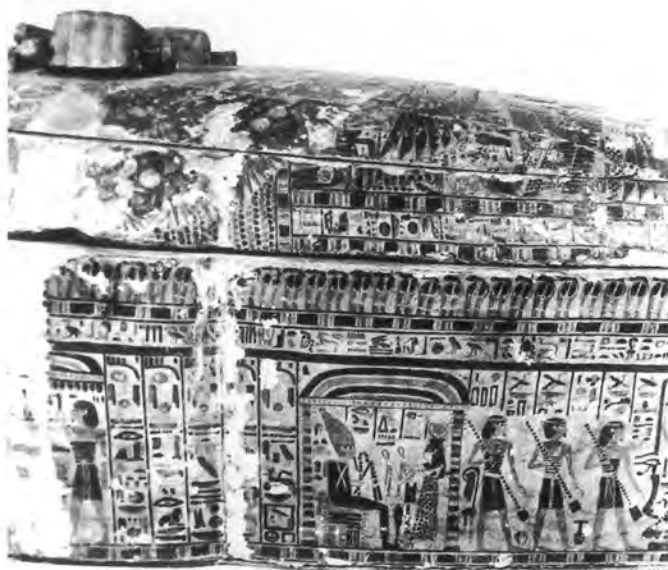
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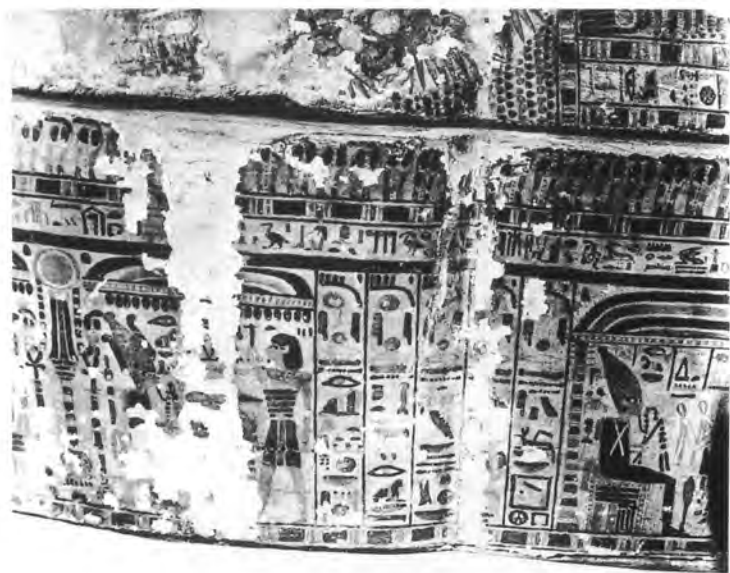
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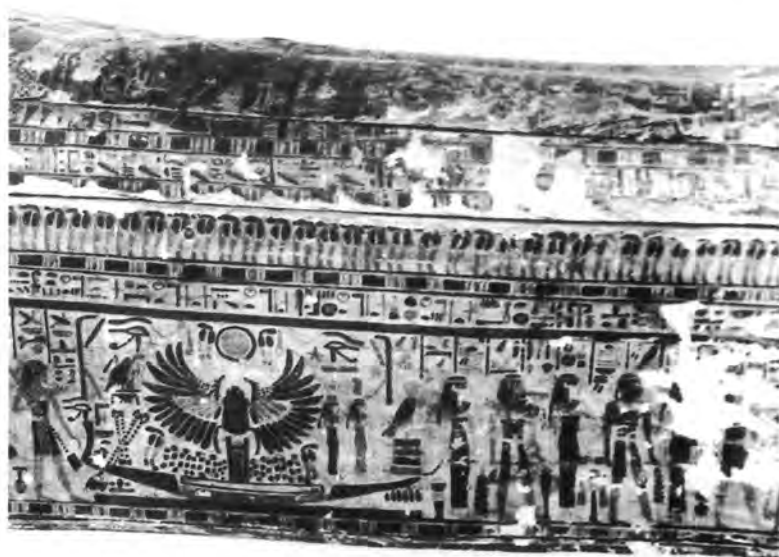
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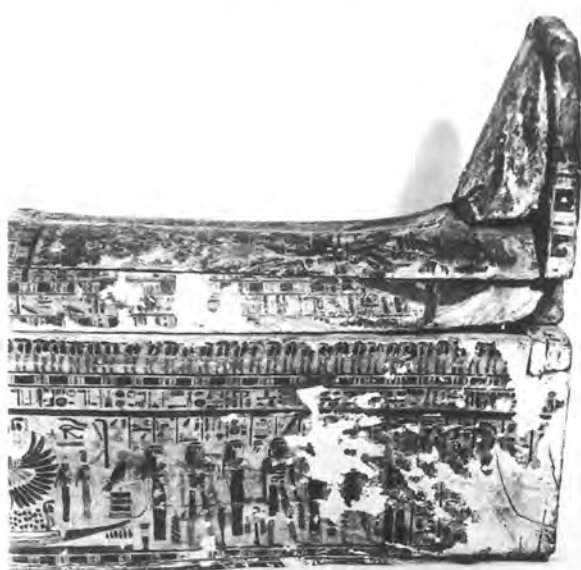
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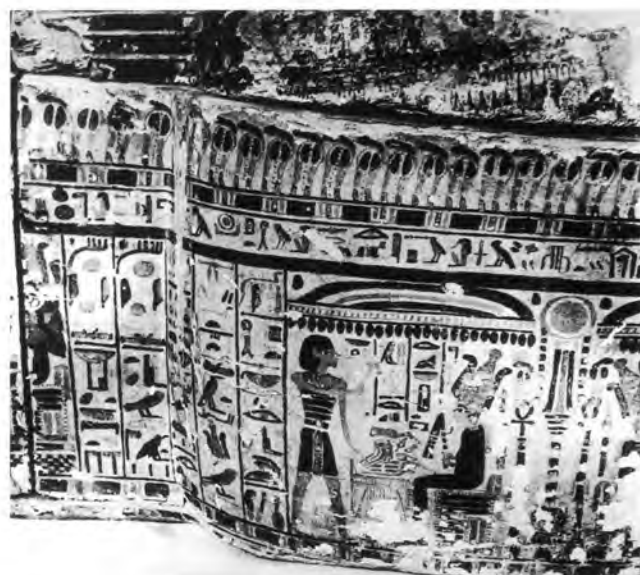
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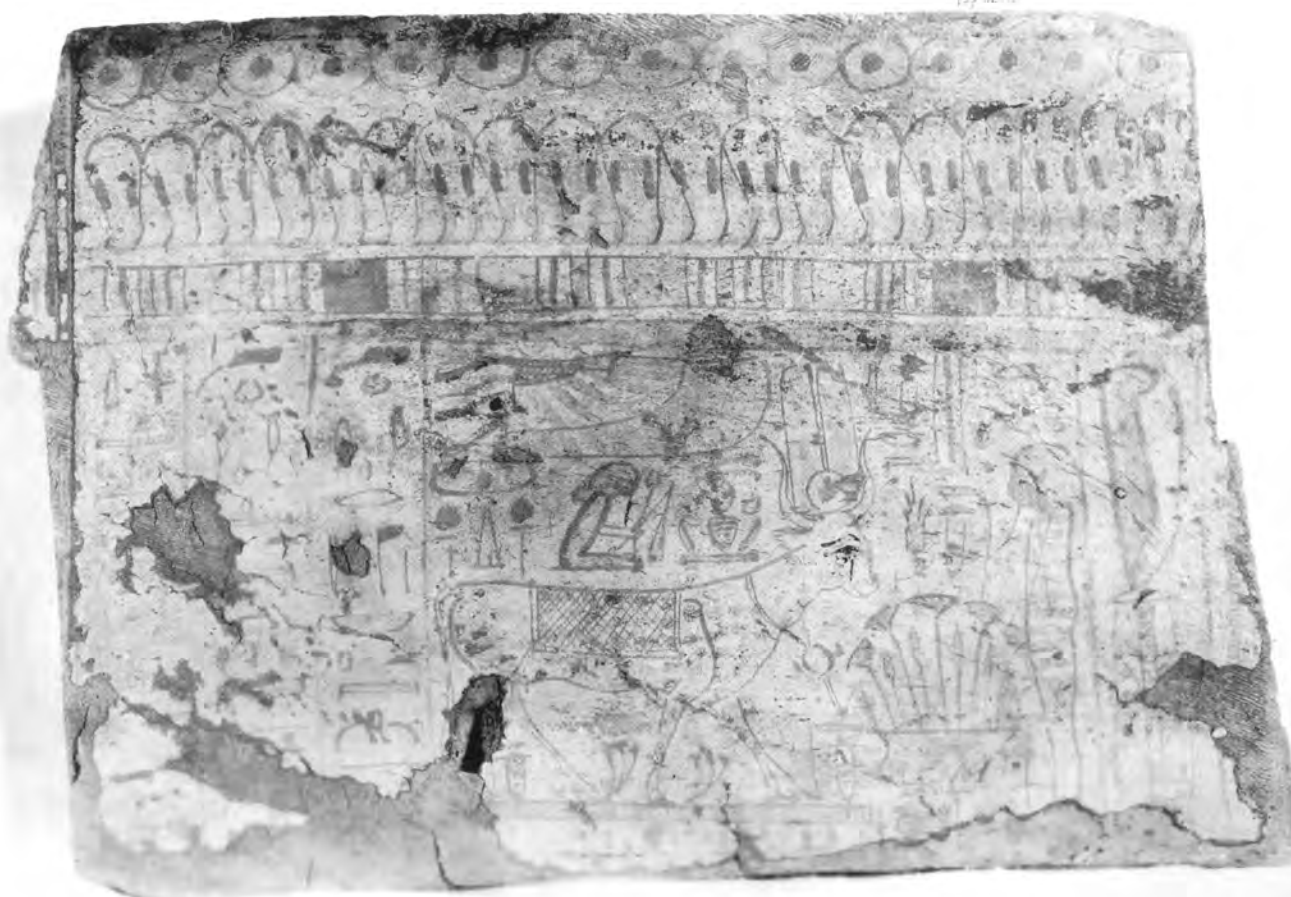
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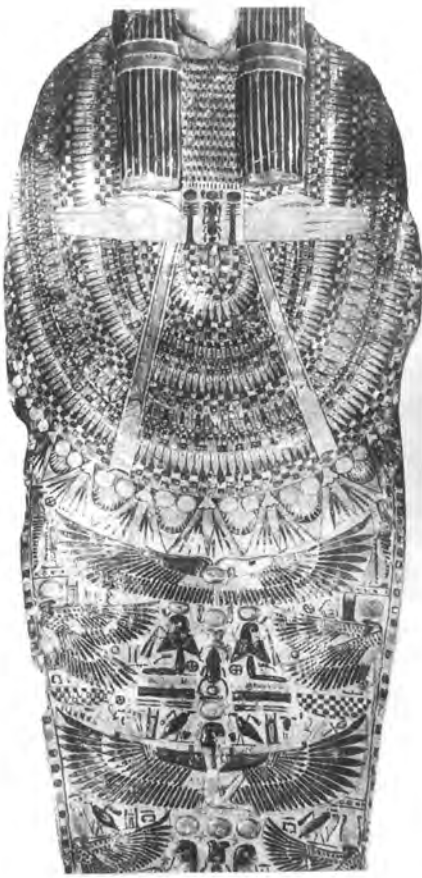
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II. 15



II. 14



II. 18. 2



II. 18. 1



II. 18. 3



II. 16



II. 17



II. 20



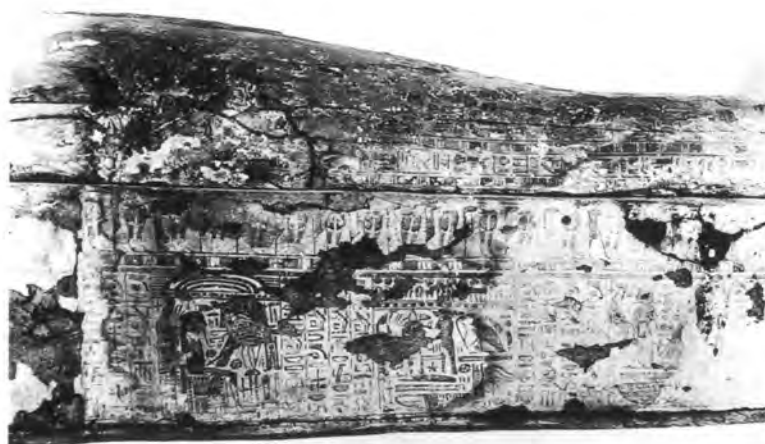
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II. 19. 2



II. 19. 3



II. 19. 4



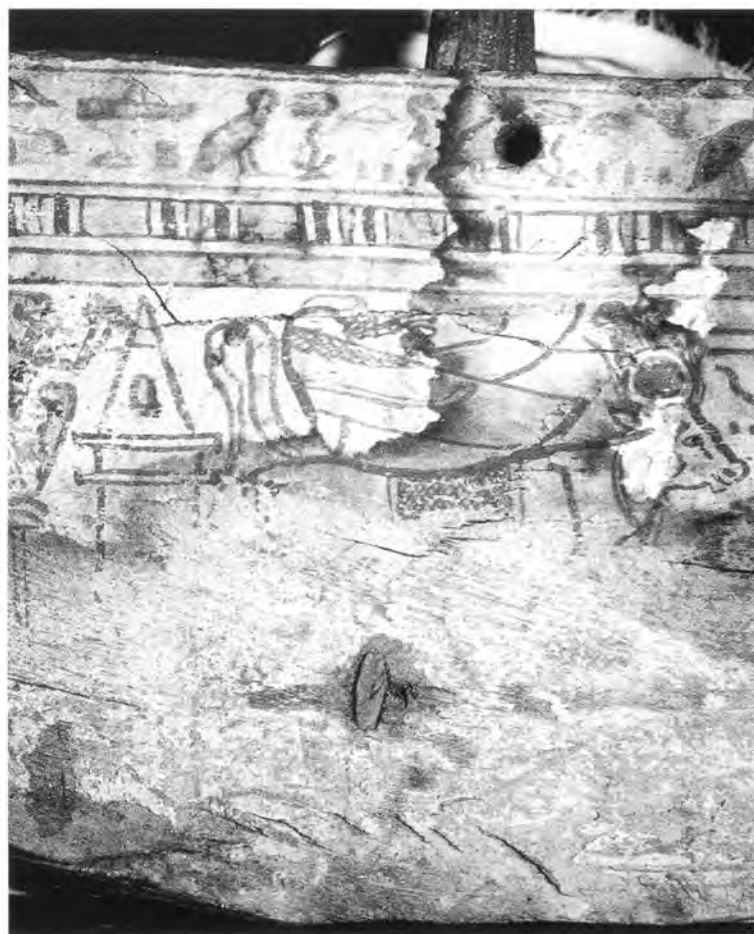
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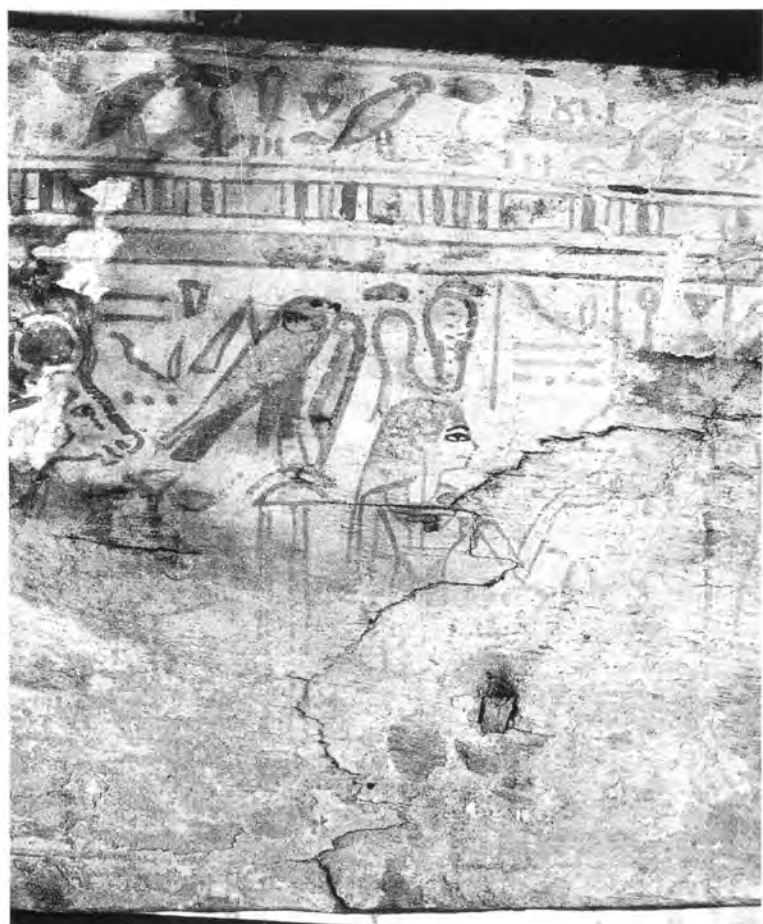
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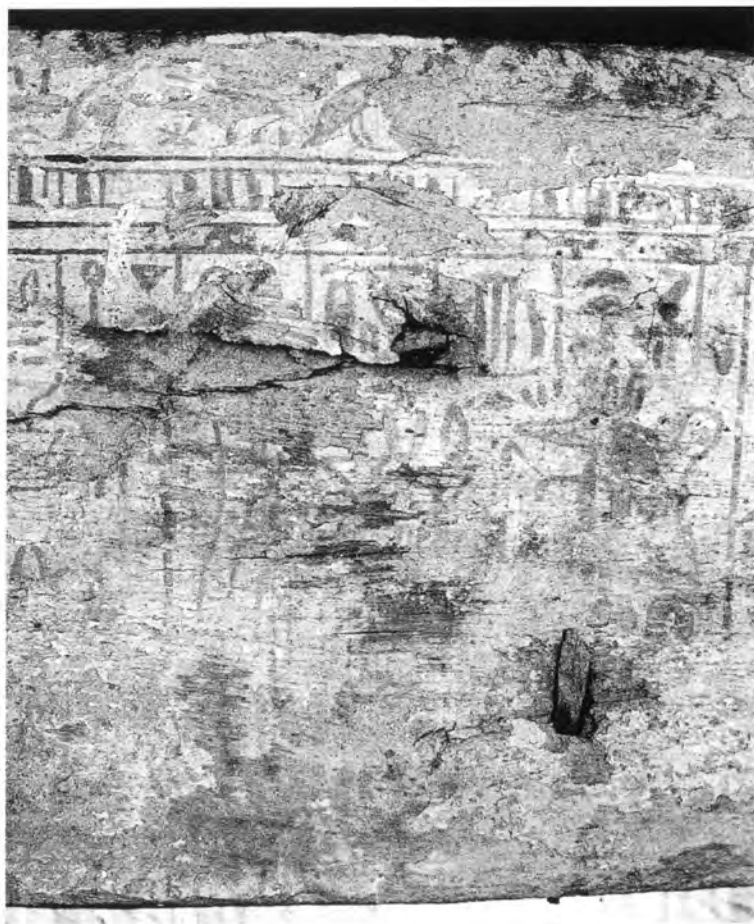
II. 22. 1



II. 22. 2



II. 22. 3



II. 22. 4



II. 22. 5



II. 22. 6



II. 22. 7



II. 22. 8



II. 22. 9



II. 22. 10



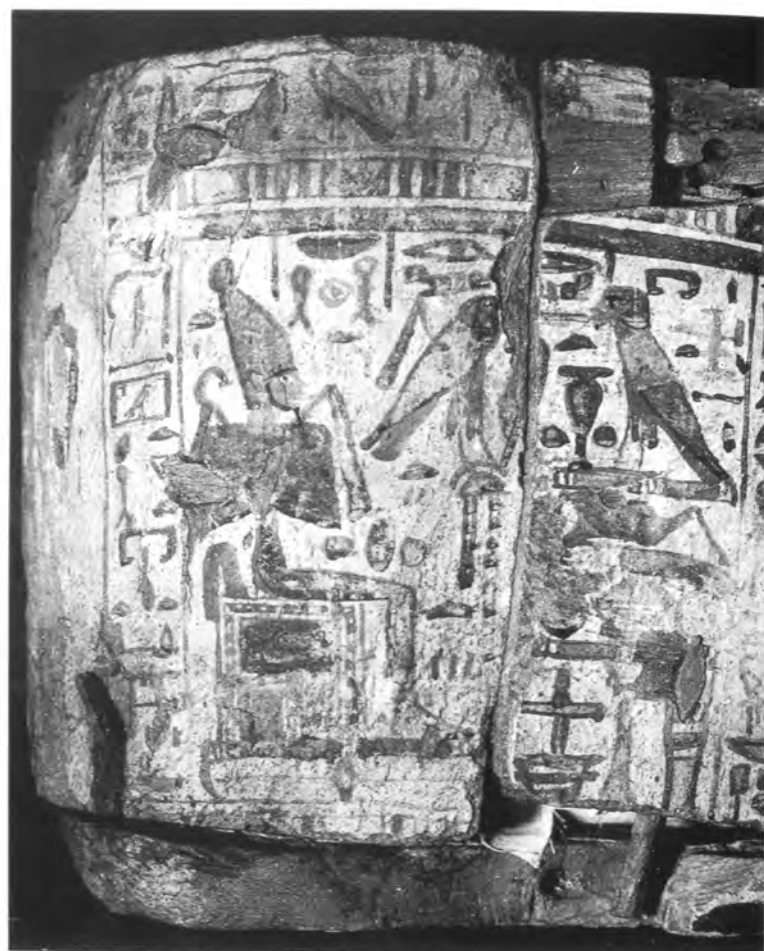
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II. 22. 12



II. 22. 13



II. 22. 14



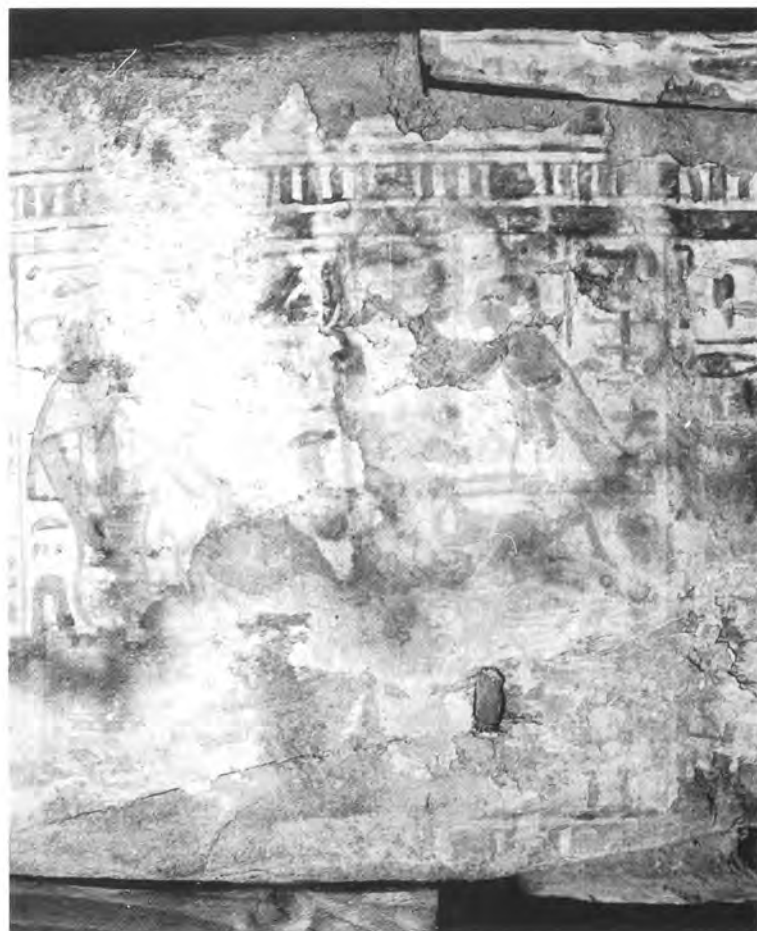
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II. 22. 17



II. 22. 18



II. 22. 19



II. 22. 20



II. 22. 21



II. 22. 22



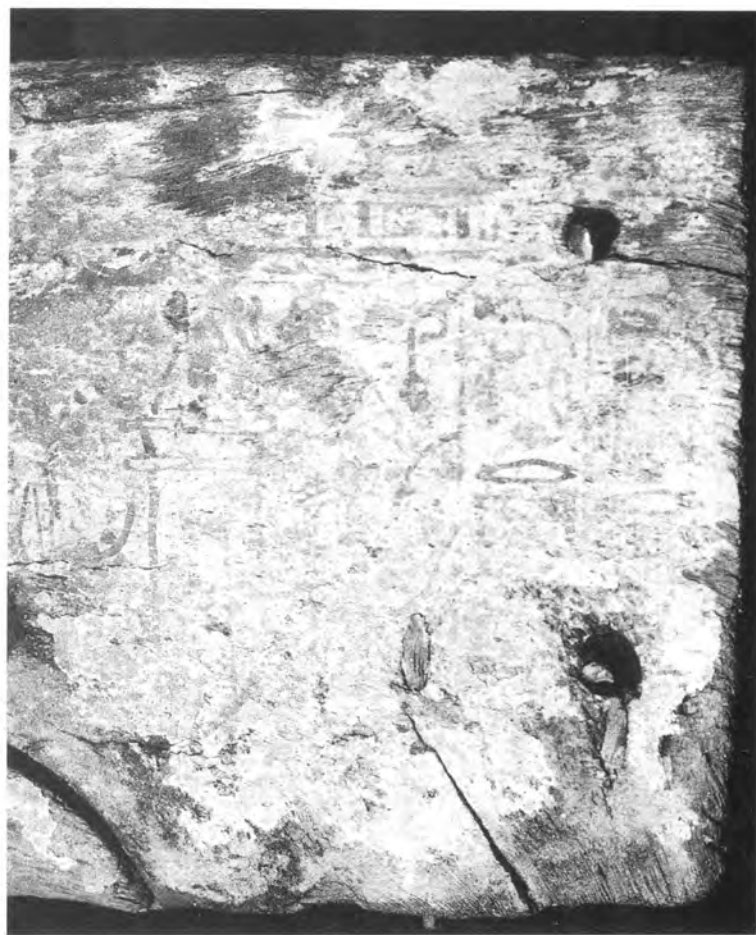
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II. 22. 25



II. 22. 26



II. 22. 27



II. 22. 29



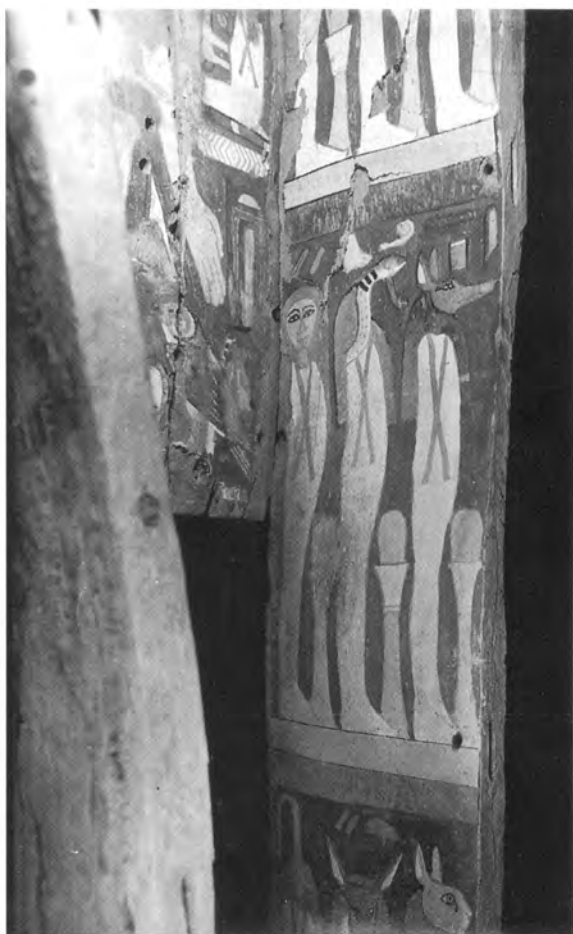
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II. 22. 28



II. 22. 30



II. 22. 31



II. 22. 32



II. 22. 34



II. 22. 35



II. 22. 36



II. 23



II. 27



II. 28



II. 24. 1



II. 24. 4



II. 24. 2



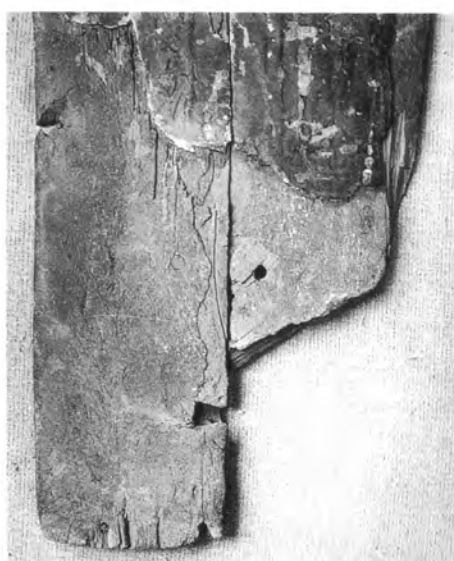
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II. 24. 3



II. 24. 6



II. 24. 7



II. 33



II. 30



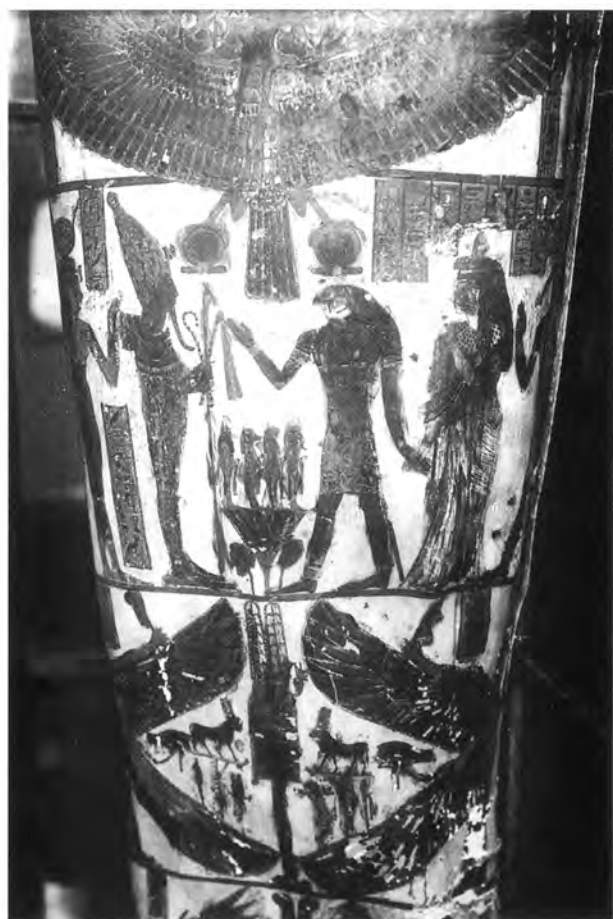
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II. 26. 1



II. 26. 4



II. 26. 2



II. 26. 5



II. 26. 3



II. 34



II. 35. 1



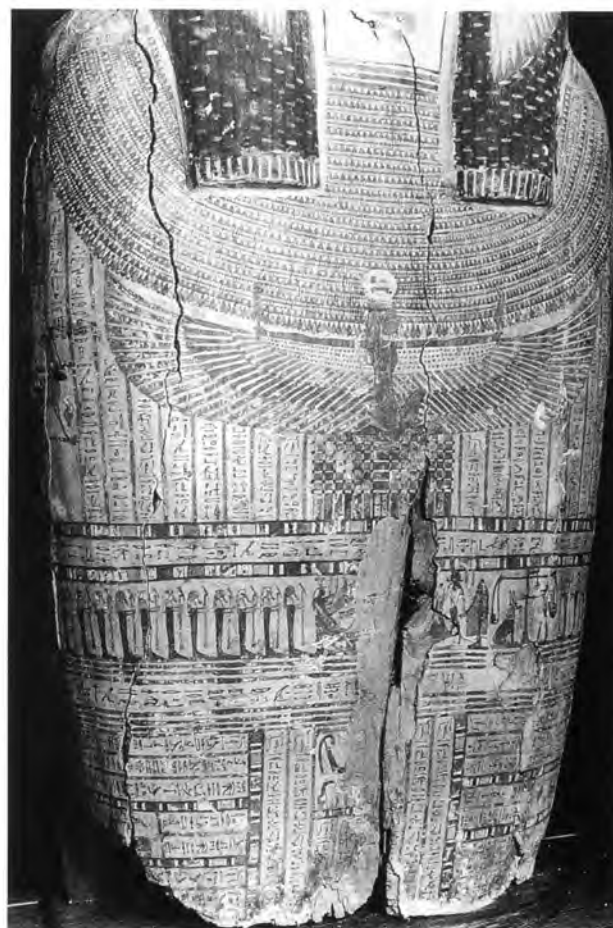
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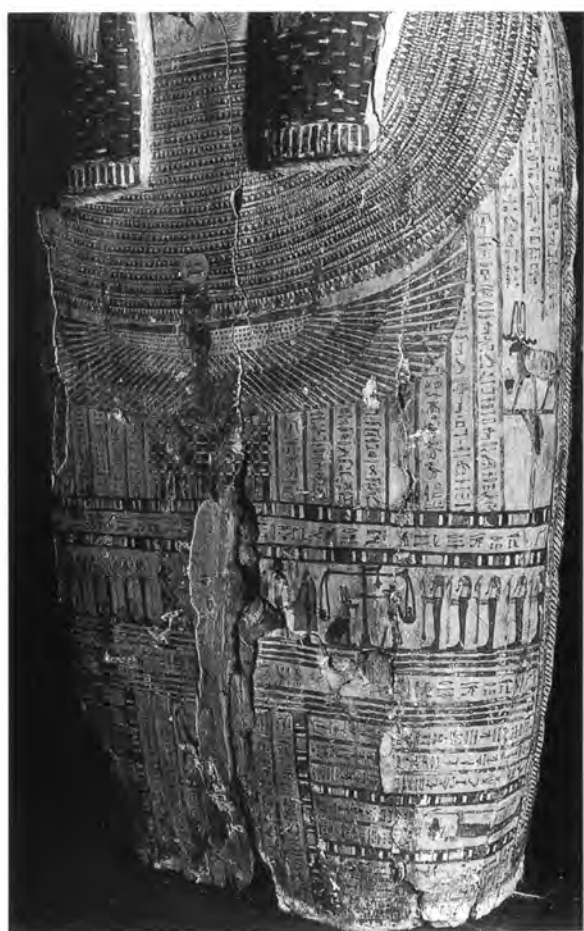
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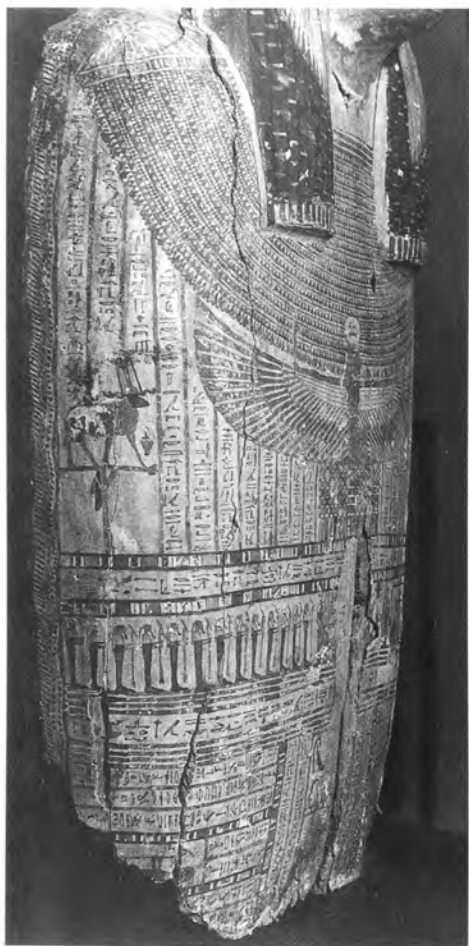
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II. 36. 3



II. 36. 4



II. 36. 5



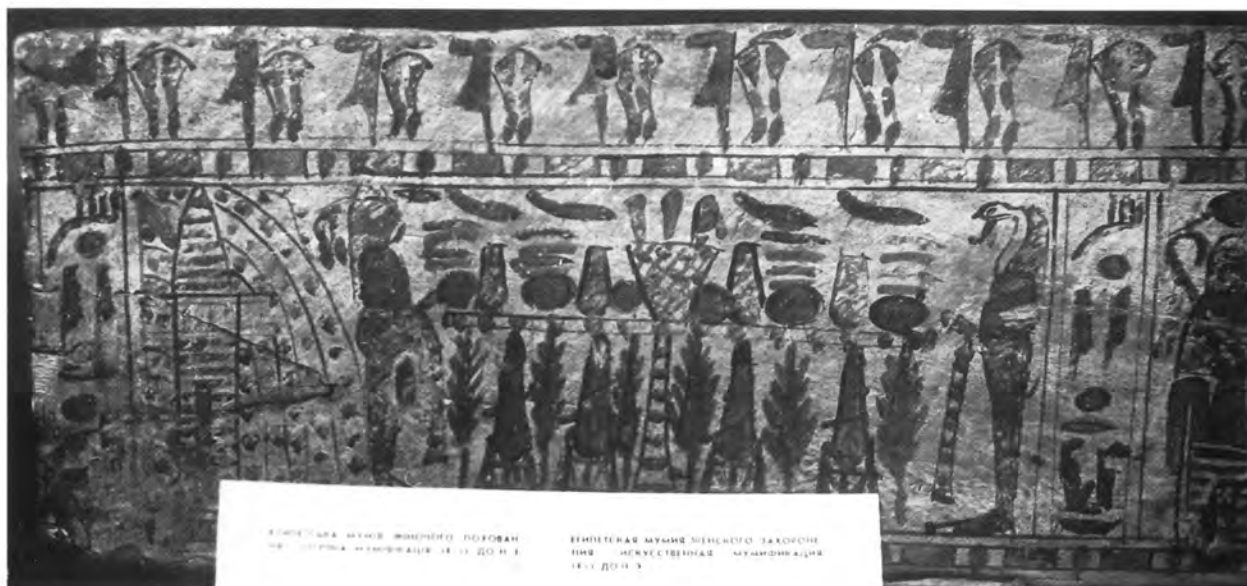
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II. 36. 6



II. 36. 8



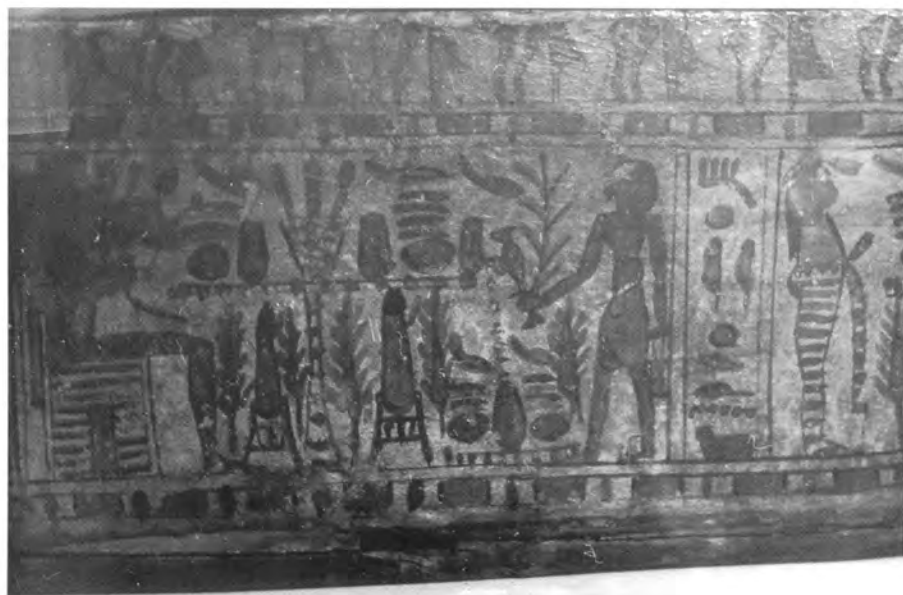
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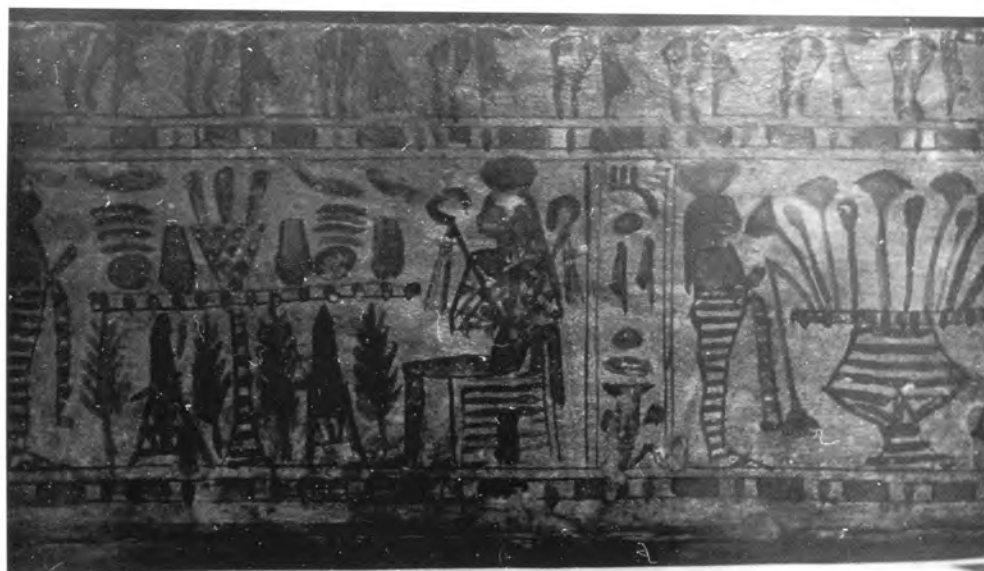
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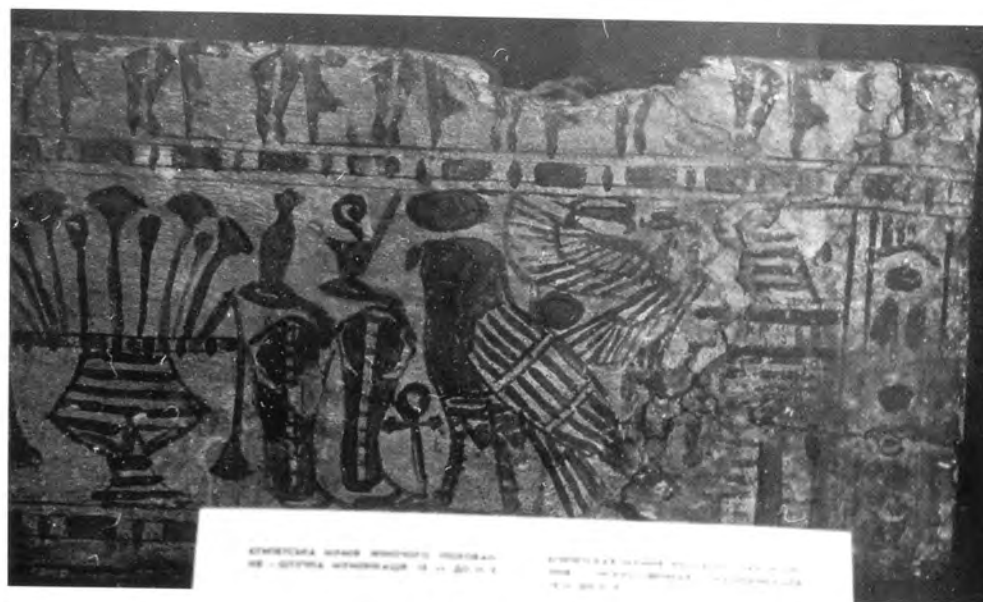
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II. 38. 6



II. 38. 7



II. 38. 4



II. 42



II. 43



II. 44. 1



II. 44. 2



II. 44. 3



II. 44. 4



II. 44. 5



II. 44. 6



II. 44. 7



II. 44. 8



II. 44. 9



II. 45. 1



II. 45. 2



II. 45. 3



II. 46. 1



II. 46. 2



II. 46. 3



II. 46. 4



II. 46. 5



II. 46. 6



II. 39



II. 46. 7



II. 46. 8



II. 47. 1



II. 47. 2



II. 53. 1



II. 53. 2



II. 53. 3



II. 48



II. 40



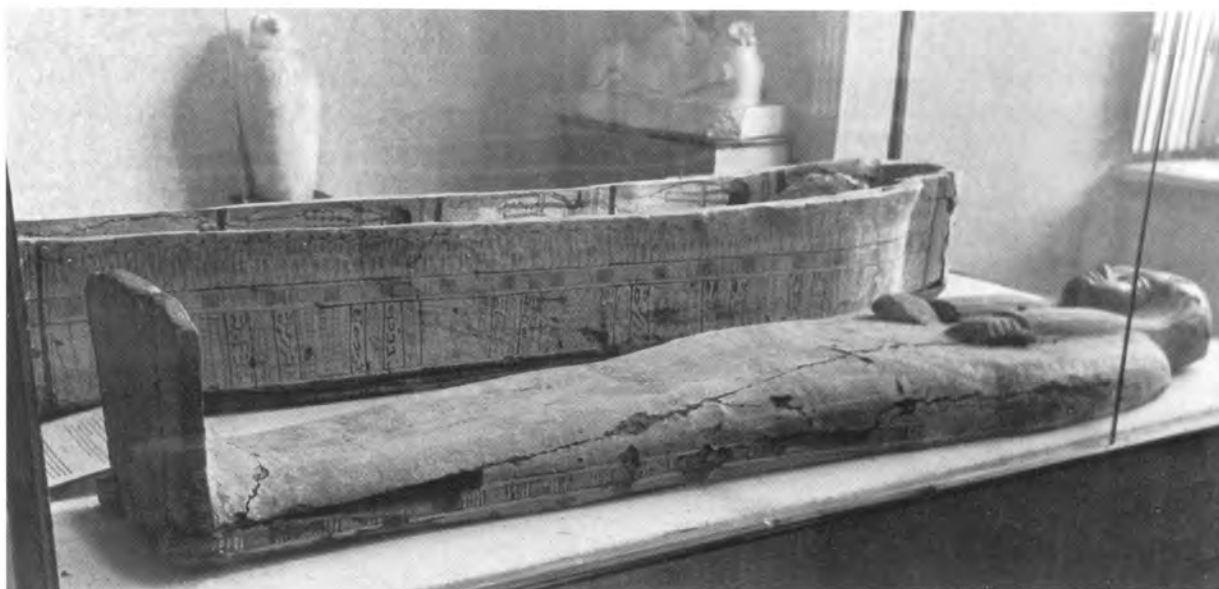
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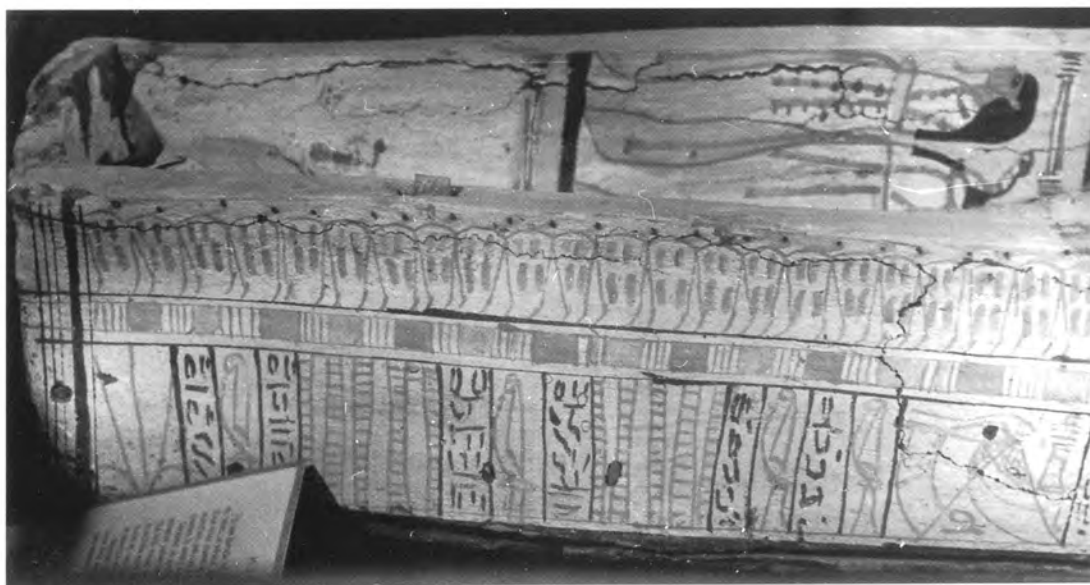
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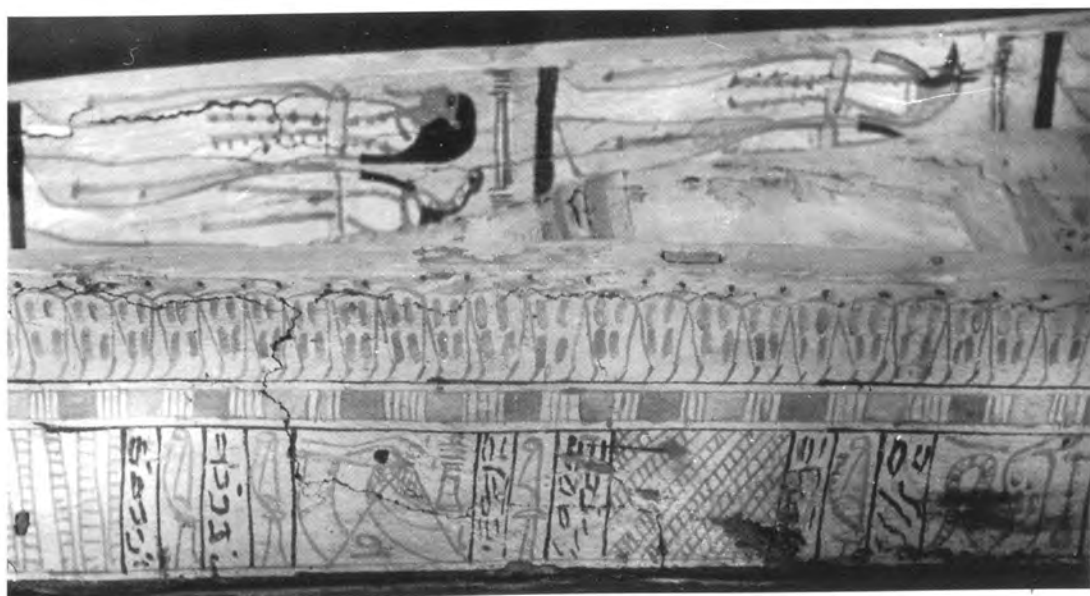
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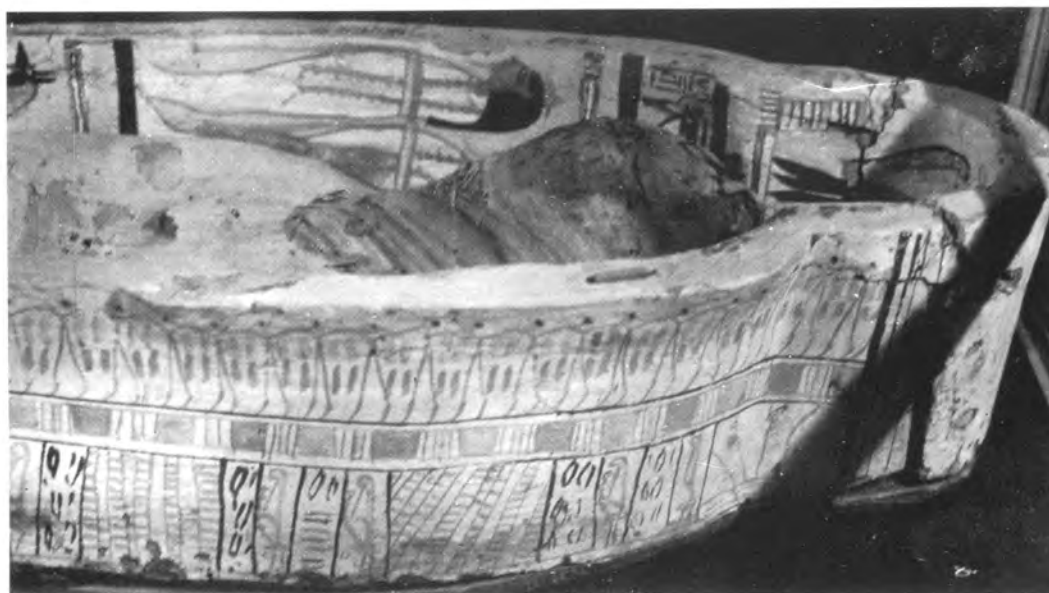
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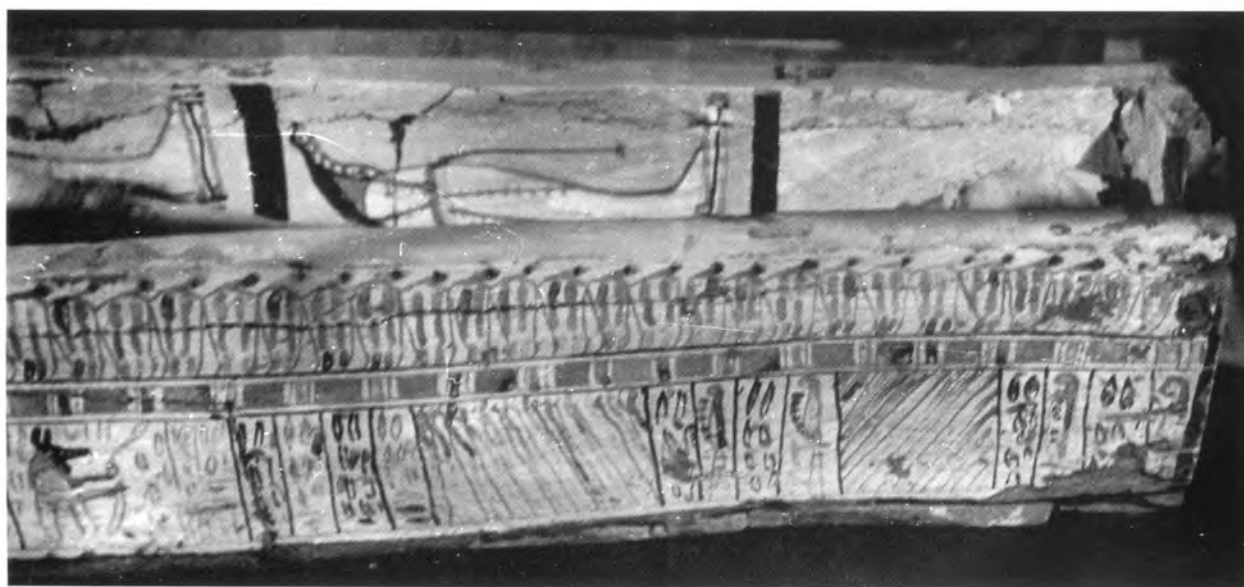
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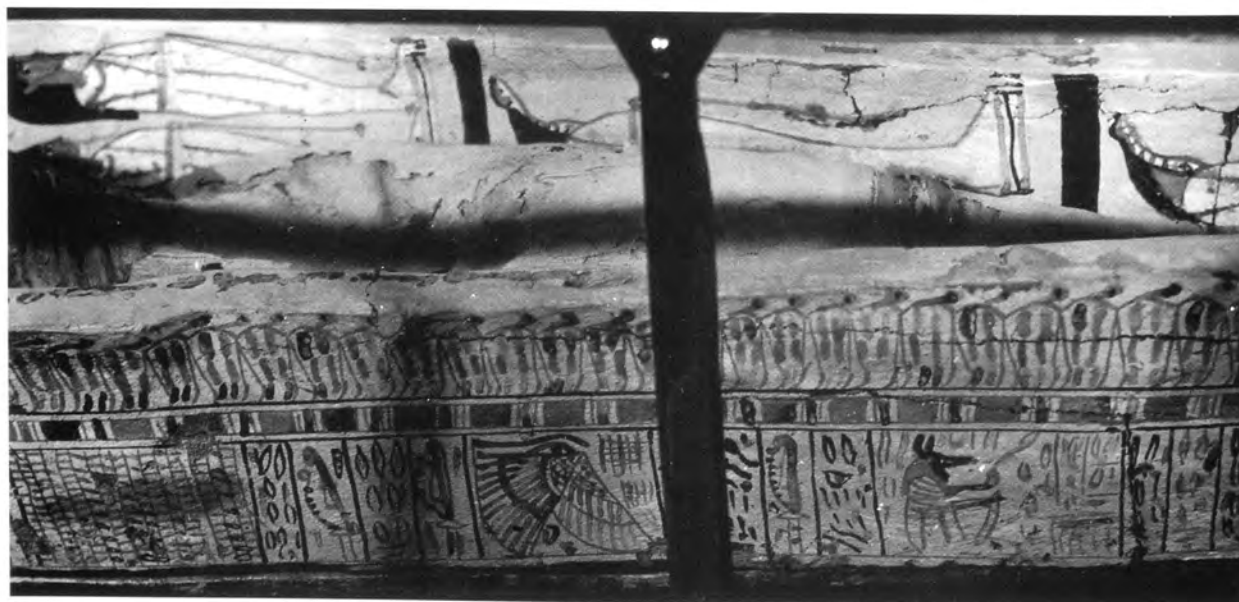
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II. 54. 9



II. 54. 6



II. 54. 3



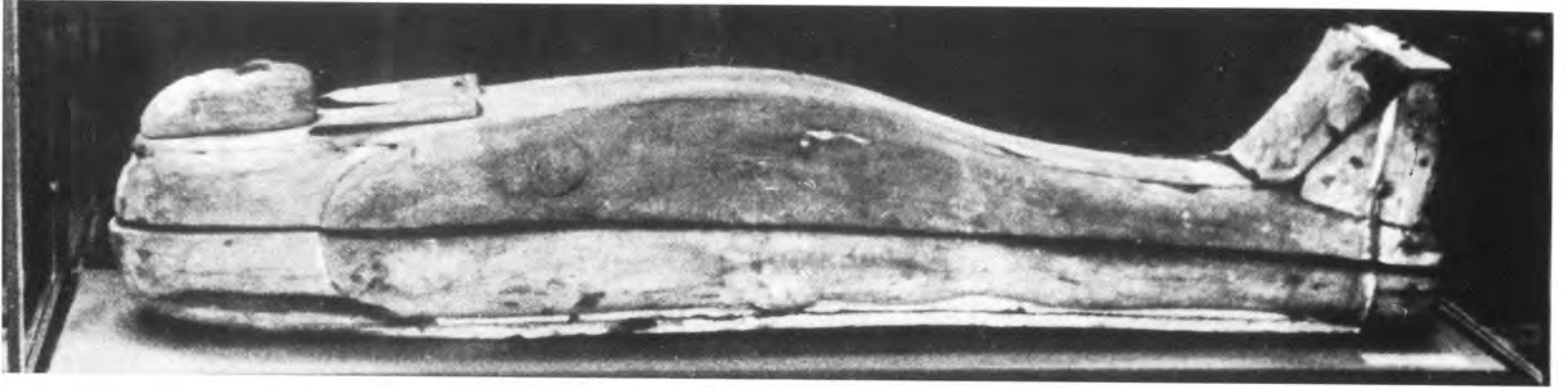
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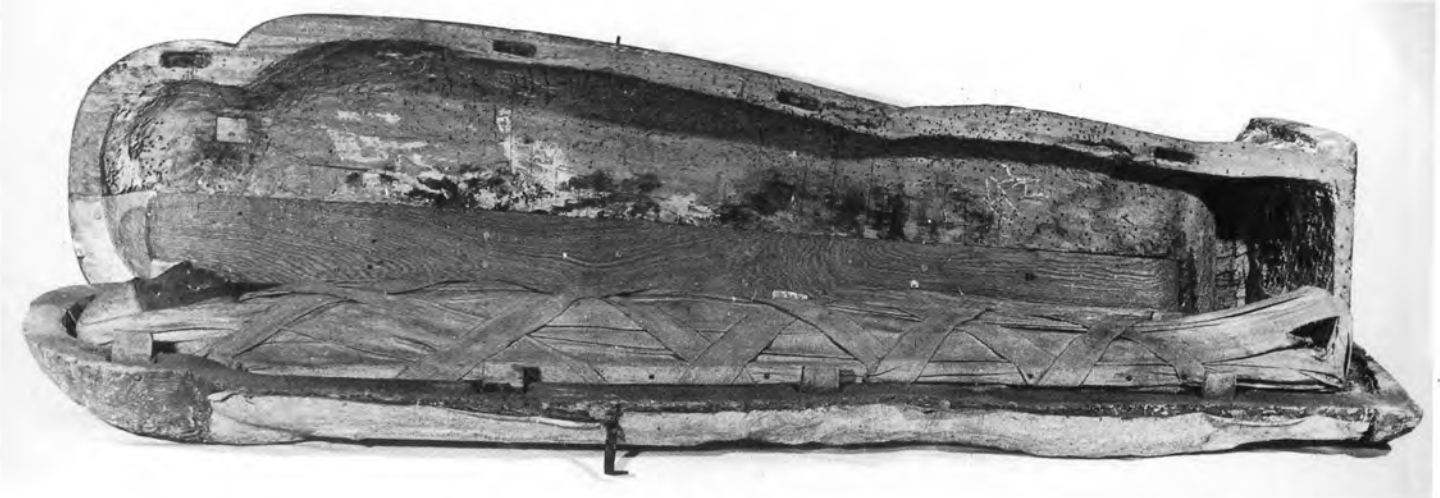
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II. 55



II. 60. 1



II. 60. 2



III. 1



III. 2



III. 3



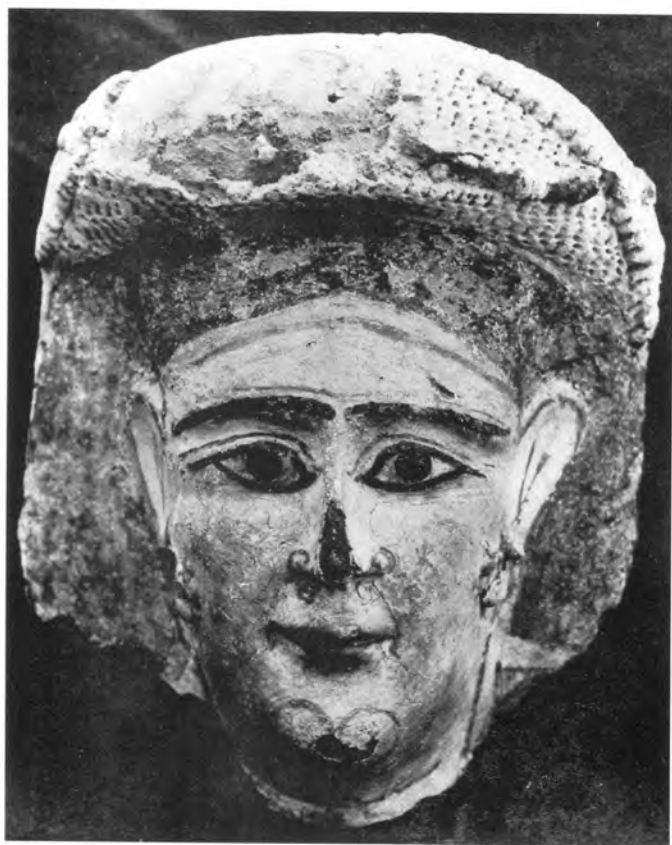
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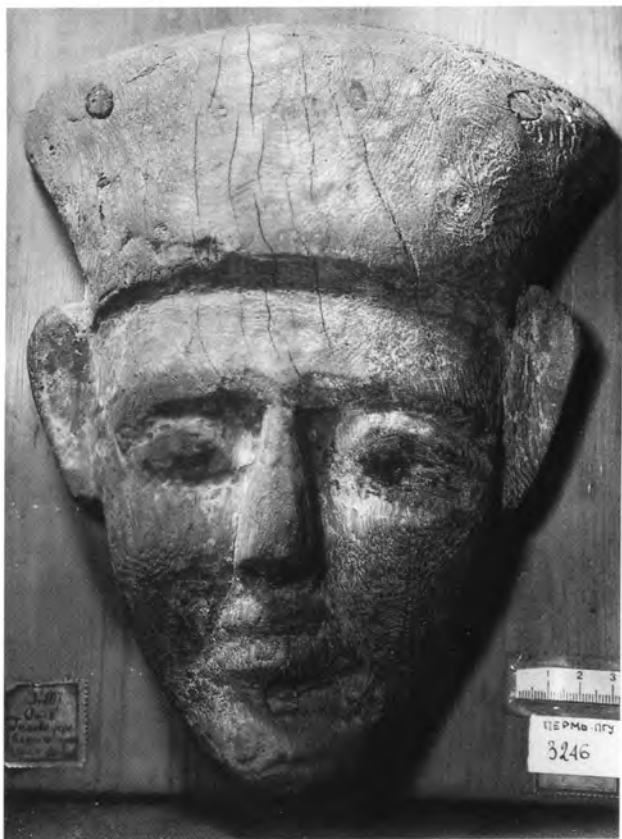
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III. 11



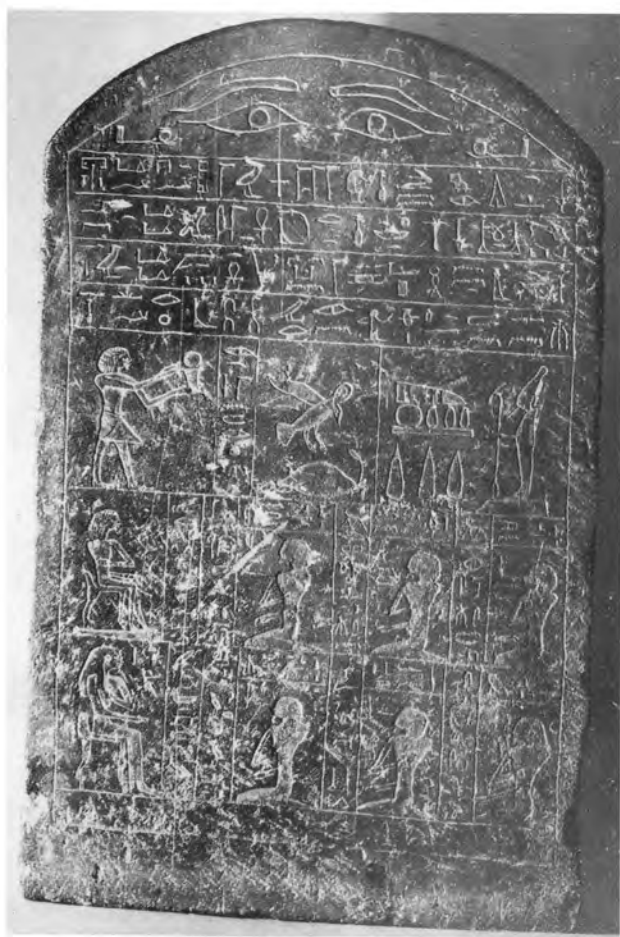
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III. 13



III. 14



IV. 4



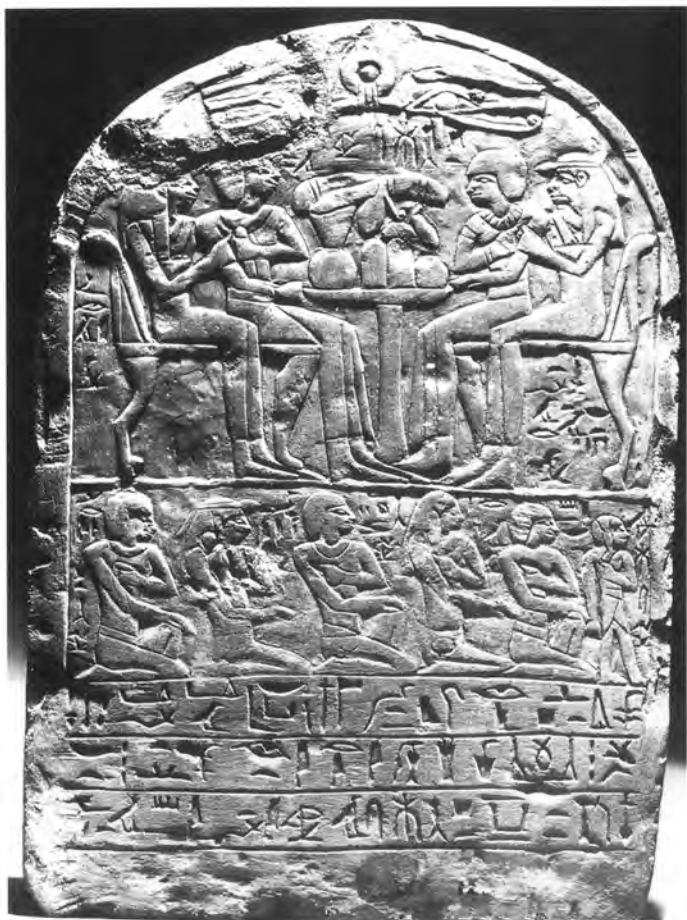
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IV. 9



IV. 10



IV. 11



IV. 13. 4



IV. 13. 1



IV. 13. 2



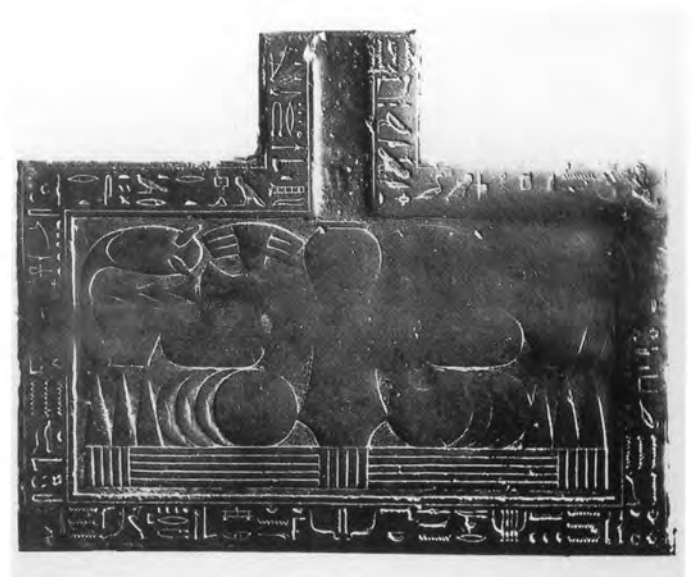
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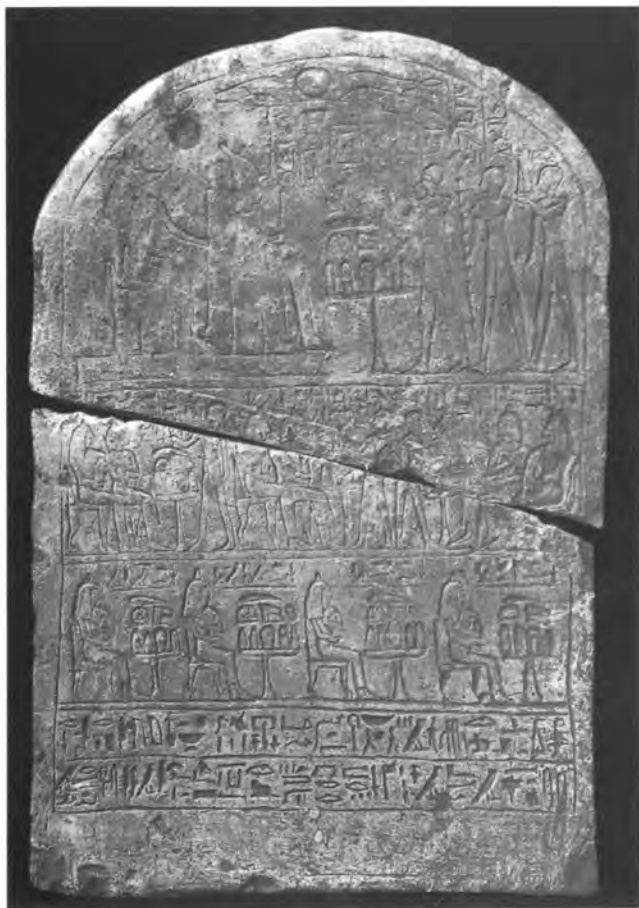
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IV. 8



IV. 21



IV. 12



IV. 16



IV. 17



IV. 22



IV. 20. 1



IV. 20. 2



IV. 20. 3



IV. 20. 4



IV. 23



IV. 26



IV. 24



IV. 29



IV. 28. 1



IV. 28. 2



V. 3



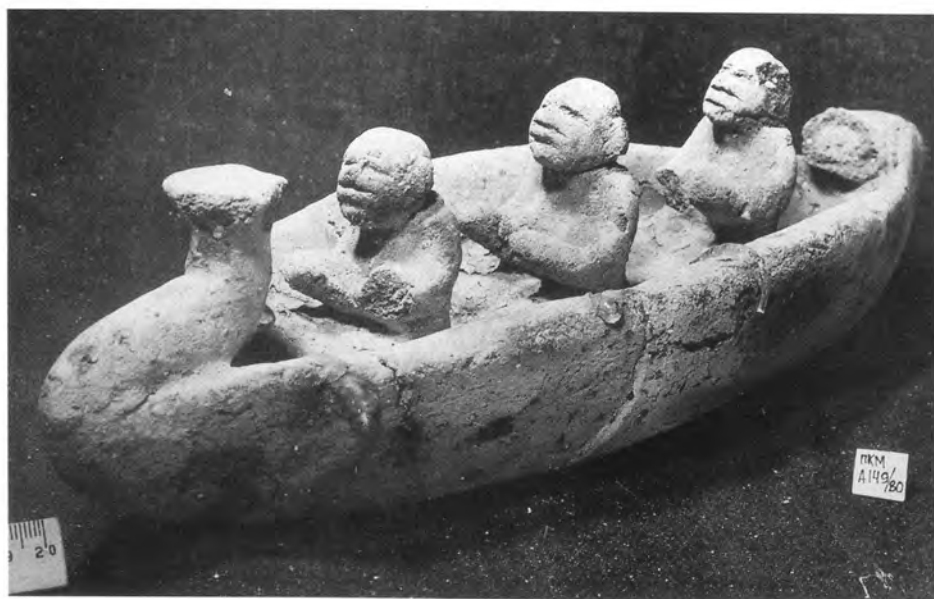
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V. 13



V. 14



V. 1



V. 6



V. 5



V. 8



V. 9



V. 10



V. 7



V. 2



V. 15



V. 16



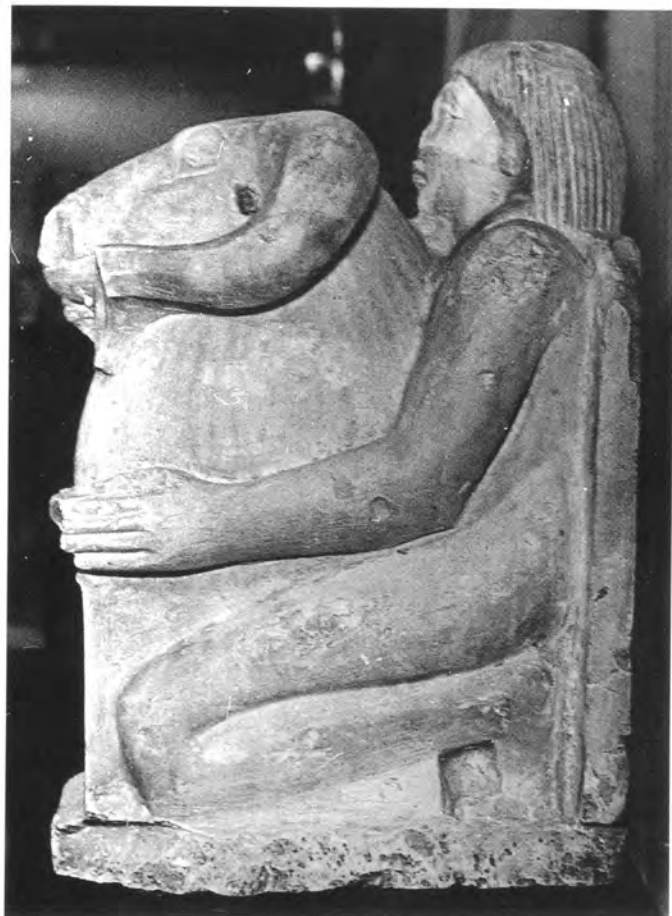
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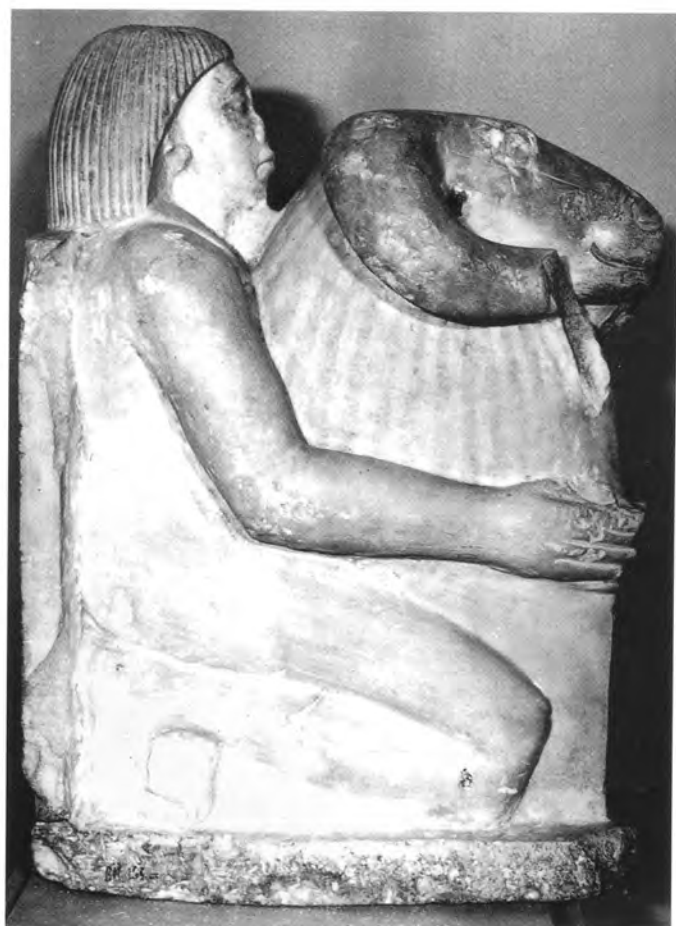
V. 18. 3



V. 19.1



V. 19.2



V. 19.3



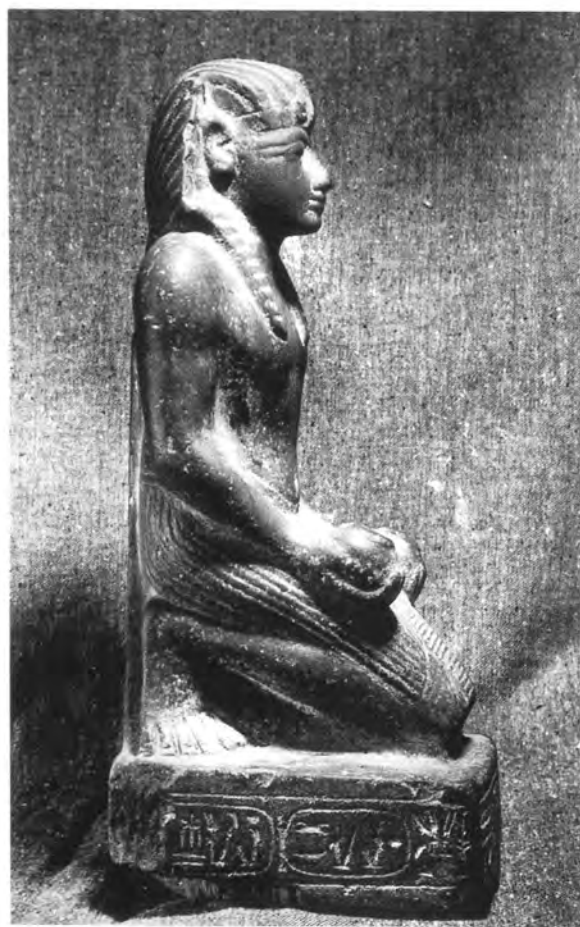
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V. 22. 1



V. 22. 2



V. 22. 3



V. 22. 4



V. 20. 1



V. 20. 2



V. 28



V. 31



V. 34. 1



V. 34. 2



V. 25



V. 27



V. 29. 1



V. 29. 2



V. 33. 1



V. 33. 2



V. 23



V. 32



V. 26. 1



V. 26. 2



V. 26. 3



VI. 1



VI. 3



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VI. 99. 1



VI. 99. 2



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VI. 70



VI. 77



VI. 85



VI. 81. 1



VI. 81. 2



VI. 80



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VI. 110



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VI. 118



VI. 130



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VI. 184. 1



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VII A. 2. 1



VII A. 2. 2



VII A. 2. 3



VII A. 3



VII A. 4. 1



VII A. 4. 2



VII A. 4. 3



VII A. 11



VII A. 5. 1



VII A. 5. 2



VII A. 5. 3



VII A. 5. 4



VII A. 6. 1



VII A. 6. 2



VII A. 6. 3



VII A. 12



VII A. 8. 1



VII A. 8. 2



VII A. 8. 3



VII A. 13



VII A. 10. 1



VII A. 10. 2



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VII A. 19. 1



VII A. 19. 2



VII A. 19. 3



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VII A. 24. 1



VII A. 24. 2



VII A. 24. 3



VII A. 24. 4



VII A. 25. 1



VII A. 25. 2



VII A. 25. 3



VII A. 26



VII A. 28. 1



VII A. 28. 2



VII A. 29



VII A. 33



VII A. 30. 1



VII A. 30. 2



VII A. 30. 3



VII A. 34



VII A. 31. 1



VII A. 31. 2



VII A. 31. 3



VII A. 31. 4



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VII A. 66



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VII A. 69. 2



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VII A. 91



VII A. 98



VII A. 101



VII A. 99. 1



VII A. 99. 2



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VII A. 110



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VII A. 113



VII A. 114



VII A. 116



VII A. 125



VII A. 115. 1



VII A. 115. 2



VII A. 115. 3



VII A. 115. 4



VII A. 119. 1



VII A. 119. 2



VII A. 117. 1



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VII A. 117. 3



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VII A. 131



VII A. 132



VII A. 133



VII A. 134



VII A. 137



VII A. 138



VII A. 139



VII A. 140



VII A. 145



VII A. 146



VII A. 141. 1



VII A. 141. 2



VII A. 141. 3



VII A. 141. 4



VII A. 142. 1



VII A. 142. 2



VII A. 142. 3



VII A. 149



VII A. 143. 1



VII A. 143. 2



VII A. 148. 1



VII A. 148. 2



VII A. 153



VII A. 154



VII A. 56



VII A. 158. 1



VII A. 158. 2



VII A. 155. 1



VII A. 155. 2



VII A. 155. 3



VII A. 157



VII A. 159



VII A. 160



VII A. 161



VII A. 168



VII A. 170



VII A. 162. 1



VII A. 162. 2



VII A. 162. 3



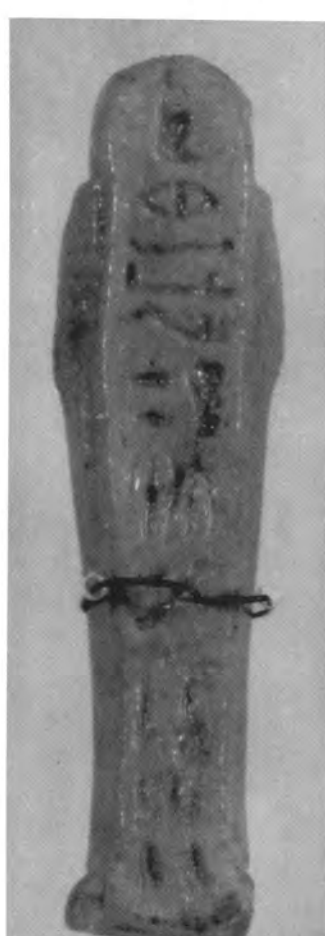
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VII A. 163



VII A. 164



VII A. 165



VII A. 166



VII A. 171



VII A. 172



VII A. 173



VII A. 178



VII A. 177. 1



VII A. 177. 2



VII A. 177. 3



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VII A. 180. 1



VII A. 180. 2



VII A. 181



VII A. 182



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VII A. 185



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VII A. 190



VII A. 188. 1



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VII A. 193



VII A. 194



VII A. 195



VII A. 196



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VII A. 203



VII A. 207



VII A. 210



VII A. 212



VII A. 213



VII A. 215



VII A. 216



VII A. 198. 1



VII A. 198. 2



VII A. 217



VII A. 199



VII B. 25



VII B. 1. 1



VII B. 1. 2



VII B. 2



VII B. 26



VII B. 21



VII B. 17



VII B. 18



VII B. 10



VII B. 5



VII B. 20



VII B. 12



VII B. 27



VII B. 6



VII B. 30



VII B. 31



VII B. 11



VII B. 39



VII B. 29



VII B. 35



VII B. 38



VII B. 34



VII B. 33



VII B. 32



VII B. 37



VII B. 28



VII B. 19



VII B. 14



VII B. 45



VII B. 46



VII B. 3



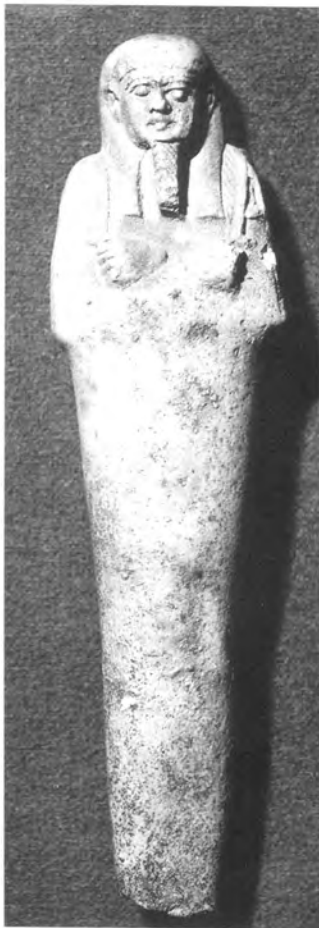
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VII B. 13



VII B. 24



VII B. 43



VII B. 51



VII B. 56



VII B. 71



VII B. 110



VII B. 48



VII B. 49



VII B. 50



VII B. 57



VII B. 52



VII B. 54



VII B. 53



VII B. 55



VII B. 98



VII B. 94



VII B. 92



VII B. 58



VII B. 62



VII B. 65



VII B. 61



VII B. 93



VII B. 60



VII B. 109



VII B. 95



VII B. 96



VII B. 64



VII B. 67



VII B. 59



VII B. 63



VII B. 66



VII B. 97



VII B. 73



VII B. 74



VII B. 75



VII B. 76



VII B. 77



VII B. 78.1



VII B. 78.2



VII B. 79



VII B. 80



VII B. 81



VII B. 82



VII B. 83



VII B. 84



VII B. 85



VII B. 86



VII B. 87



VII B. 105



VII B. 91



VII B. 99



VII B. 100



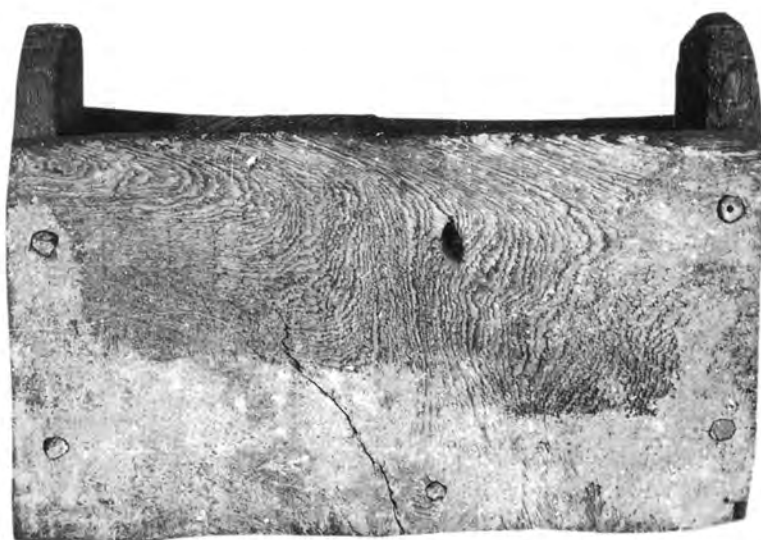
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VII B. 107



VII B. 166



VII B. 111



VII B. 132



VII B. 133



VII B. 134



VII B. 135



VII B. 136



VII B. 137



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VII B. 156



VII B. 157



VII B. 158



VII B. 159



VII B. 160



VII B. 161



VII B. 162



VII B. 163



VII B. 164



VII B. 165



VIII. 1



VIII. 3



VIII. 17



VIII. 6



VIII. 15



VIII. 9



VIII. 11



VIII. 22



VIII. 21



VIII. 19



VIII. 20



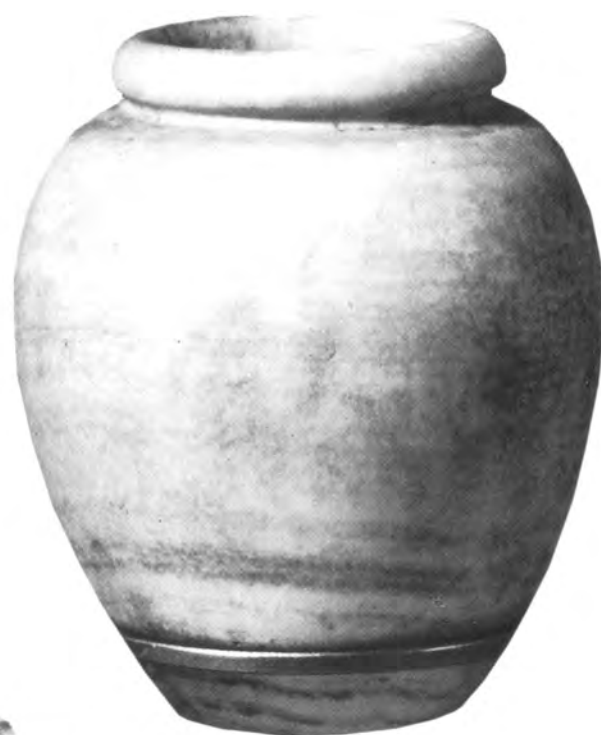
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VIII. 27



VIII. 34



VIII. 32



VIII. 33



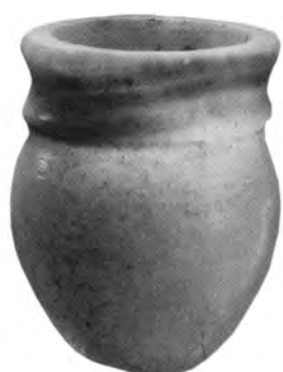
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VIII. 35



VIII. 39



VIII. 41



VIII. 36



VIII. 40



VIII. 44



VIII. 46



VIII. 49



VIII. 60



VIII. 54



VIII. 50



VIII. 57



VIII. 59



VIII. 51



VIII. 55



VIII. 64



VIII. 75



VIII. 74



VIII. 69



VIII. 70



VIII. 72



VIII. 67



VIII. 71



VIII. 76



VIII. 68



VIII. 45



VIII. 80



VIII. 77



VIII. 78



VIII. 81



VIII. 63



IX. 1



IX. 2



IX. 4



IX. 6



IX. 9



IX. 14



IX. 3



IX. 11



IX. 8



IX. 5



IX. 13



IX. 18



IX. 15



IX. 17



IX. 21



IX. 24



IX. 28



IX. 25



IX. 20. 1



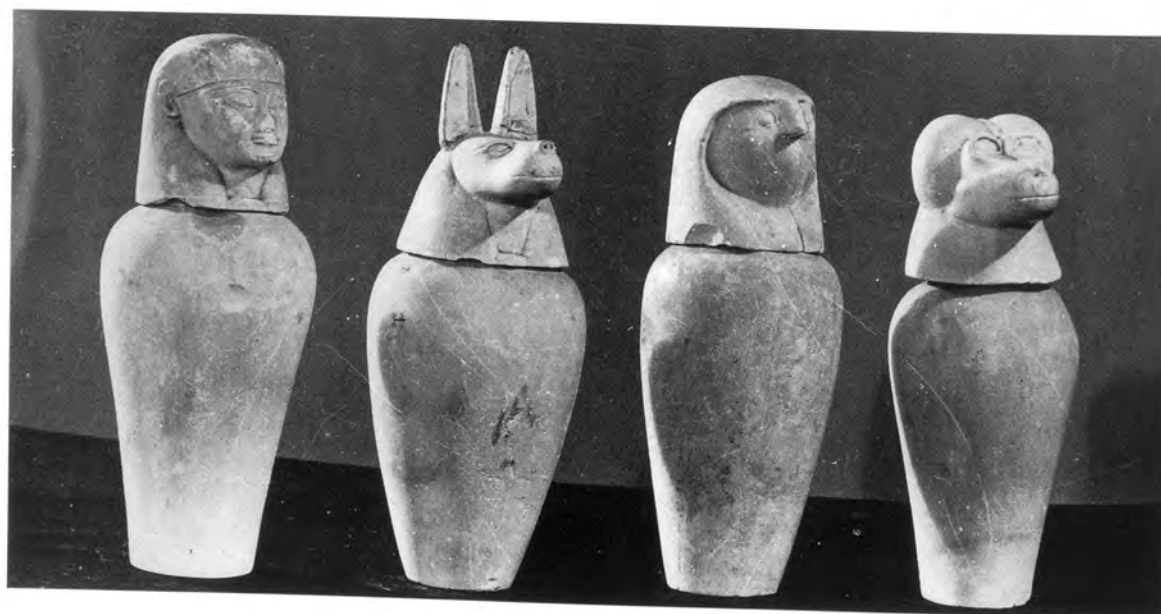
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IX. 26



IX. 27



IX. 22



IX. 30



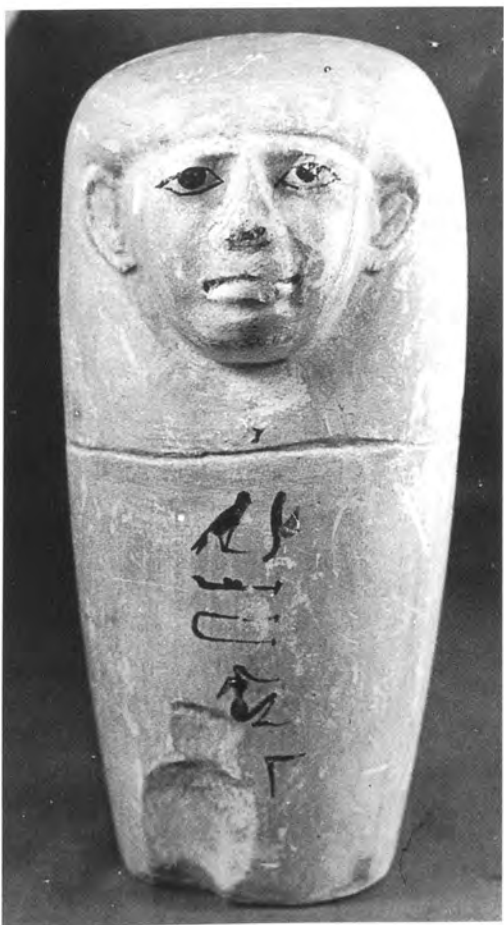
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IX. 31. 3



IX. 31. 4



IX. 19



IX. 29



X. 1



X. 2



X. 3



X. 6



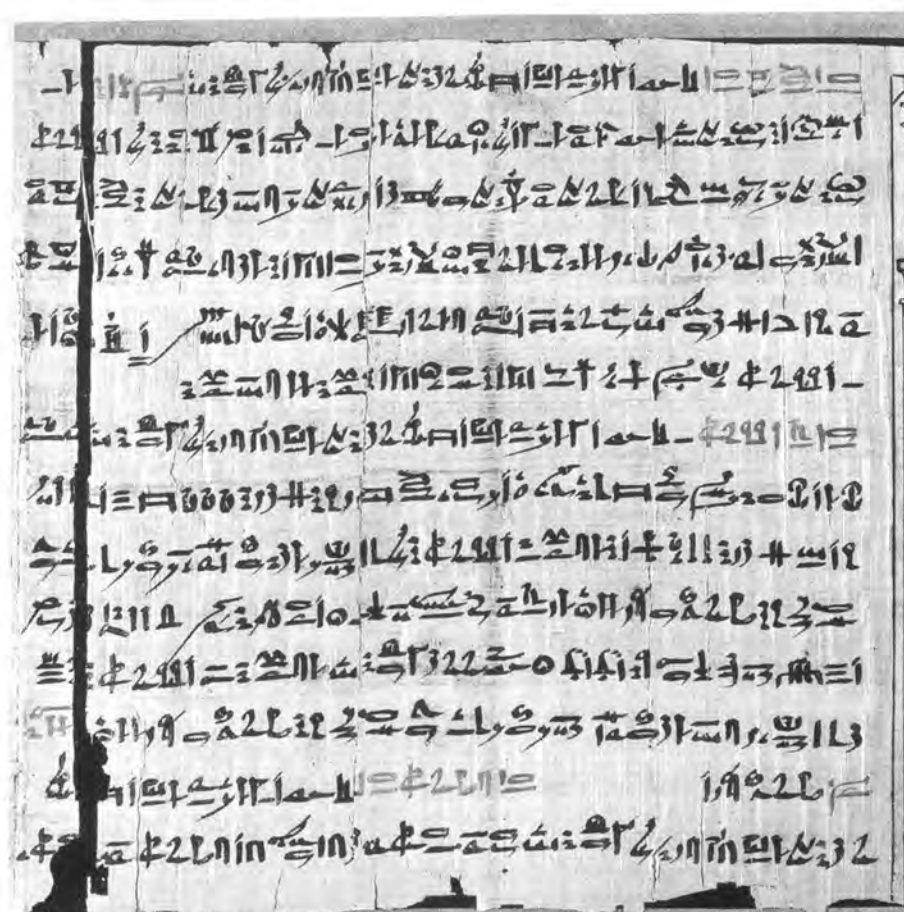
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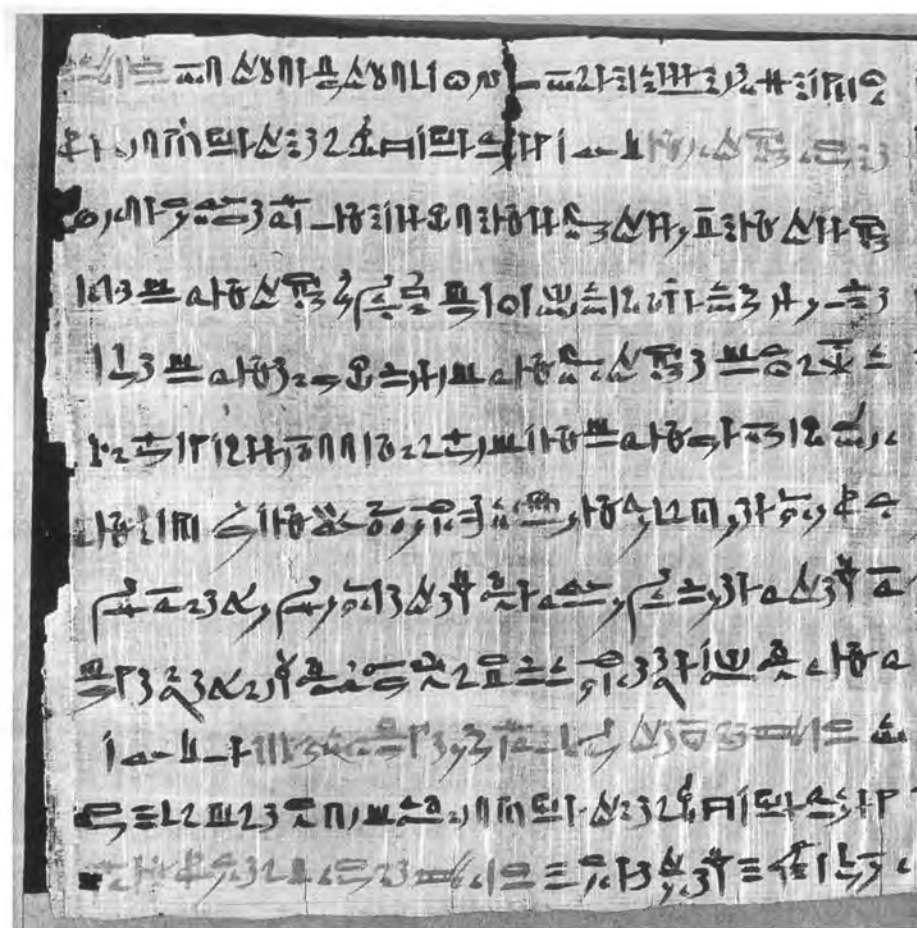
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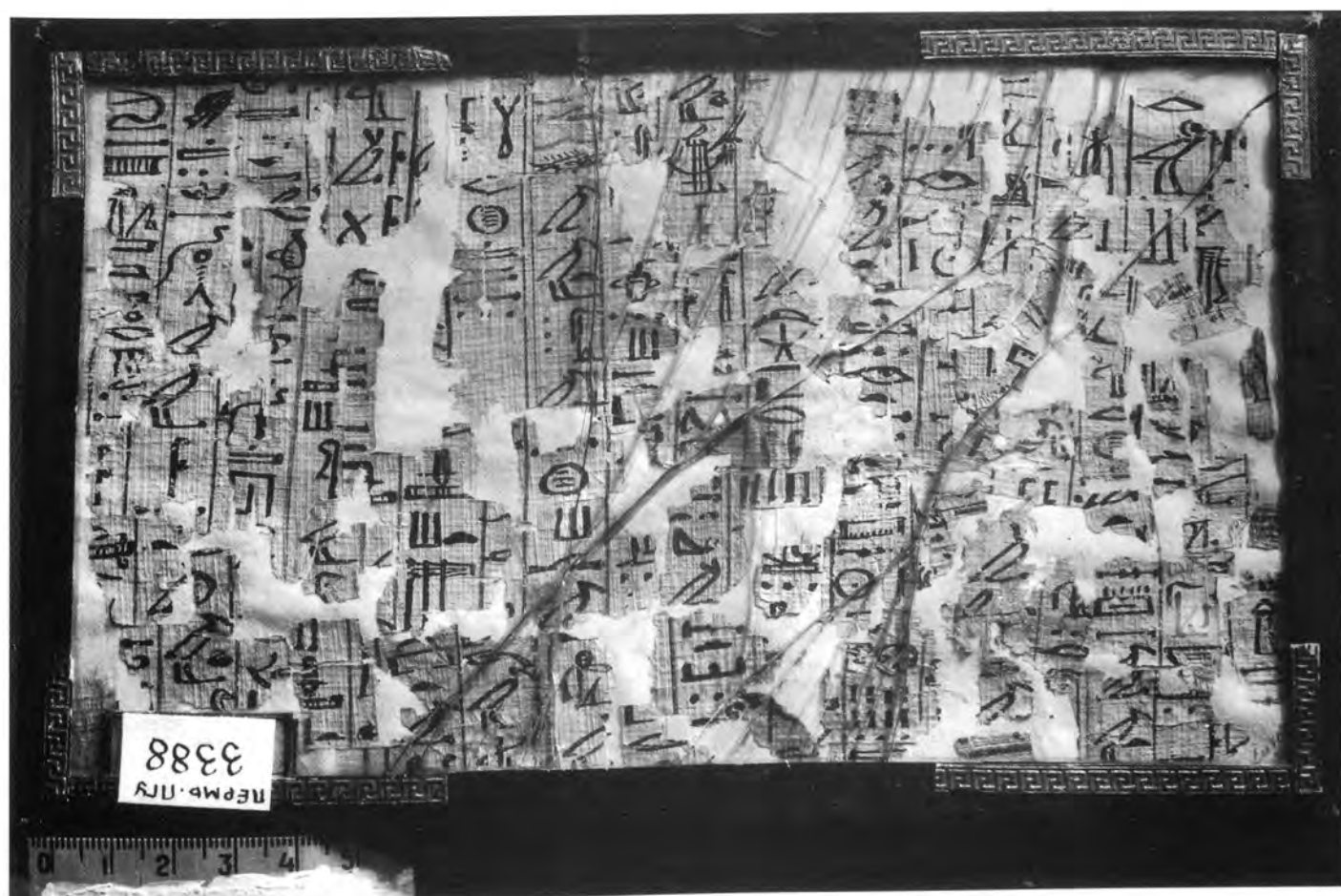
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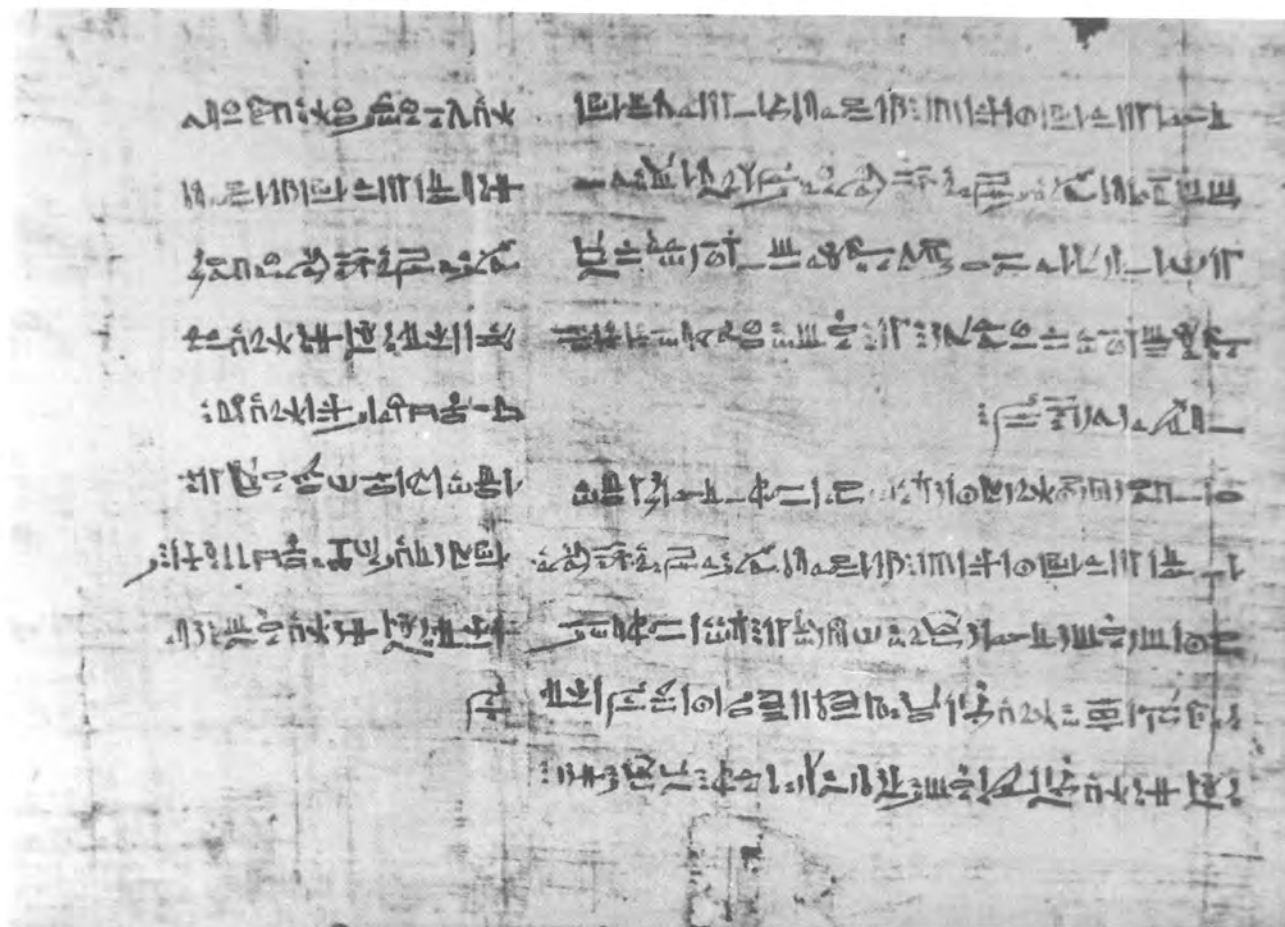
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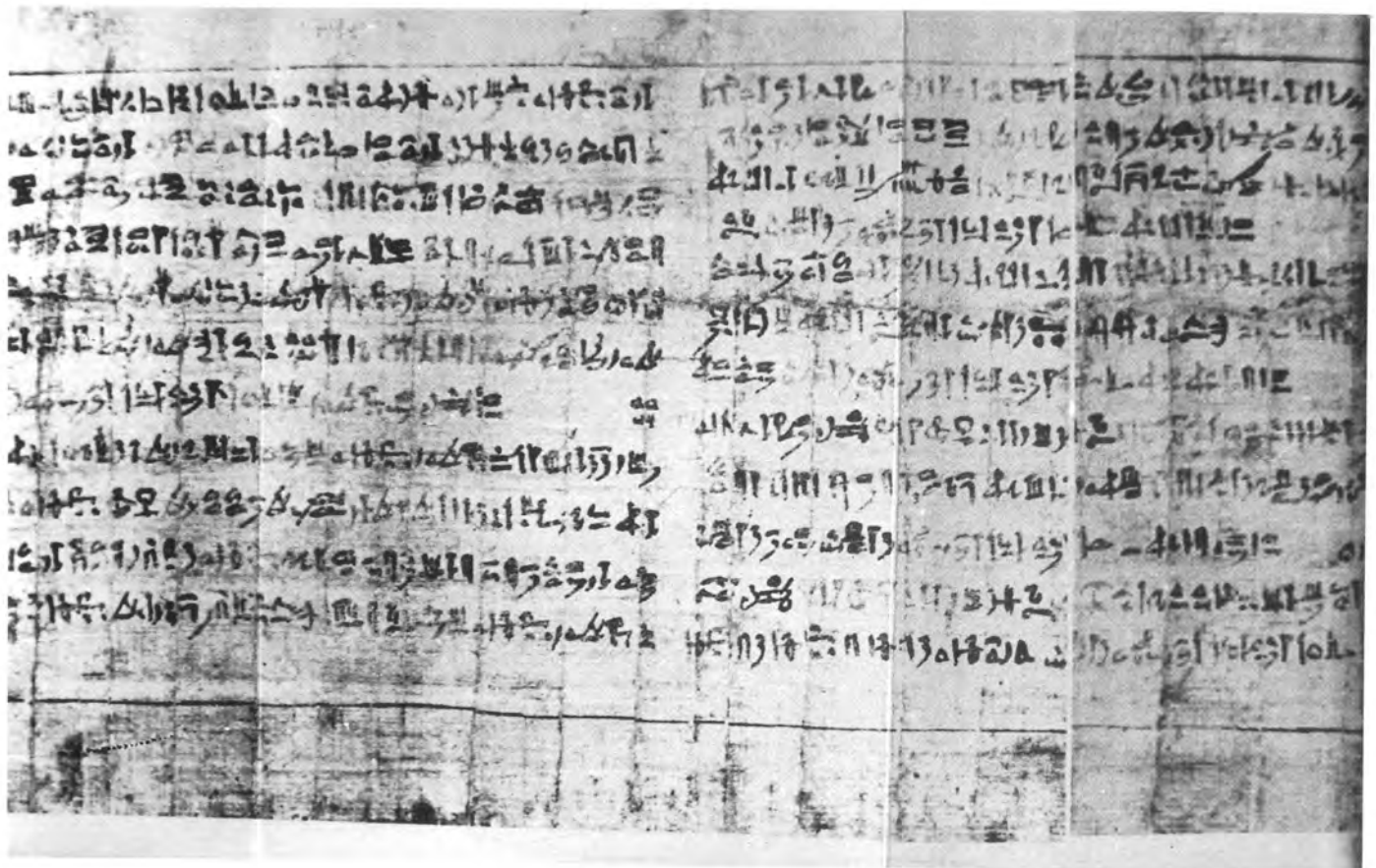
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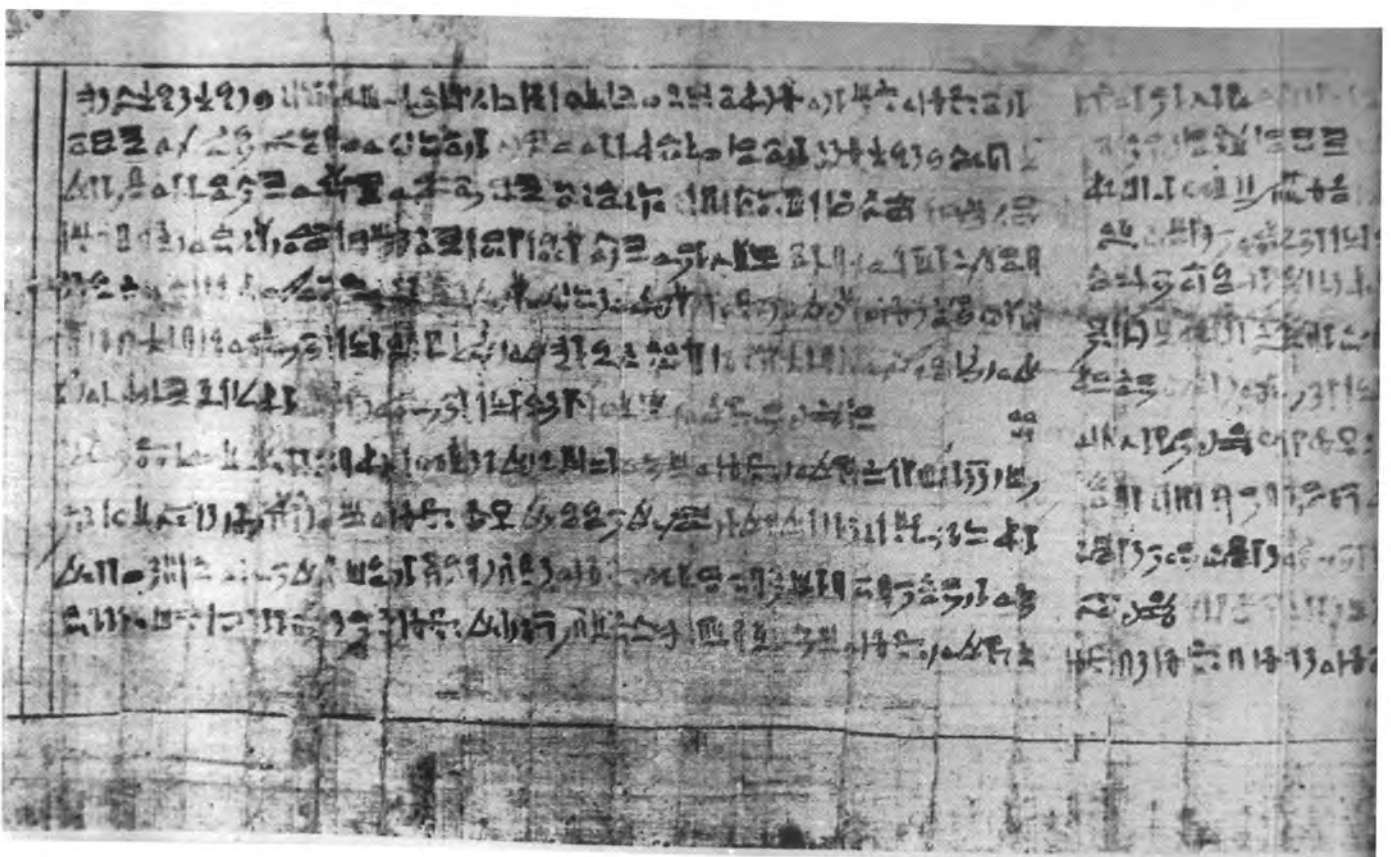
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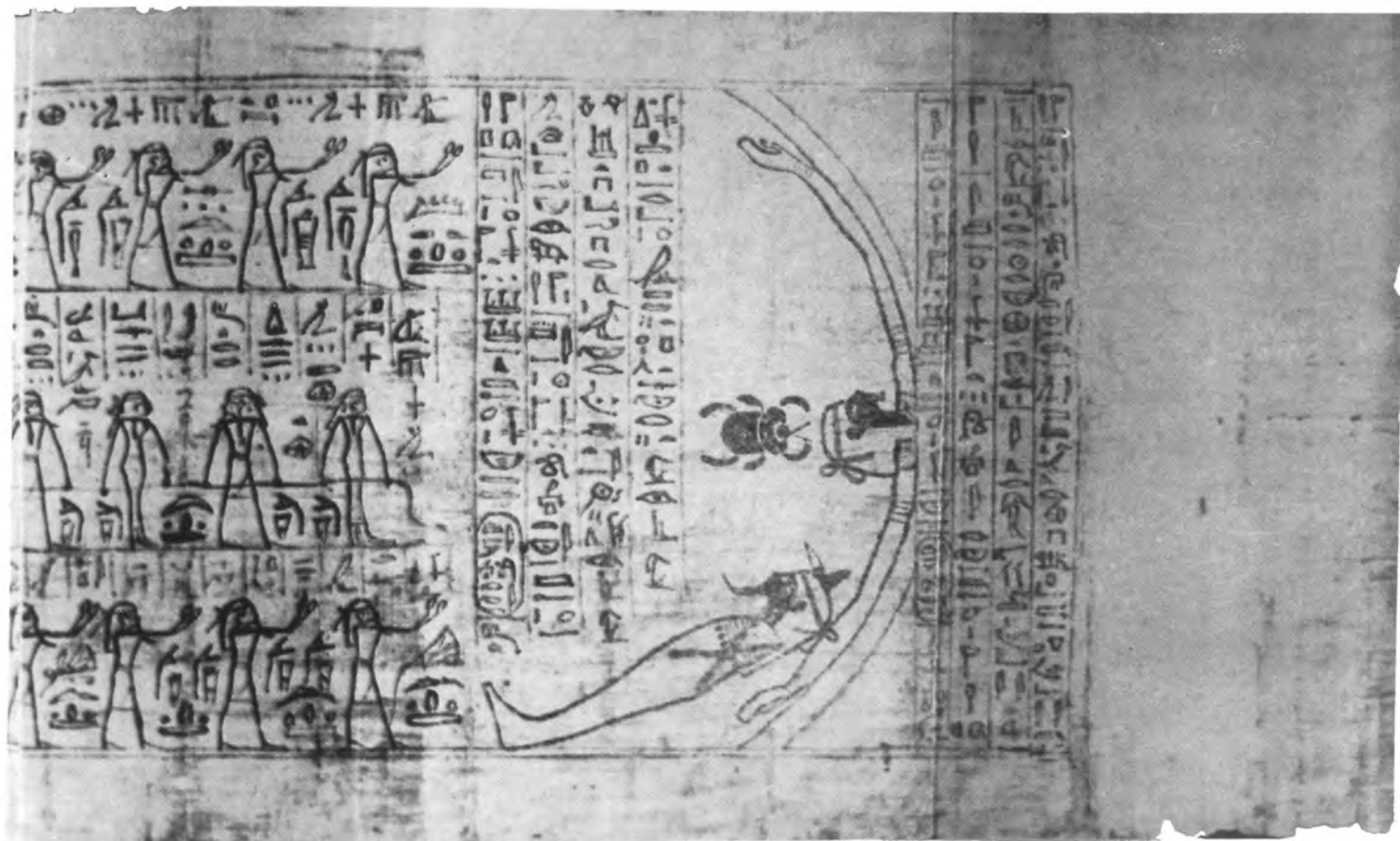
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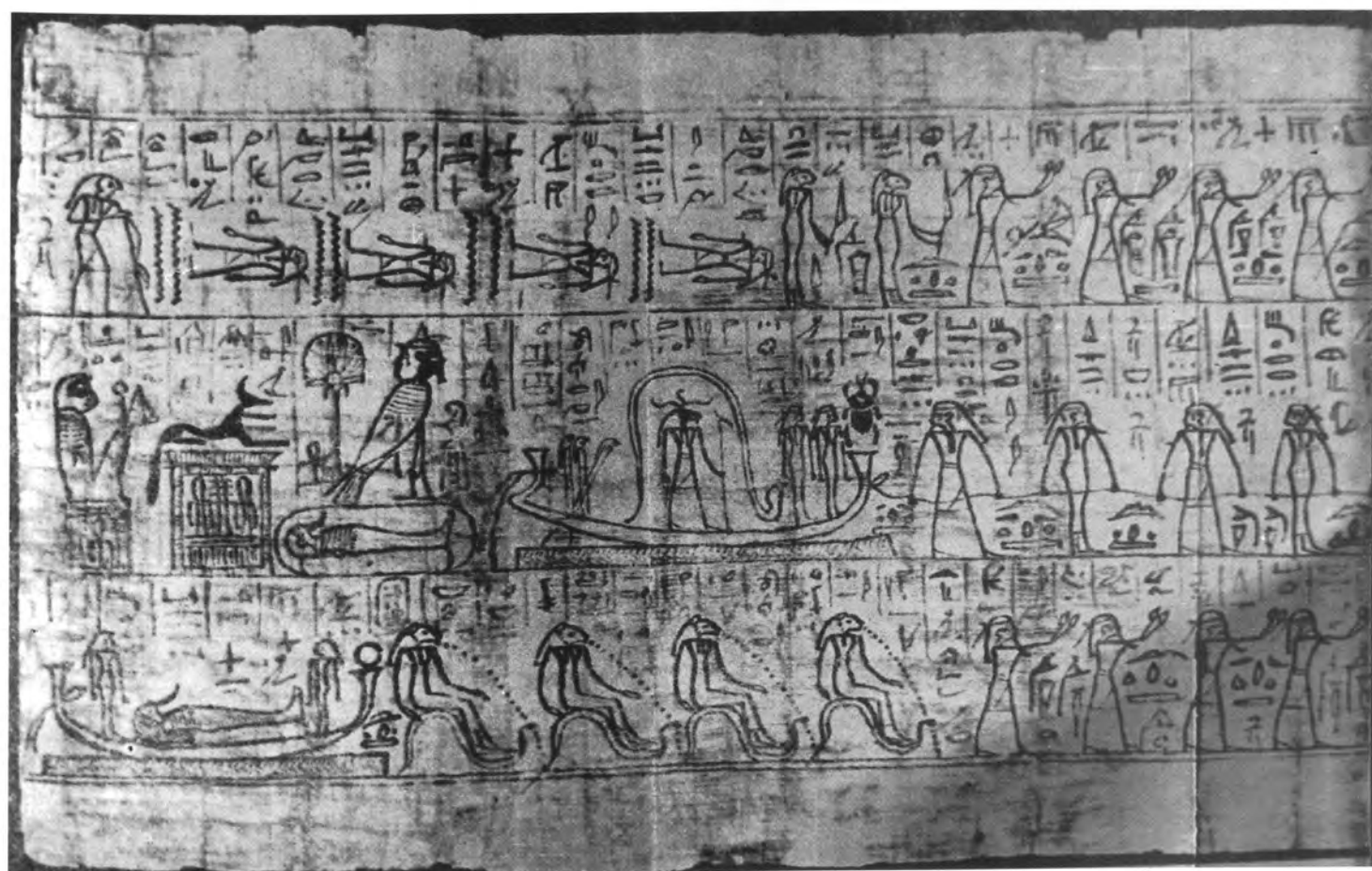
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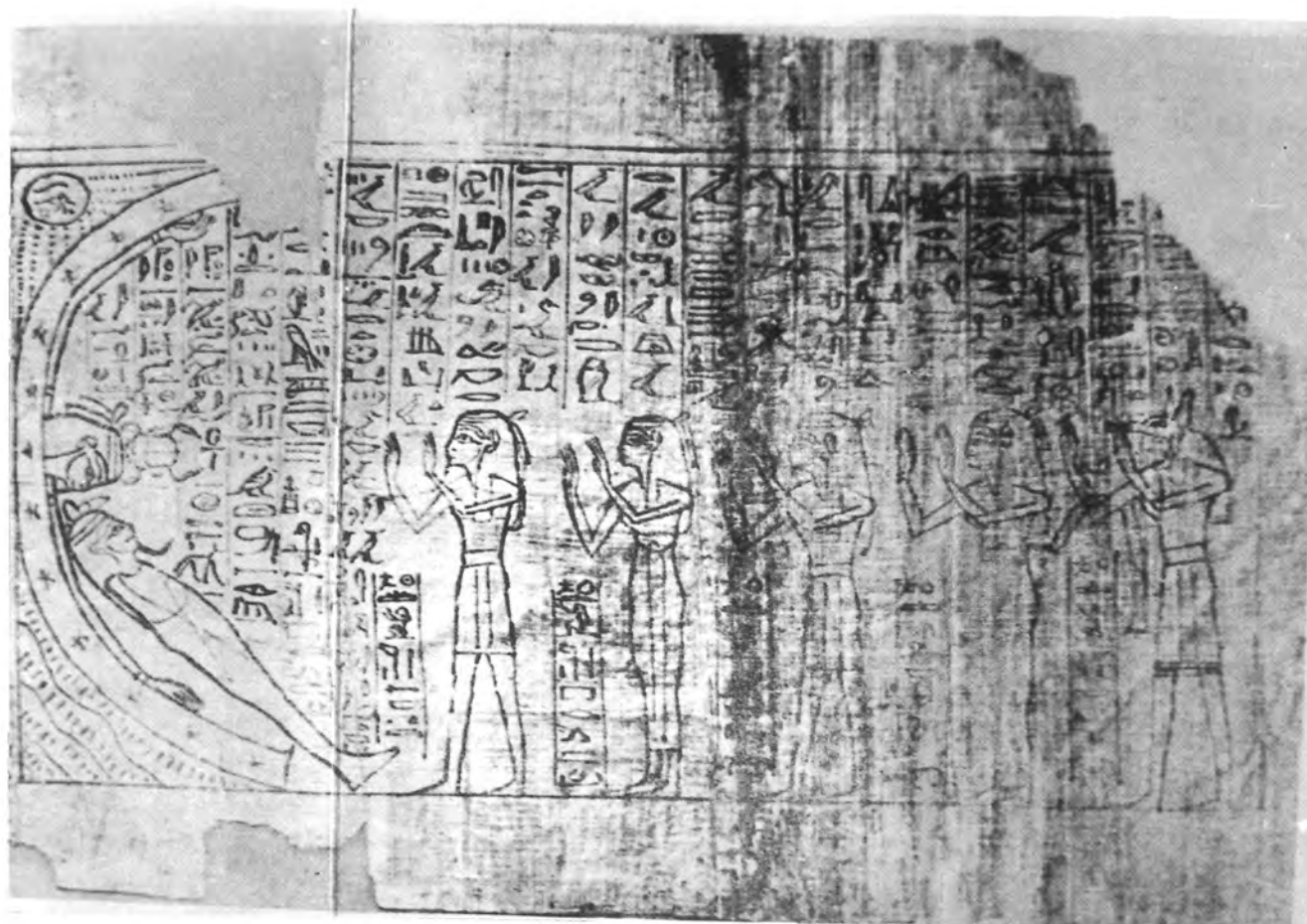
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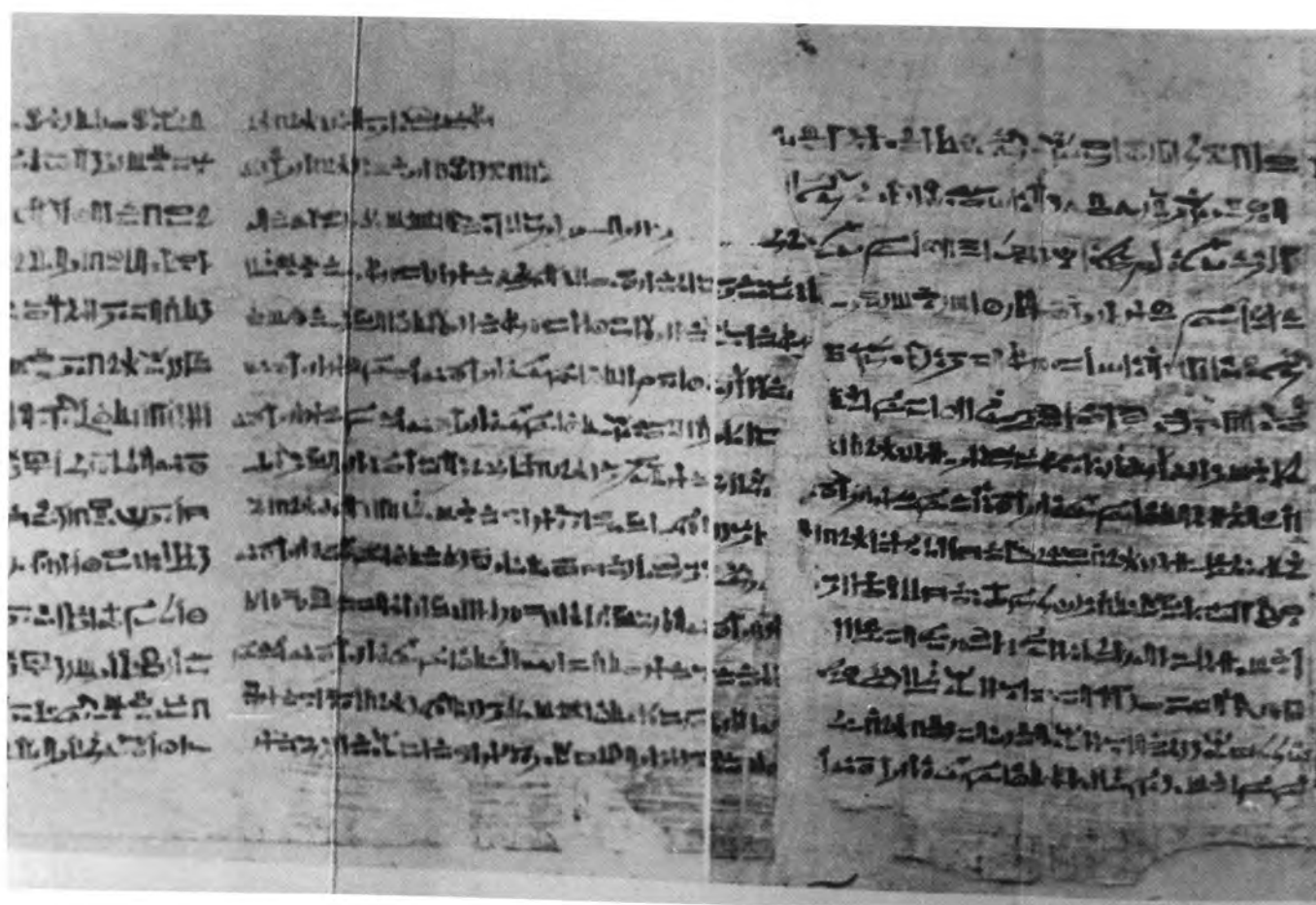
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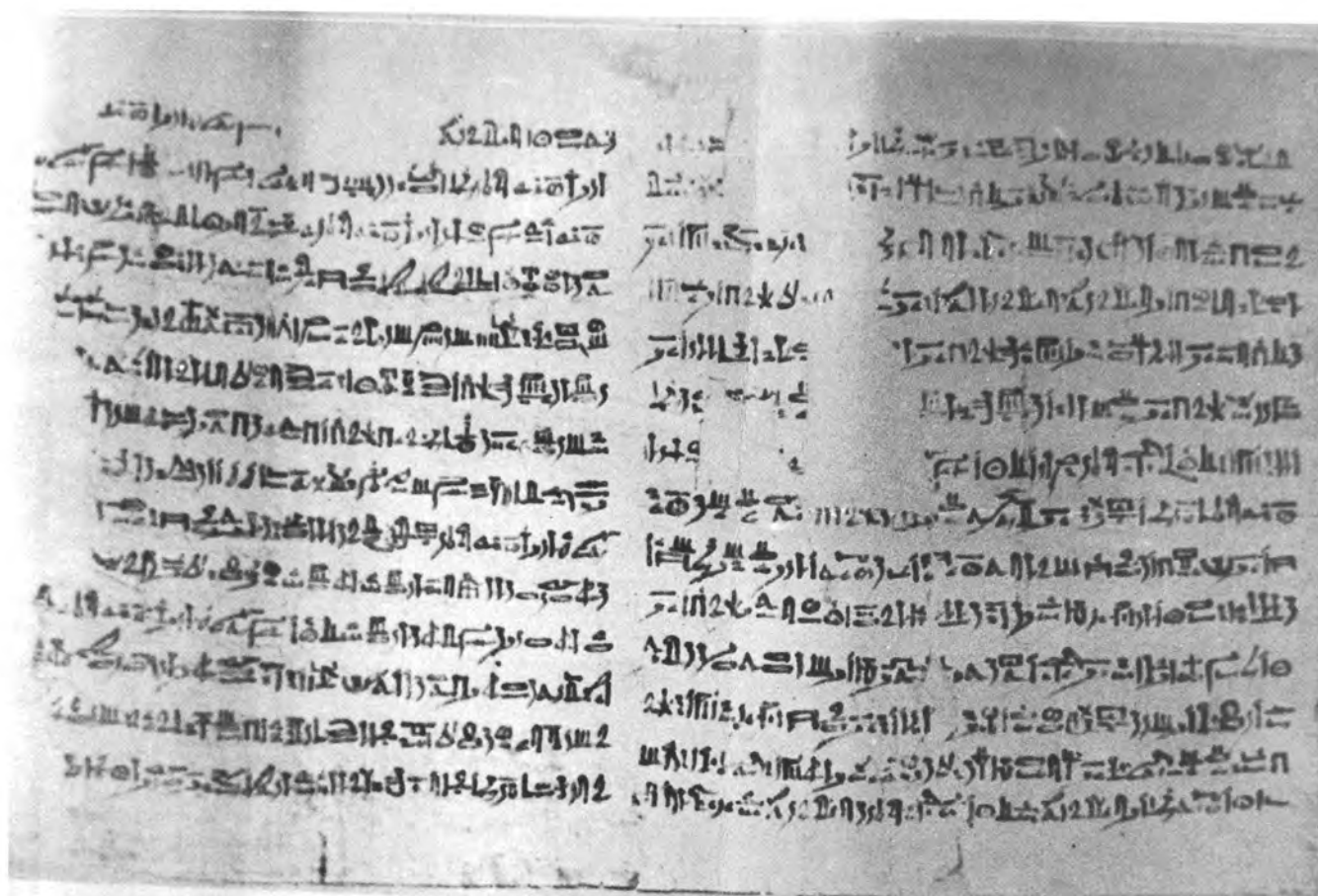
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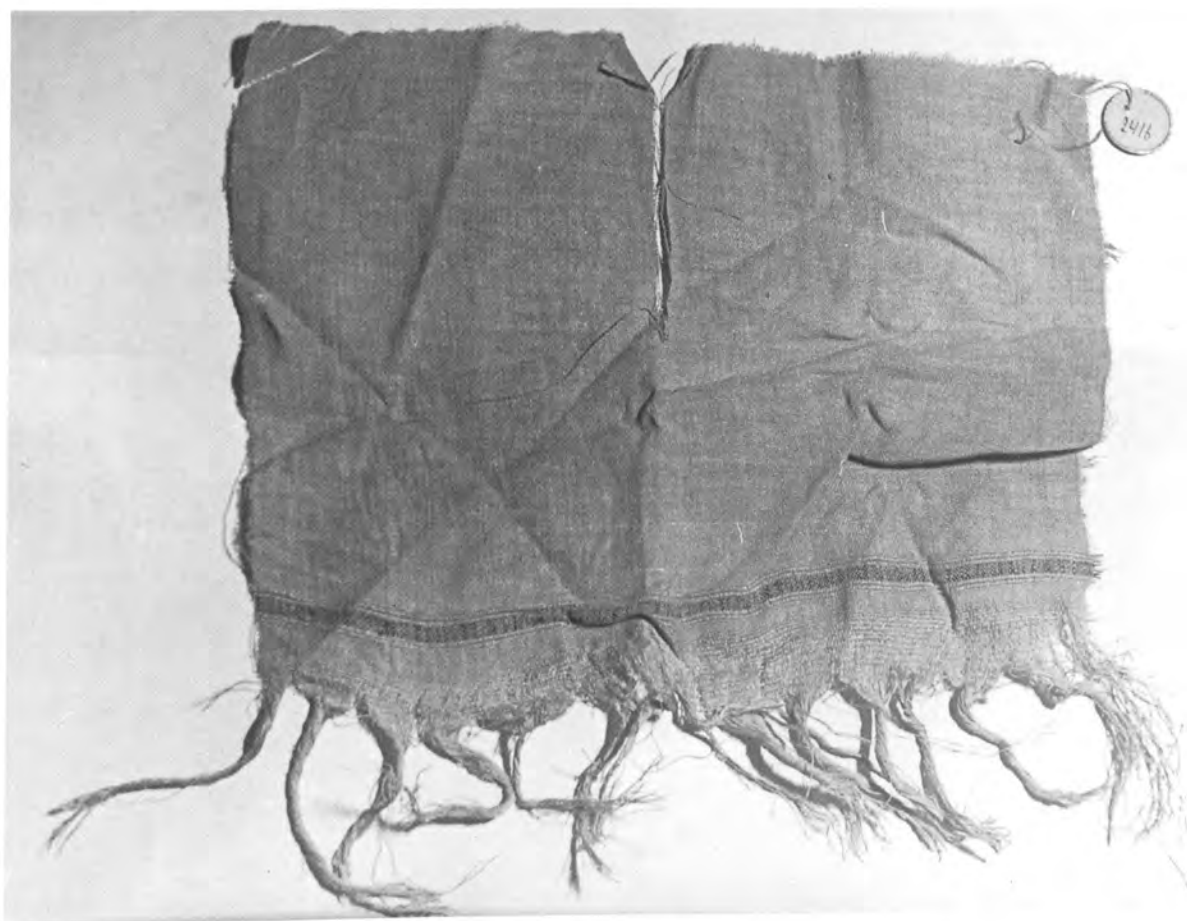
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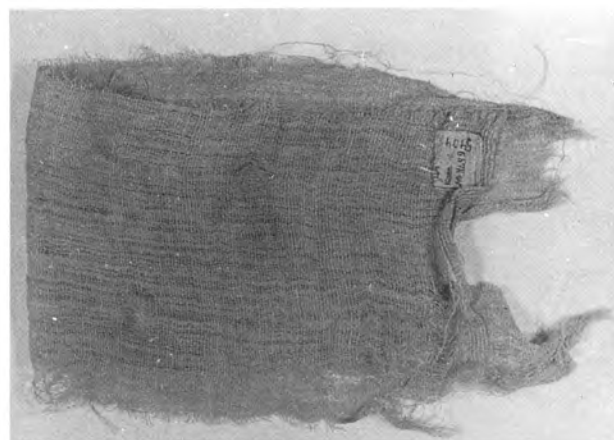
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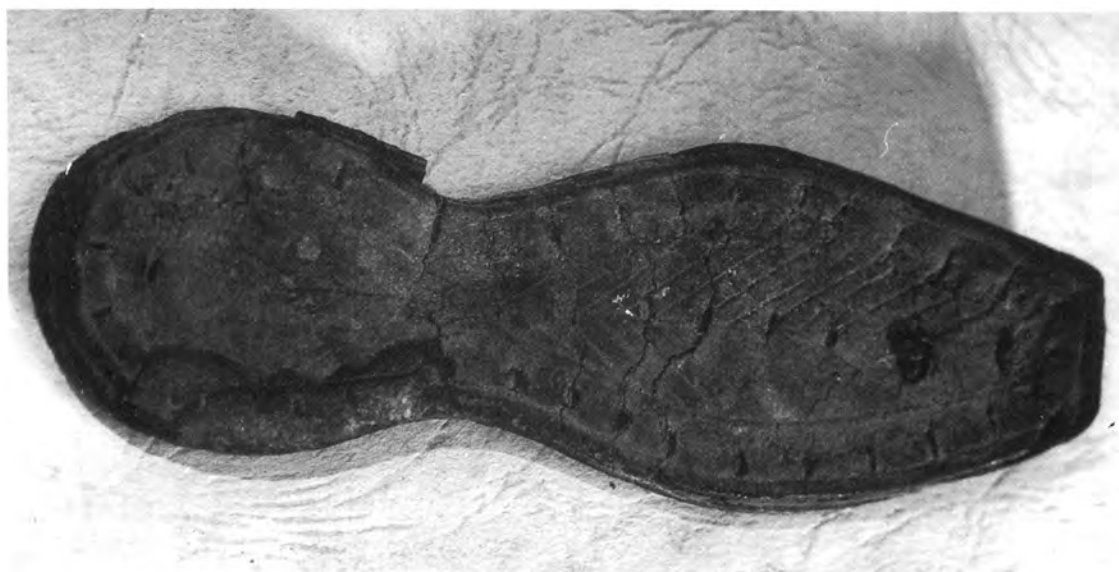
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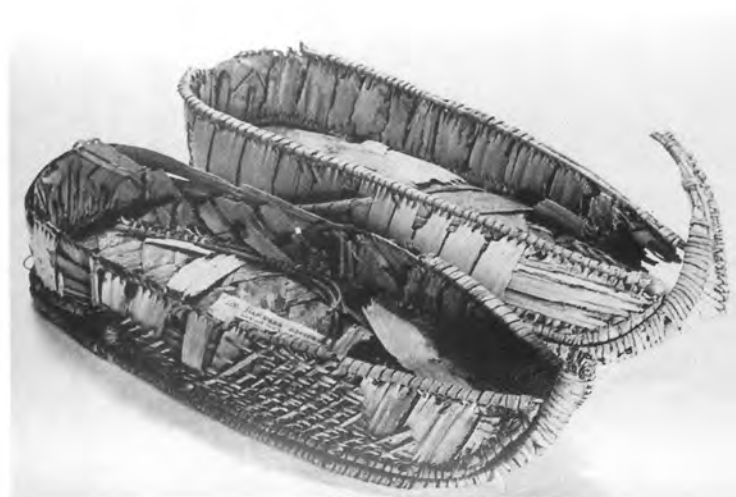
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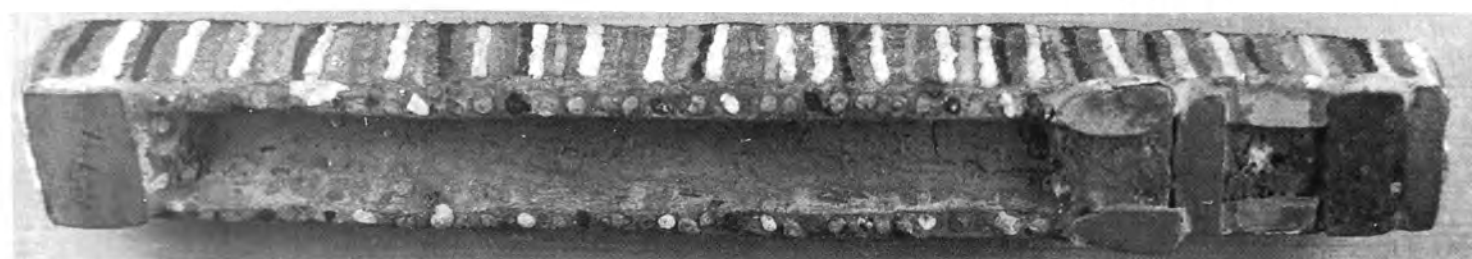
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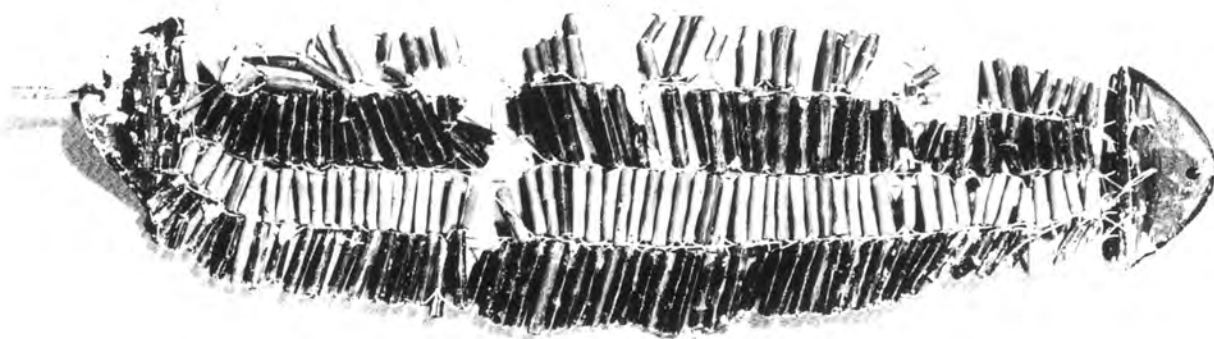
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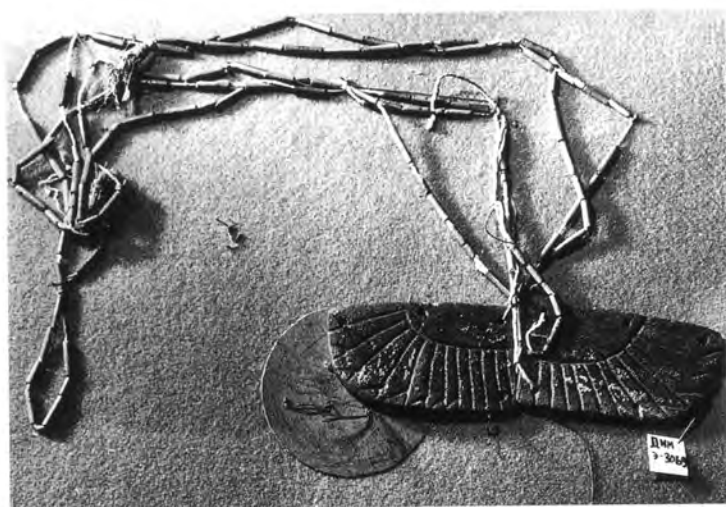
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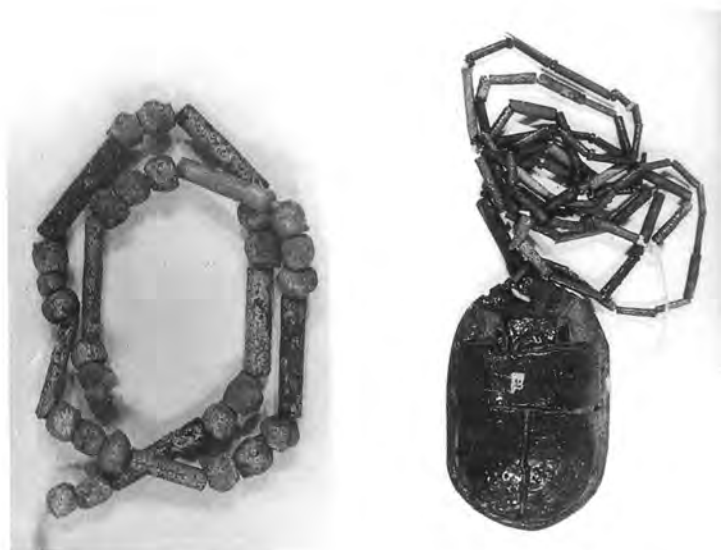
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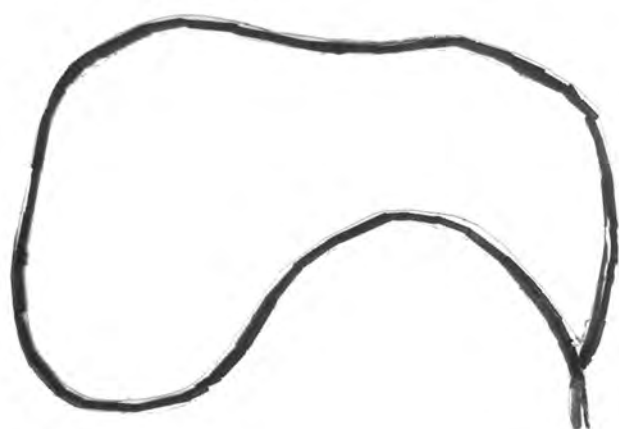
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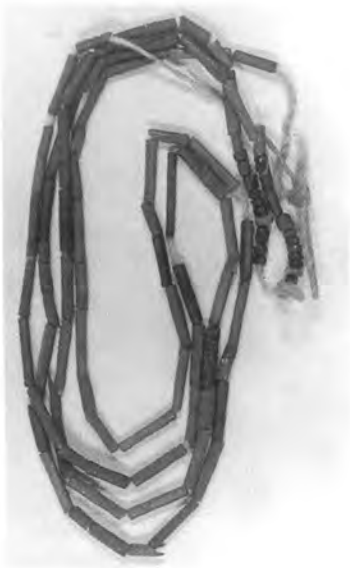
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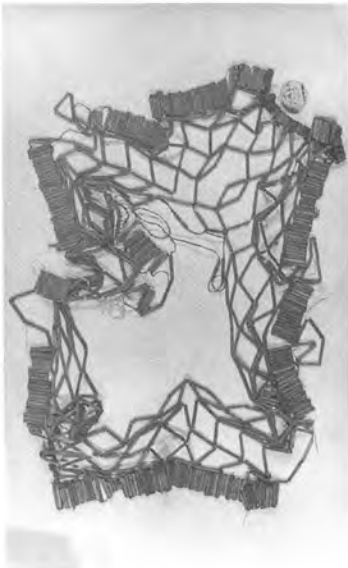
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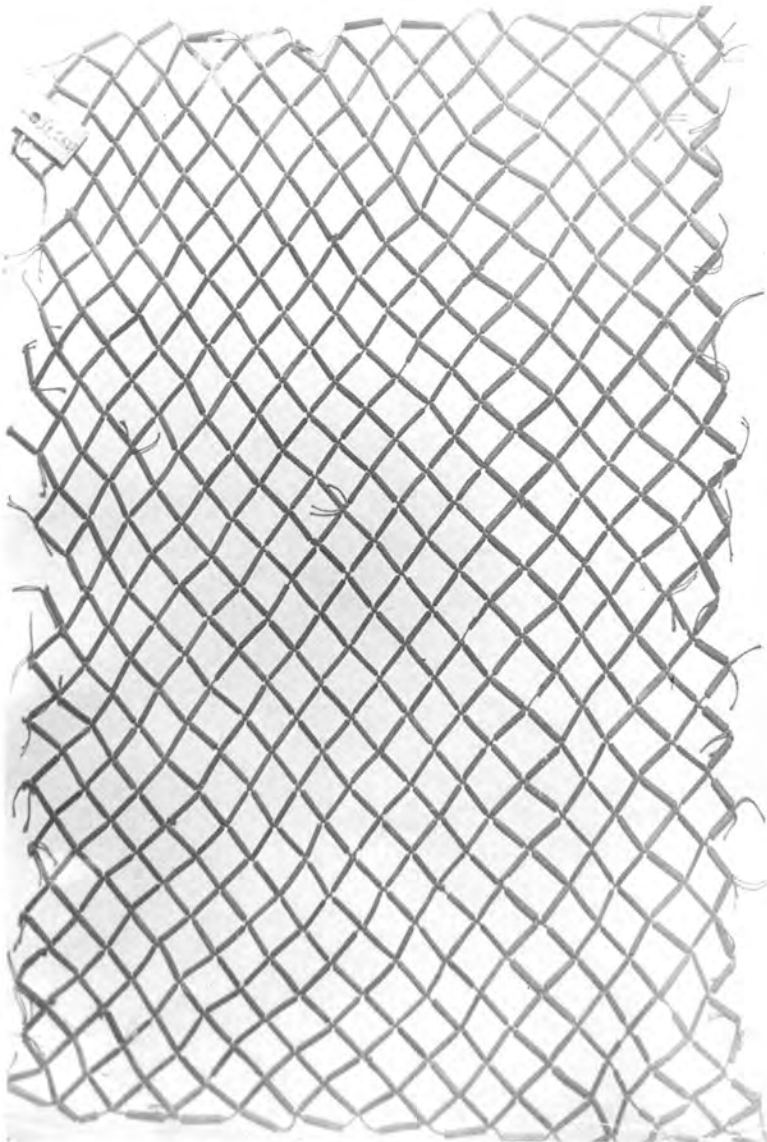
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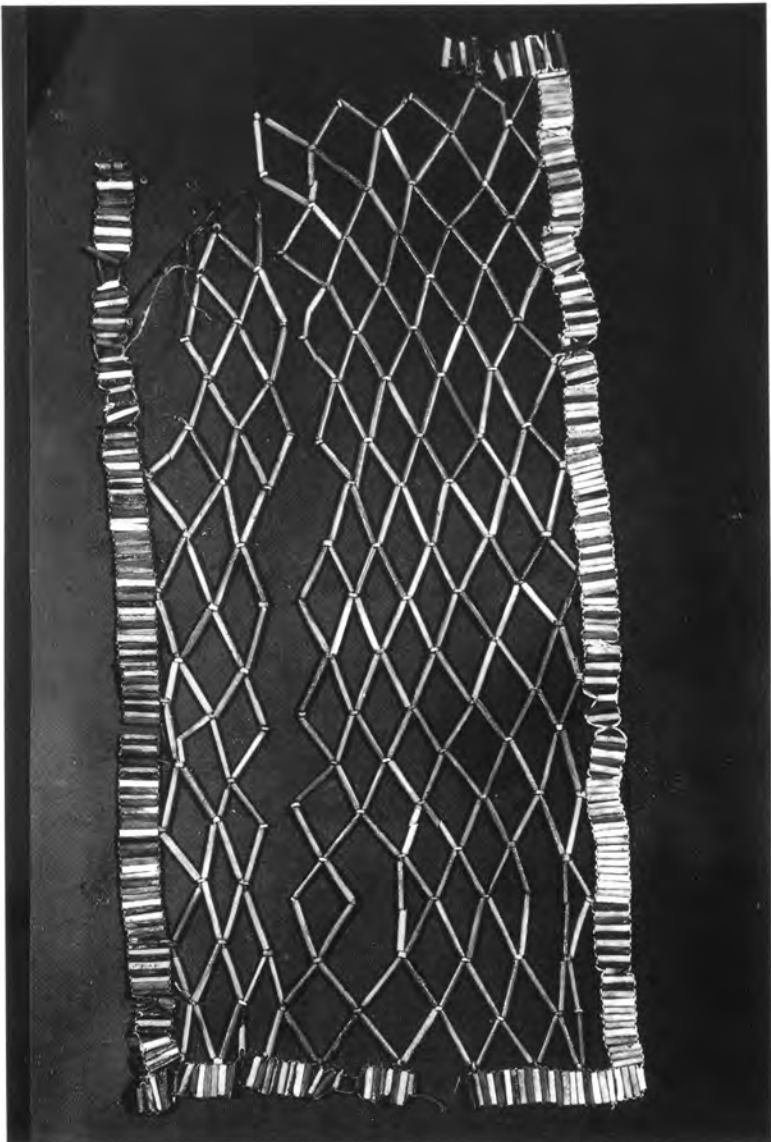
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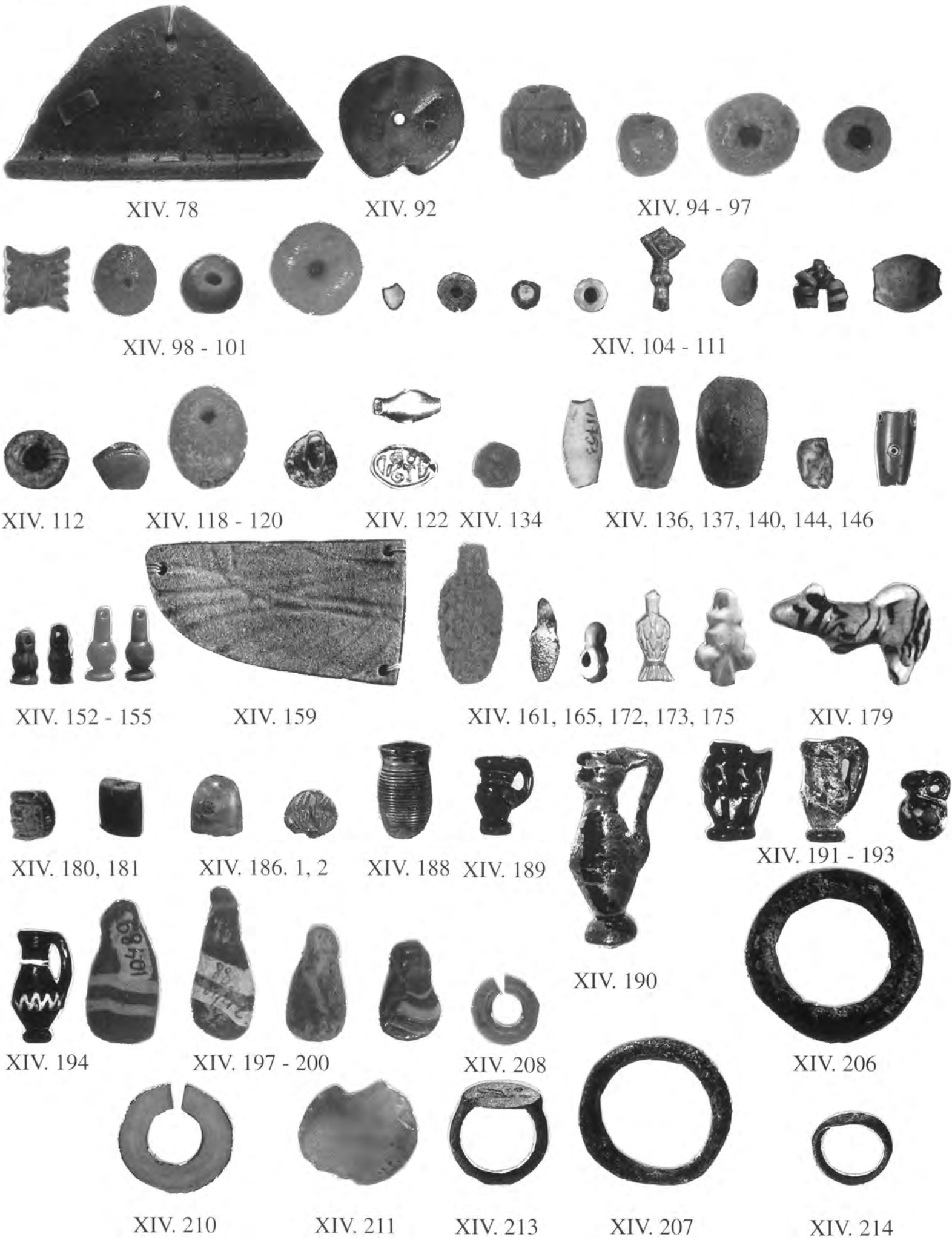
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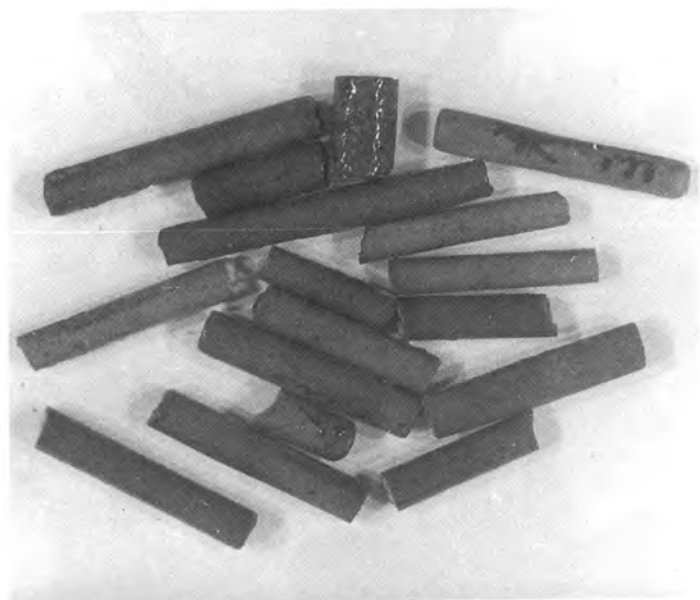
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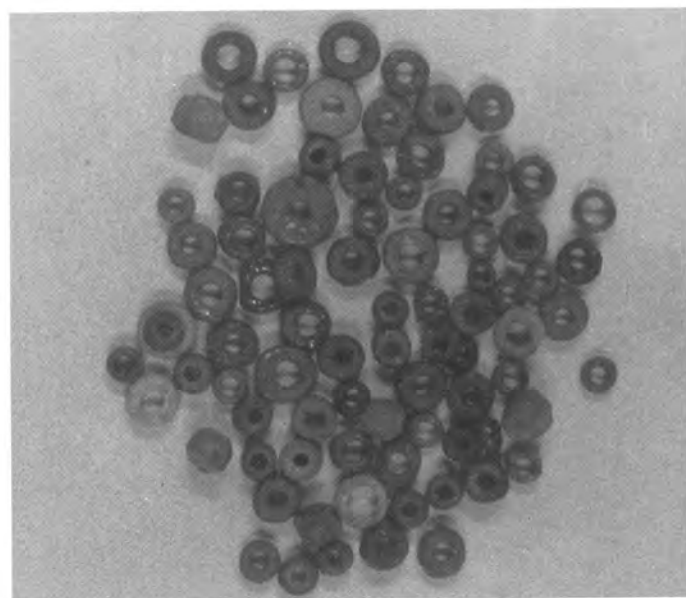
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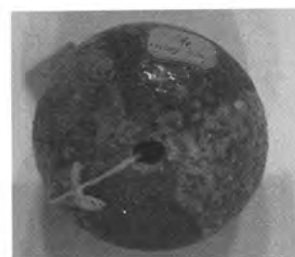
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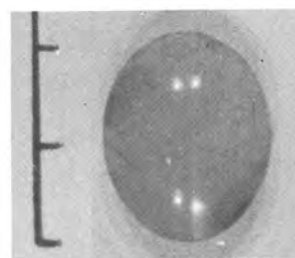
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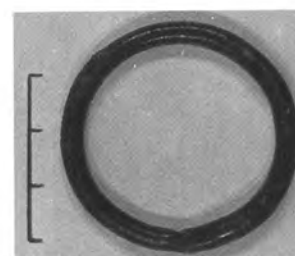
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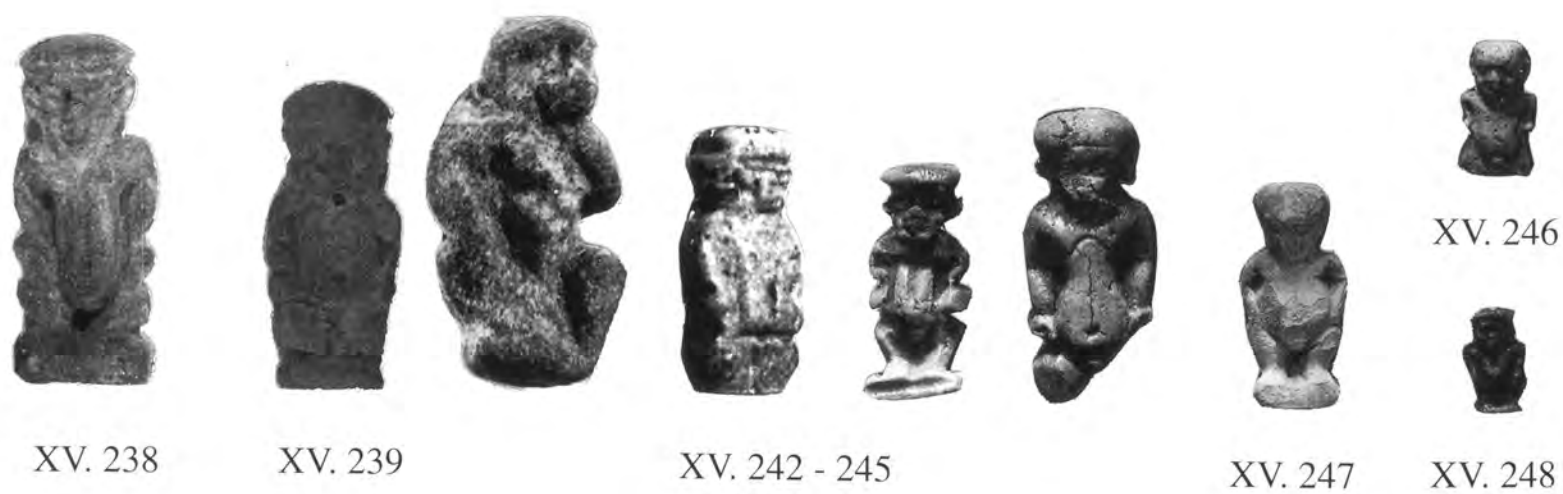
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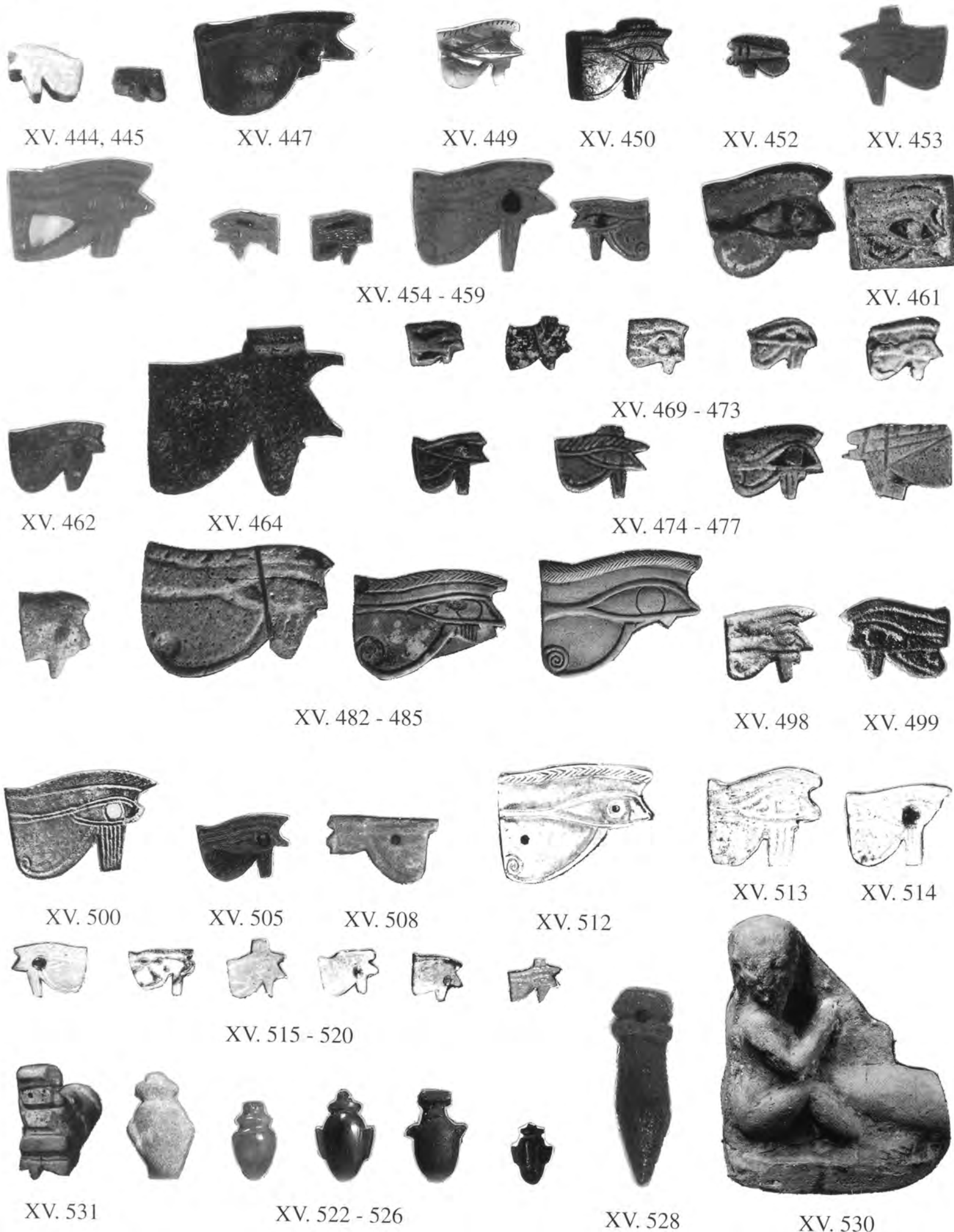
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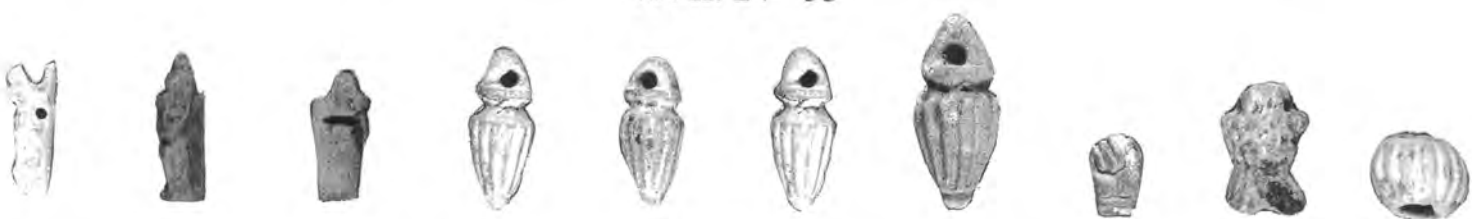
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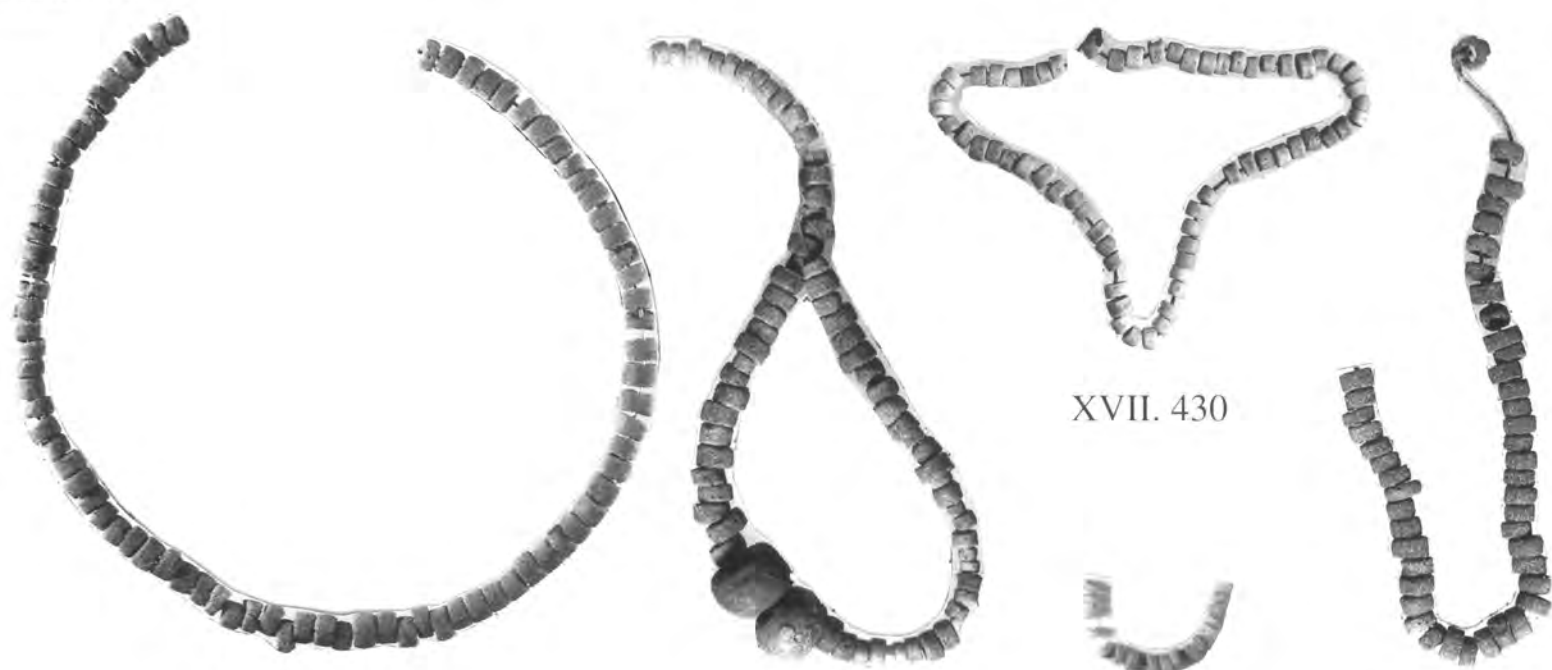
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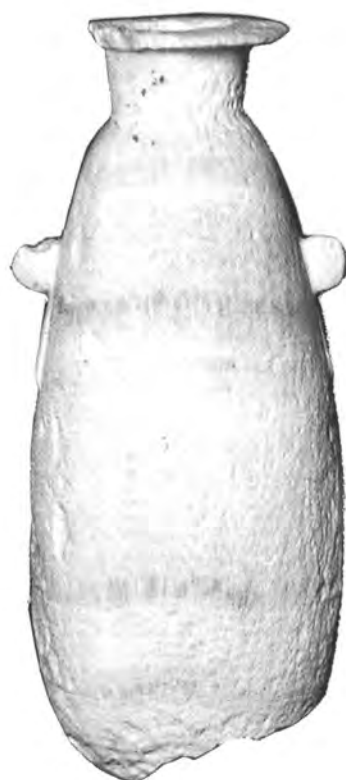
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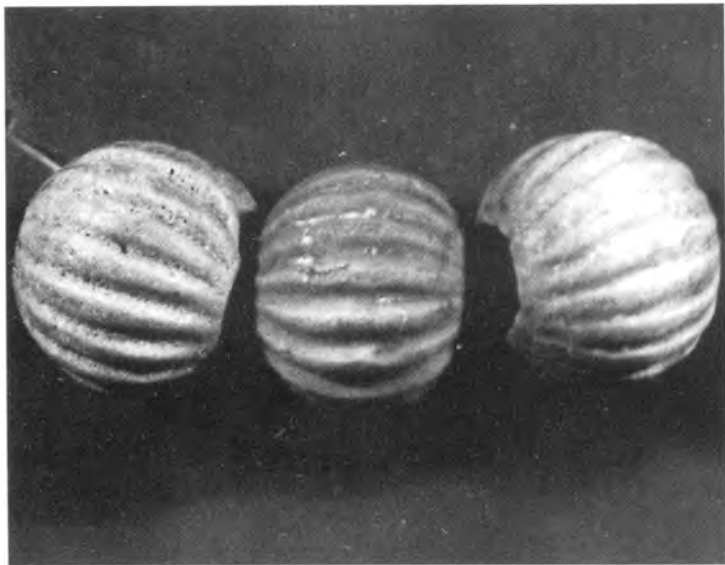
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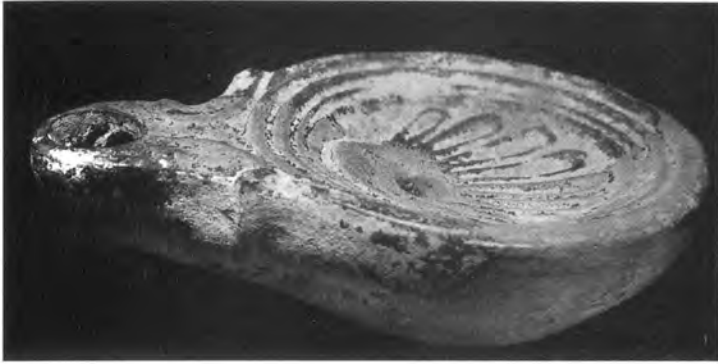
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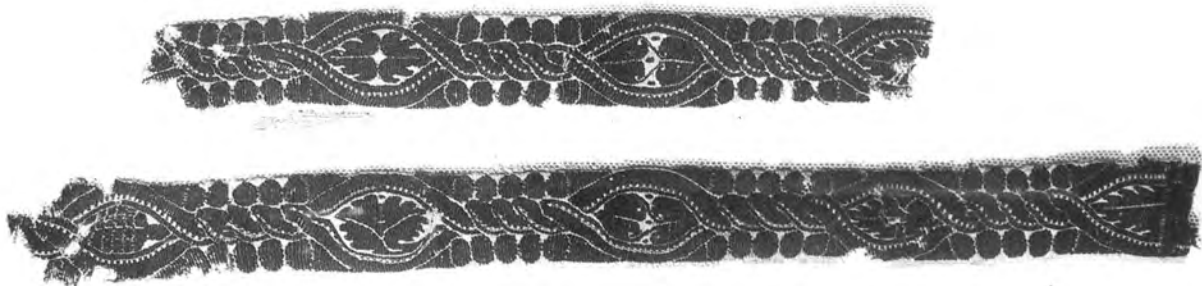
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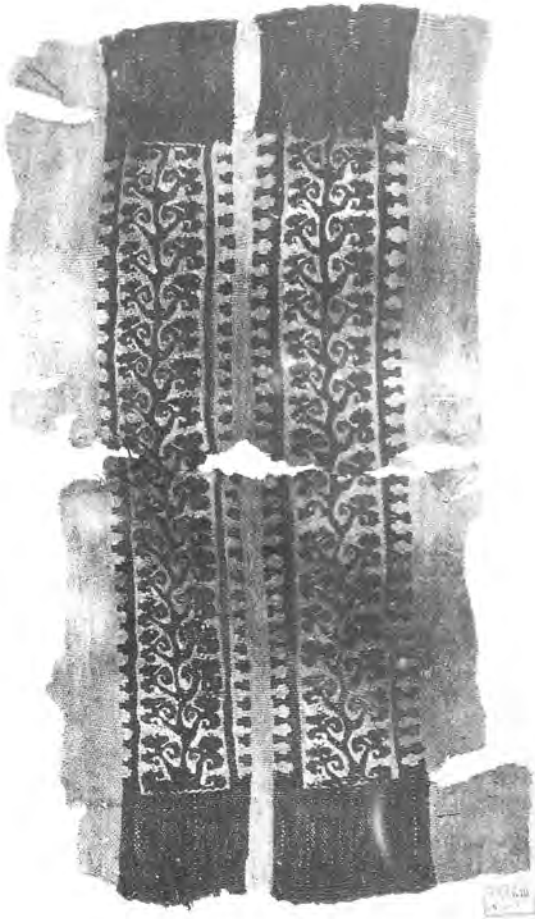
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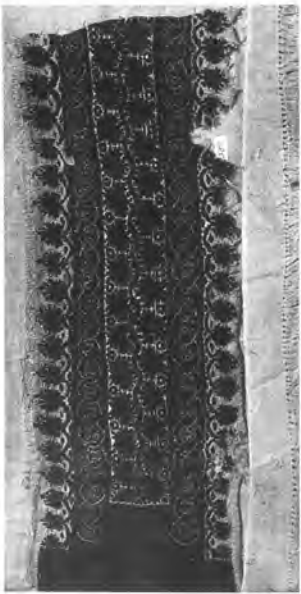
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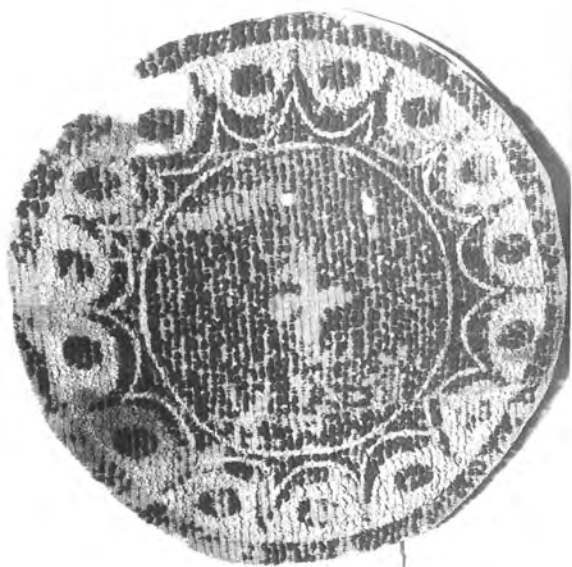
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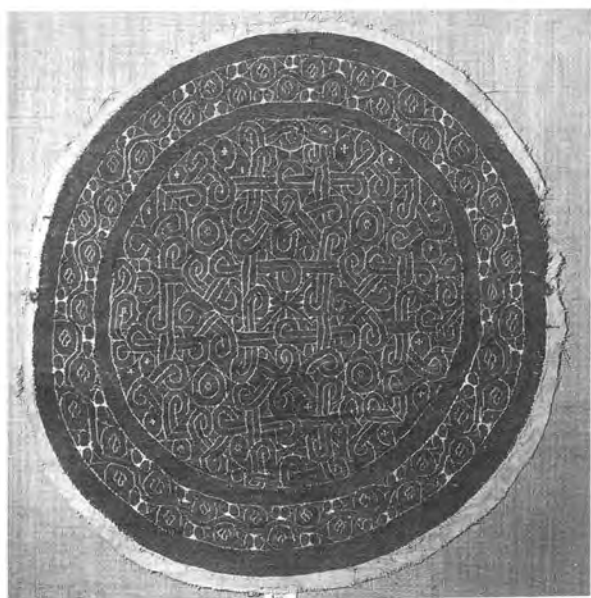
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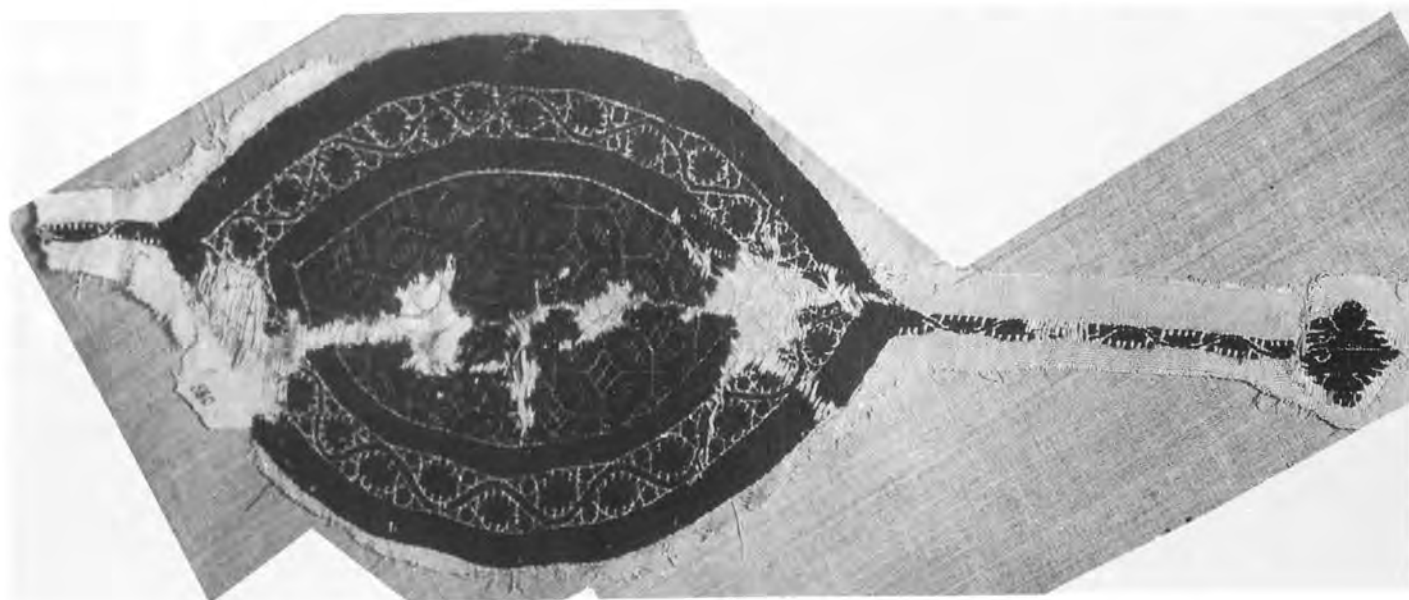
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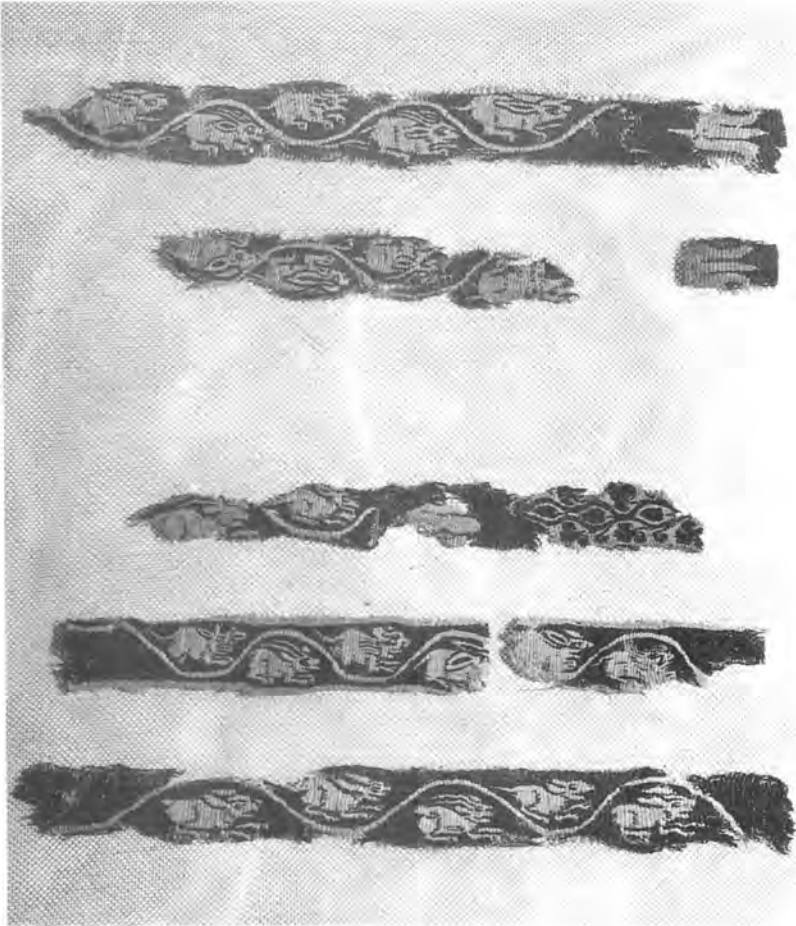
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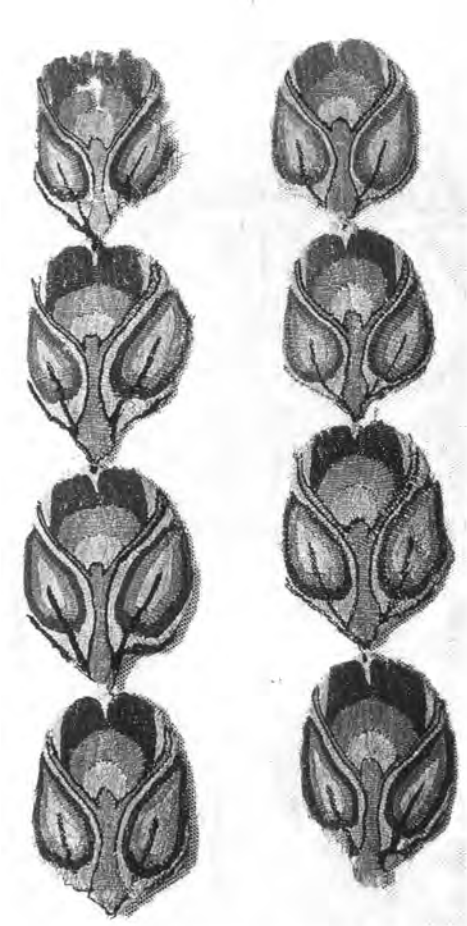
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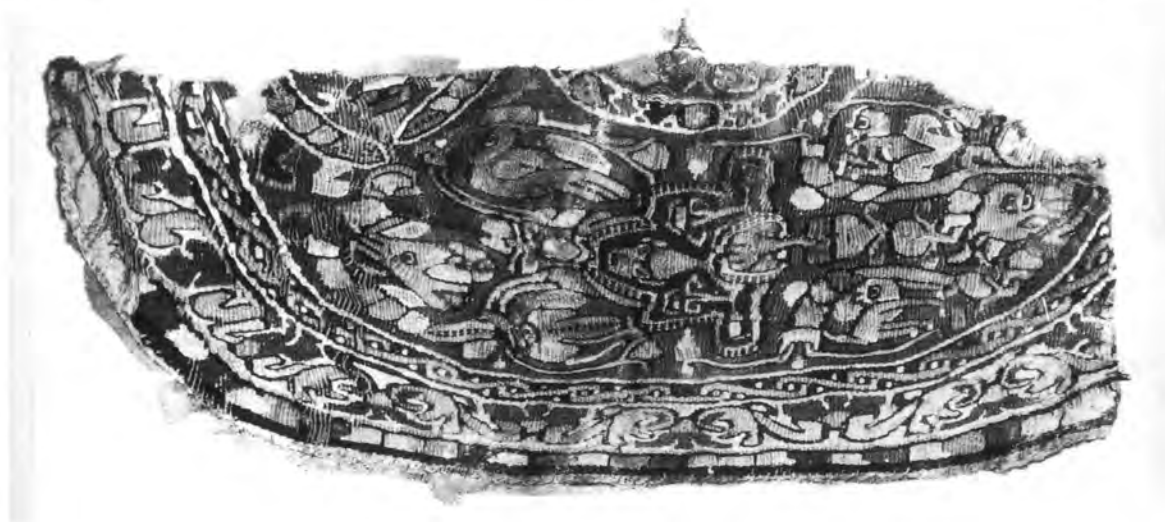
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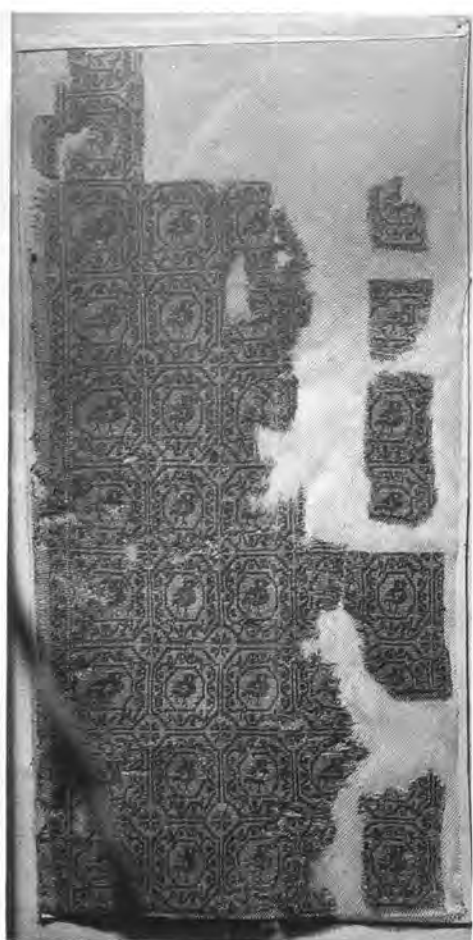
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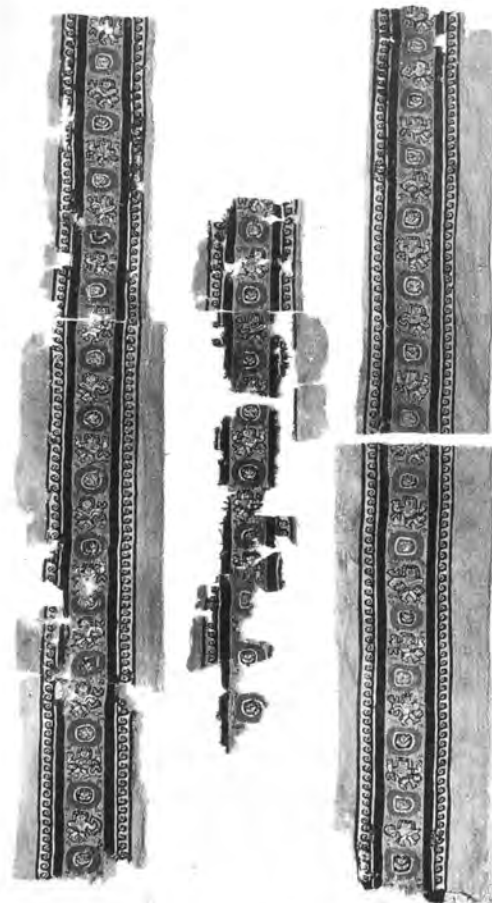
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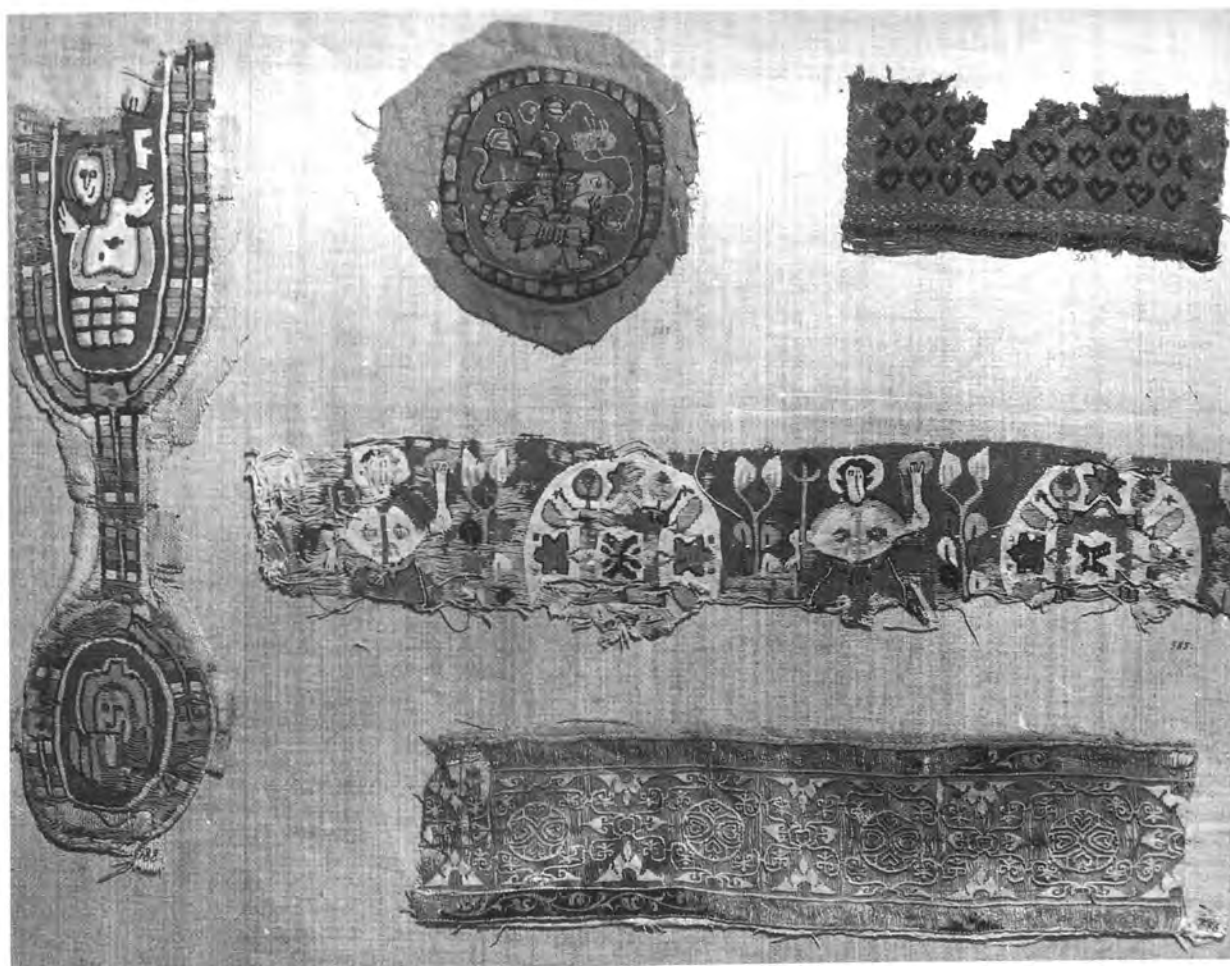
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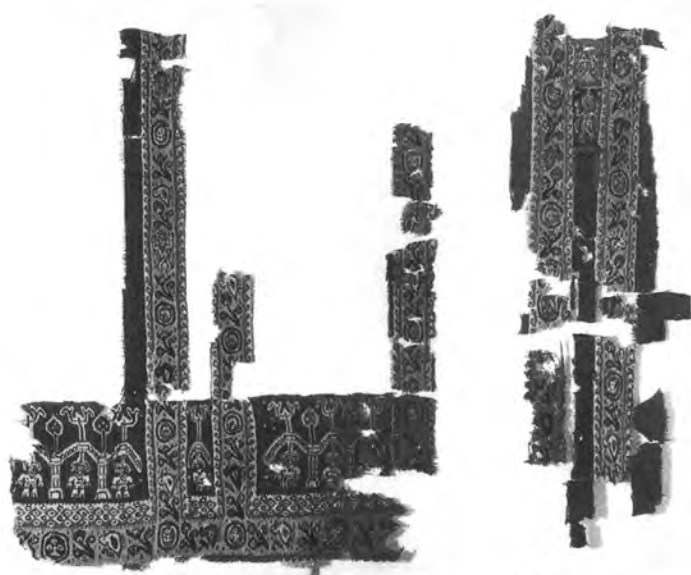


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- Vol. 16 SHUA AMORAI-STARK, The Wolfe Family Collection of Near Eastern Prehistoric Seals. 200 pages. 1998.

Summary

Immediately before the end of the Soviet Union, a special exhibition was held in Moscow, showing Egyptian objects from fifty museums in ten former Soviet Republics. At the same time, Professors Berlev and Hodjash, two eminent Russian Egyptologists, prepared a catalogue of all known Egyptian objects in the Soviet Union, including Aegyptiaca found on the territory of the former USSR. These museums are now scattered over several independent states, and today it would be impossible to bring together such a documentation. This volume therefore contains a unique survey of Egyptian treasures in all parts of the former Soviet Union.